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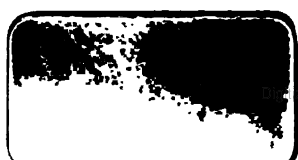
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THE  
MONTHLY REVIEW;  
OR,  
LITERARY JOURNAL,  
ENLARGED:

From MAY to AUGUST, *inclusive*,

M,DCC,XCV.

With an APPENDIX.

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*Cuncti adfint, meritisque expedit premia palmæ.*

Virg. *Æn.* v. 70.

Be present all, and wait the just reward.

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VOLUME XVII.

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# T A B L E

OF THE

TITLES, AUTHORS' NAMES, &c. of the Publications reviewed in this Volume.

N. B. FOR REMARKABLE PASSAGES in the *Criticisms* and *Extracts*, see the INDEX, at the End of the Volume.

☞ For the Names, also, of those learned Foreigners who are the Authors of new Dissertations, or other curious Papers, published in the MEMOIRS and TRANSACTIONS of the Scientific ACADEMIES on the Continent, and also for the Titles of those Dissertations, &c. which they include, and of which Accounts are given in the Review,—see the *Index*, printed at the End of this Volume.

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## ERRATA in Vol. XVII,

- Page 62. l. penult. for 'vitreous,' read *vitreous*.  
 218. l. 4. join *ovv* to *κατασκευασμ*, and for *ov* read *ov*.  
 243. l. 15 from bottom, for 'Denmark,' read *Sweden*.  
 284. l. 9 from bottom, read *emendationes*.  
 326. l. penult. after 'p. 3. l. 5.' add, *et τῶν οὐρανῶν*.  
 327. l. 1. for *u*, read *u*.  
 — l. 20, 1, and 2. read thus: in contradistinction to the other species of poetry enumerated at the end of the section, which employed all the means of imitation,—music, rhythm, and metre.  
 329. l. 18, for 'ἱερὸν δ,' read *ἱερὸν δ*.  
 330. l. 10 from bottom, for 'μῆλη,' read *μῆλη*.  
 371. l. 8 from bottom, for 'γλατταίς,' read *γλατταίς*.  
 374. l. 17, after 'this note,' add, which is the *hā*.

552. l. 31, for *November* v. *September*.  
 276. l. 7 fr. bott. for 'front,' v. *first*.  
 277. l. 11. for 'irregular,' v. *circular*.

# THE MONTHLY REVIEW,

For M A Y, 1795.

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ART. I. *An Enquiry into the Duties of Men in the higher and middle Classes of Society in Great Britain*, resulting from their respective Stations, Professions, and Employments. By Thomas Gisborne, M. A. 4to. pp. 846. 1l. 1s. Boards. White. 1794.

IT is related that Pythagoras, in the public schools which he opened at *Crotone* in *Magna Grecia*, delivered popular discourses on moral conduct, not to promiscuous auditories, but to different classes of hearers,—husbands or wives, parents or children, the young or the aged, the poor or the rich,—adapting his address to the different circumstances and obligations of each; and that by these means he produced a wonderful change in the manners of the people. This anecdote suggests a hint which might be useful to modern instructors; who, if they could not call together distinct classes of hearers, might render their discourses more interesting, by substituting, in the room of general harangues on virtues and vices, peculiar addresses to the different classes of mankind on their respective duties;—at least this might be done with great advantage in written discourses, communicated to the public by means of the press.

Whether Mr. Gisborne borrowed the first hints of his present work from Pythagoras, or from some modern example of this kind,—such as Dr. Gregory's excellent lectures on the office and duties of a physician;—or whether the plan was suggested by the author's own good sense; is a circumstance with which the public has no concern. The design, whencesoever it originated, is an excellent one; and the manner in which it is executed is such as, in our opinion, entitles the author to the approbation and thanks of his fellow citizens of the higher and middle classes, for whom he has provided a very judicious course of moral instruction; not general, which would be trite and uninteresting,—but particularly suited to the relations and habits, the interests and obligations, of men in various situations and capacities, and thus adapted “to bring home the duties of men to their understandings and bosoms.” The sovereign, the

VOL. XVII.

B

peer

peer of the realm; the delegated representative of the people, the executive officer of government, the naval or military officer, the lawyer, the magistrate, the clergyman, the physician, the merchant, the manufacturer, and lastly, the private gentleman, may in this useful volume receive each his "portion of instruction in due season."

The author has already given proof of his acquaintance with the theory of morals, in his "*Principles of Moral Philosophy investigated* \*;" and, from the great variety of minute details into which he enters in this work, he appears to have taken much pains to furnish himself with an accurate knowledge of the present state of society, in those ranks of life in reference to which he writes. He informs his readers that, in order to gain 'such a degree of knowledge of the habits, pursuits, and occupations of the different ranks and professions, into which the higher and middle classes of society in this country are distributed, as to delineate their respective duties with tolerable accuracy;' he has not only employed himself in the diligent observation of men and manners, but has studiously endeavoured to derive intelligence from various quarters, respecting the several topics which he had to discuss. He adds that, 'in executing most of the chapters appropriated to particular descriptions of men, and especially some of those with which he was the least acquainted, he has received the unreserved suggestions, advice, and animadversions of persons, severally occupying the station, or belonging to the profession, in question, and accustomed strictly to consider its duties in a conscientious light.'

From an enlightened attachment to the British Constitution, Mr. G. begins by stating its leading principles, and pointing out the foundation which they afford for political duties. What he offers on this head, as well as on the general duties of citizens, is exceedingly judicious, and perfectly consonant to the most liberal principles of policy.

On the delicate subject of the duties of sovereigns, the author expresses himself with the dignified freedom of a moral preceptor; without, on the one hand, stooping to the meanness of indirect adulation, or, on the other, seizing an occasion of oblique censure. The same remark may be made concerning the chapters on the duties of peers, commoners, and executive officers of government.

In stating the duties of members of the House of Commons, Mr. G. exposes at full length the various violations of public and private virtue, which attend the present mode of conducting popular elections, and discusses several points of political

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\* See M. Rev. vol. ii. N. S. 1790, p. 85.

and moral casuistry, equally interesting to individuals and to the community. The duties of a minister of state are very accurately and fully described, under the several heads of general morality and prudence, the exercise of patronage, the transaction of official business, the choice of public measures to be brought forwards, and the conduct to be observed towards the crown, the parliament, and foreign powers.

In like manner, under all the subsequent heads, the author has exhibited, with equal diligence and judgment, in the preceptive form, cautions against those violations of integrity, justice, benevolence, or prudence, which occur in real life; thus furnishing each class with a practical code of morals, to guide the judgment of individuals with respect to their past or their future conduct.—The method pursued under each head is so nearly the same, that we shall give our readers sufficient information concerning the nature and merit of the work, by laying before them a concise analysis of one chapter, with a short extract. We select the section on the duties of the legal profession.

The profession itself is, in the first place, very ingeniously and satisfactorily cleared from the imputation of inherent criminality. The general qualifications towards which a barrister is to direct his aim, the manner in which he is to pursue professional knowledge, the discipline by which he may acquire the kind of eloquence suited to his profession, the dispositions and habits which he ought to cultivate, and the peculiar temptations against which he is to guard himself with unremitting vigilance, are next considered. A distinct view is taken of the duties of a barrister in conducting a cause, previously to and during the trial: such, for example, as examining whether the cause be such as may be undertaken by a conscientious advocate; endeavouring to avoid delay and unnecessary expence, and to afford the cause due attention; in pleading, to give his client every advantage which does not imply injustice, deceit, nor any other kind of immorality; to guard against indulging any malignity towards the opposite party, &c. The peculiar situation of those barristers who are members of the House of Commons, and the duties and temptations attending this situation, are the subject of a separate section: and lastly, a distinct head is allotted to an inquiry into the peculiar duties of judges. The whole subject is treated in a manner, which at once discovers an accurate acquaintance with the nature of the profession of the law in this country, and shews a happy facility in applying the general principles of morals to particular cases. The duty of a barrister in the immediate exercise of his professional office is thus described:

‘ By attending to the nature of the situation in which a barrister stands, it will be easy to discern what kinds of arguments he may conscientiously bring forward in support of the cause which he has undertaken. He is avowedly the advocate of a particular side of the question. The judges, the jury, the parties involved in the dispute, the whole audience before whom he pleads, the public whose interest is always concerned in the final decision, consider him as acting in that capacity. They expect to hear from him every adjudged case, every fact, every direct or analogical argument founded on precedent or on fact, which he is persuaded ought to have an influence propitious to his cause on the scale of legal justice. They expect more from him. They know that it pertains to his character to reflect that the Court may determine, and rightly determine, in his favour, on grounds which previously to the trial he might regard as not entitling him to success. They expect him therefore to produce every train of legal reasoning, though to his own mind it may appear inconclusive, which he hopes may yet be declared satisfactory by an able and impartial tribunal. They expect him to take advantage of informalities and errors in the proceedings of his adversaries, as far as he is authorized by law and custom. They expect him to press, to strengthen, and to decorate his own cause, and to invalidate the efforts of his opponents, by manly and honest eloquence.

‘ In adopting a line of conduct corresponding to these expectations, he is guiltless of injustice and deceit. The weapons which he uses are recognized by the rules of fair and honourable war; and he has a right to handle them as effectually as he is able. But he has no right to have recourse to arms which integrity would blush to employ, and which are proscribed by the established mode of forensic hostilities. He is not at liberty to assert any false proposition; nor to urge as a fact, what he knows never to have taken place; nor to advance as a principle of law, what he is conscious that statutes and legal usages contradict. Practices of this kind are of so scandalous a nature, that he who should indulge himself in them would not only prove himself devoid of uprightness of heart; but would be held to have departed from the professional point of honour, and would fall into merited and universal disgrace.

‘ There are however other deviations from the line of duty which occur not unfrequently at the bar; and are of too indeterminate a kind to be accurately specified, and expressly prohibited by general rules. They of course escape, except in very flagrant cases, the open reprehension of the Court, and the public censure of the profession. Each individual barrister is left to secure himself from the danger, by purity of intention and sensibility of conscience. The following observations relate to some of the practices in question.

‘ As the barrister when pleading in court ought to shun with the utmost solicitude the appearance of being urged on by malice or personal inveteracy; of being induced to engage in the business, not from a desire to substantiate right and promote the public good, but from eagerness to hunt down a private enemy; so he ought to secure his breast with unremitting vigilance from the intrusion of bitterness  
and

and malevolence towards the opposite party. Whether therefore the cause in which he is concerned leads him to attack or to defend; whether he contends for the maintenance of rights enjoyed, or for the recovery of such as are withheld; for the vindication of innocence; for the reparation of injuries; or for the punishment of crimes; let him resolve from the outset to preserve a temper unruffled by provocations, and to regulate his thoughts, his words, and his whole conduct by the christian precept of doing to others as under similar circumstances he might justly expect them to do to him. If actuated by this principle, he will beware of being so carried away by the rapidity of his own motion, so heated in action, so thrown off his guard, as to lose his composure and self-possession; and to state facts, to advance arguments, to practise arts and give way to emotions, which in his cooler and more collected moments he would condemn. He will uniformly act with candour towards the client of his antagonists; he will not endeavour to excite unjust prejudices against him; nor avail himself of those which may already have been excited. He will be anxious to separate the question of law from that of character, in all cases in which they are not necessarily connected: and even where they are blended together, far from loading the man against whom he demands a verdict, with calumnious obloquy and ungenerous reproaches; he will not seek to depreciate, nor hesitate to avow, the merits which the object of his attack may possess. He will not represent the cause which he supports, or the sentence which he requires, as more important than he believes them to be to the public welfare. He will spontaneously undeceive the Court, if he should discover them to entertain conceptions of the matter before them in any respect erroneous, though he should foresee that his ingenuousness would be disadvantageous to his cause. If his proofs rest on presumptions and probabilities alone, he will not contrive indirectly to convey an impression that he is arguing from acknowledged facts; nor will he boldly pronounce a mass of circumstantial evidence entitled to a degree of weight which he is convinced it ought not to obtain. He will reflect that exaggeration, however it may have been defined by the masters of rhetoric, generally proves, according to modern usage, but another name for falsehood. He will not pay court to the foibles, nor avail himself of the prepossessions of the judge. He will not strive to impose on the ignorance of the jury\*, nor entrap them into the service of his client, by practising on their partiality for himself. In relating transactions to them, he will study to lay every particular before them with fairness and perspicuity; and in such a manner as he deems most likely to put them into possession of the true nature of the case. In addressing them, while he avails himself of his powers of oratory to raise in their breasts a sympathetic concern for the person whom he defends, and to place his claim before them in the most attractive garb with which sincerity will permit him to invest it; he will not attempt to pervert their judgment by leading them to view the subject merely through the dazzling medium of their passions.

\* Towards the evidences produced, whether on behalf of the plaintiff or of the defendant, he will conduct himself according to the prin-

\* \* The conduct of some Counsel in this respect is as highly to their honour, as that of others is said to be disgraceful and unjust.



## 6 Jones's *Musical and Poetical Relicks of the Welsh Bards*.

ciples of fair dealing. He will admonish all of them with equal impartiality and solicitude of the sacredness of an oath. He will not represent those who come forward in support of his client as entitled to be believed, when he discovers that they are unworthy of confidence; he will not defame the witnesses of the adverse party; nor, by suggesting illiberal suspicions and resorting to unreasonable cavils, strive to rob their testimony of the credit which it deserves. He will not overawe their timidity by brow-beating and menaces, nor impose on their simplicity by sophistry and cunning. He will not seek by oblique artifice to lead the evidences on either side to affirm facts of the certainty of which they are doubtful; nor insidiously labour to extract from their words a sense foreign to their intentions. He will abhor the idea of drawing those who appear against him into seeming contradictions and perjury, when he perceives their meaning to be honest, and their story in reality consistent.

'It is happily ordered by Providence, that in the common course of human events the paths of duty and policy are found ultimately to coincide. The number of examples by which this general proposition is illustrated, may be increased by referring to what takes place at the Bar. The indulgence of unwarrantable practices is proved by experience to be generally inauspicious to the very cause which they are intended to assist; and finally ruinous to the character of the man who is accustomed to recur to them.'

At the conclusion of his work, Mr. G. addresses some very judicious and seasonable considerations to those persons who doubt or deny the truth of Christianity, or the necessity of a strict observance of all its precepts.

We would particularly advise the several classes of persons for whose use this publication is intended, to give it a place in their libraries, not merely as an elegant moral treatise, to be once read and then thrown by and forgotten, but as an useful *directory*, a faithful *monitor*, to be frequently considered and consulted in the course of actual business and habitual duty.

E.

ART. II. *Musical and Poetical Relicks of the Welsh Bards*: Preserved, by Tradition and authentic Manuscripts, from very remote Antiquity; never before published. To the Bardic Tunes are added Variations for the Harp, Harpsichord, Violin, or Flute: With a select Collection of the Pennillion and Englynion, or, Epigrammatic Stanzas, Poetical Blossoms, and Pastoral Songs, of Wales, with English Translations. Likewise, A General history of the Bards and Druids, from the earliest Period to the present Time: With an Account of their Music and Poetry. To which is prefixed, A copious Dissertation on the Musical Instruments of the Aboriginal Britons. Dedicated, by Permission, to his Royal Highness the Prince of Wales. By Edward Jones, Bard to the Prince; native of Henblas, Llanddervel, Merionethshire. A new Edition, doubly augmented, and improved. Folio. 11. 11s. 6d. Boards. Sold by the Author, No. 122, Mount-street, Berkeley-square.

THE first edition of this work appeared in 1784, of which an ample account will be found in our lxxivth vol.:—but,

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as it is said to have received such considerable augmentations, we think it necessary to point them out.

The author says: 'A few years ago I published a similar work; but, having since collected very important and more considerable documents on the subject, I thought it more judicious, instead of giving an additional volume, to blend the chief matter of the former publication with the present; by which means every thing is here arranged in its proper place, and endless references and confusion are avoided. It is now augmented to much more than double the size of the former.'

In our remarks on the first edition, we could not refrain from treating with some degree of levity the author's high claims of credence to wild traditions, and fabulous historians, in speaking of British antiquities: but it would be unjust not to allow, in this edition, the author's diligence in seeking, and success in finding, props for many of his assertions in very respectable authors, particularly with regard to the Druidical Bards.

The point which Mr. Jones, with great patriotism, chiefly labours to establish, is the authenticity of the account given by Giraldus Cambrensis, of the high cultivation of music and *knowledge of counterpoint* in Wales, when the rest of Europe was in a state of barbarism. It is extraordinary that neither Padre Martini, Dr. Burney, Sir John Hawkins, nor either the French or the German musical historians and antiquaries, with all their diligence and minute inquiries, have ever been able to find any tolerable counterpoint, or music in parts, more ancient than the 15th century. Yet we are to believe, literally, the following account written by the Welsh Bishop, Giraldus Cambrensis, who flourished in the 12th century;—not the 11th, as Mr. Jones says:—

'The Welsh do not sing in unison, like the inhabitants of other countries; but in many different parts. So that in a company of fingers, which one frequently meets with in *Wales*, as many different parts and voices are heard, as there are performers; who all at length unite, with organic melody, in one consonance, and the soft sweetness of B flat.

'In the northern parts of Britain, beyond the *Humber*, and on the borders of *Yorkshire*, the inhabitants use in singing the same kind of symphonious harmony; but with less variety, singing only in two parts, one murmuring in the base, the other warbling in the acute or treble. Neither of the two nations has acquired this peculiar property by art, but by long habit, which has rendered it familiar and natural: and the practice is now so firmly rooted in them, that it is unusual to hear a simple and single melody well sung. And, which is still more wonderful, their children, from their infancy, sing in the same manner.'

## 8 Jones's *Musical and Poetical Relicks of the Welsh Bards*.

Mr. J. should have given us, in modern notation, some of those pieces in *full harmony* of the 11th century, which he mentions, to explain to infidels the manner in which *they sing their songs in four parts with accentuation*; who are unwilling to take this extraordinary information on trust, from such modern writers as Dr. Rhys, 1592, or Dr. Davis, 1632. In their time, music in parts was so common, as to render it easy for them to describe and apply existing effects to imaginary music of high antiquity. We have no doubt that the Welsh harp was much cultivated, and that the music of Wales had great favour and encouragement: but as to their singing in *many parts*, different from unisons and octaves, we acknowledge our faith to be weak. We have not leisure, however, to enter on so hopeless a discussion; which after all, like the miraculous powers of the antient Greek music, has long been, and must for ever remain, a mere *matter of faith*.

Mr. Jones has collected, with infinite labour, a great mass of evidence concerning the office or function of the *Cambrian Bards*, their degrees, salaries, rank, and employment, which will be amusing and flattering to the lovers of their country. The profane may perhaps say, *dove diavolo messer Lodovico avete pigliate, &c.* There is a pleasure, doubtless, in antiquities of all kinds, which none but antiquaries know. To the sagacity, enthusiasm, and patience of these gentlemen, we refer many parts of this elaborate work.

It was proposed by a French writer\*, in order that the opera might have a constant supply of singers and dancers, that his Most Christian Majesty should people two islands entirely with persons of both sexes, who in one colony should never speak *but in song*, and in the other never move but in the *steps of a ballet*, or dance; and, by the number, dignity, and privileges of the Welsh Bards, as described in the *Leges Wallicæ*, and elsewhere, we might almost suppose that the inhabitants of the principality consisted merely of singers and harpers.

The chapter on the *Welsh Pennillion*, *Poetic Blossoms*, or *Epigrammatic Stanzas*, and *Pastorals*, is augmented with a great number of curious little Welsh poems, many of which are translated. These, to the natives, who understand them in the original, must be precious and interesting relics. Among the untranslated *Englynion* is the following:

'Yn Ffrainc y mae gwin yn ffraeth; yn Llundain,  
Mae llawnder cynnalïaeth;  
Yn Holand 'menyn belaeith;  
Y Nghymru, Llymru a Llaeth.'—Hugh Llwyd Cynvael.

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\* St. Foix, *Lettres Turques*.

We wish that Mr. Jones had translated this stanza for *toton gentlemen*. However, his history of it, in a note, is natural and interesting, and seems to have given rise to Mrs. Sheridan's story of *Warner*, in *Sidney Biddulph*:

'The origin of this Englyn (says Mr. Jones) is too curious to pass over. *Hugh Llwyd Cynvael* was an excellent poet, and lived at *Cynvael*, in *Ardudwy*, Merionethshire, about the year 1620. When a young man, he made a stone-bench to put at his door; his sister-in-law, (or wife's sister) was the first that sat on it. *Molly*, said he, you have had the maidenhead of this bench, and you must pay me three kisses for it. The demand was satisfied. Some time after, his wife died, whereon he went to London; leaving his sister-in-law, now married, and her husband, in possession of the house. He entered into the army of *Oliver Cromwell*, wherein he had a commission; and was in the army of *General Monk*, at the restoration of *K. Charles II.* After having been from home a great many years, and grown old, he returned to his native country; and, going to his own house, in a fine summer's evening, he saw his sister-in-law, her husband, and children (all grown up), sitting on the stone-bench, eating flummery and milk (*Wallice Llymru a llaeth*); he asked them in English if they would lodge him that night? but none of them knew a word of English; they, however, conjecturing what he wanted, shewed him a bed, the best in the house, and asked him to partake of their fare; which he did; and, being satisfied, he, in Welsh, recited the above *Englyn*. What, then you are a Welshman, my good friend, exclaimed his sister-in-law. Yes, said he, I am; it is many years since I had three kisses from the lady who first sat on this bench! This made him known, and all was joy. He then took out of his pocket a large purse filled with gold, and gave it to his sister-in-law; here, said he, take this, as a reward for your hospitality to the old English stranger, who is now more than fourscore years of age; he requires no more for it than a bed every night, and flummery and milk every day, whilst he lives.'

The dissertation on the musical instruments of the Welsh is augmented from 3 pages to 33. The author has not, indeed, confined his researches to Cambro-British instruments, but has *thickened* his dissertation by accounts of the antient instruments of almost all other countries; which at present is no very difficult enterprize, if we consider how much game of this kind has been started at home and abroad. Within these 30 years, no less than 19 volumes in 4to have been published (and more perhaps of which we have no knowledge, or no recollection,) on the history of music, and musical instruments. These are, 1 vol. Germ. by *Marpurg*; 4 Ital. by *Padre Martini*; 4 in French, by *Laborde*, and 1 by *Blainville*; and in Engl. 4 by *Burney*, and 5 by *Hawkins*. These must at least facilitate inquiry, and furnish ample materials to subsequent writers on musical history of any kind.

We

We are sorry that the *triple Welsh harp* has of late years found so formidable a rival in the *pedal harp*; the former being an instrument of great dignity and power. Indeed it seldom had admission in concerts, unless to accompany a song: the performance of the bards being chiefly confined to their own national music, and to old tunes, with variations. We have no idea of the *crwth* being an instrument of great power, expression, or effects. The *pihgorn*, or horn-pipe, by its name and the air derived from it, seems chiefly to have been appropriated to dancing.

We come now to the *MUSIC*; of which the 33 plates in the first edition are now augmented to 79. Concerning these national melodies, we have nothing to add to nor to alter in our former opinion. Many of them have so modern an air, that they generate, at first sight, suspicions of their authenticity, or at least of the high antiquity which is ascribed to them. Traditional melodies, like other traditions, are at the mercy of the relator, that is, of the performer; and the rage for *variations* and *new and pretty turns*, in process of time, changes the whole texture of the composition. Every memorable transaction in the history of the antient Cambro-Britons has here a tune, and the name of that transaction assigned to it; and we are to believe the tune to be coeval with the event, from a *perhaps*, and it is *possible* that, this air was played on such and such an occasion two thousand years ago!

We cannot discover either much science or much ingenuity in the variations of these relics, which are such as we formerly described\*. Nor is the *counterpoint* of the additional tunes more correct than that of the former†. We mention these particulars less from the love of censure than to put the author on his guard in compiling a second volume, (which we are promised at the bottom of p. 156,) not only in the selection of airs, but in their accompaniment. A Welsh name does not make a tune antient, nor indeed ascertain its authenticity.

On the whole, this must be allowed to be a curious work; particularly to *Cambro-Britons*, who have local prejudices, and attachments to the remains of the customs, manners, and

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\* See our Review, vol. lxxiv. p. 61.

† A few errors in the basses have been corrected from our hints: but the accompaniment to the air, p. 151, (56 of the first edit.) has been altered for the worse. There was a want of *relation*, before, between the harmony of F natural and E flat: but now there are *two-fifths* between the under treble and the bass: an oversight of which Tyros should not be guilty in the first stage of their studies.

music

music of their ancestors \*. We old *Saxon critics* are perhaps as ignorant of the true beauties of Welsh music, as of the Welsh language; both, in all probability, equally soft and mellifluous:—but, whatever they may be, it is laudable in the natives to endeavour, by all means possible, to preserve them from destruction. We lamented some years ago the report of the *Armoric* language being extinct in Cornwall; and we hope that the natives of Wales will never suffer the remains of their poetry to become unintelligible, nor the original dialect of our island to be extirpated.

D<sup>r</sup>B...y.

ART. III. *The Crisis*. A Collection of Essays written in the Years 1792 and 1793, upon Toleration, Public Credit, the Elective Franchise in Ireland, the Emancipation of the Irish Catholics, with other interesting and miscellaneous Subjects. 8vo. pp. 228. 4s. Boards. Hookham and Carpenter. 1794.

THESE essays, which appeared originally in one of the London newspapers, are the production of Lord Mountmorres; whom they certainly will not discredit, as a vein of sound sense, patriotism, and philanthropy, runs through the whole volume. The author's aim does not appear to be so much to raise to himself a literary reputation, as to be serviceable to mankind; and, in the pursuit of such an object, he may well console himself, if his execution sometimes falls short of his wishes, with the reflection that his country will not fail to honour him at least for his good intentions. He is evidently free from the prejudices that might naturally be expected in a member of the aristocracy; his manly mind has enabled him to surmount them, and has taught him that the best use which he could make of his talents was to devote them to the service of the public, rather than of a particular description of men. We therefore find him maintaining a liberality of sentiment highly honourable, and worthy of a Christian philosopher. It is true, indeed, that we perceive him in some few instances, which we shall notice hereafter, narrowing his principles, and determinedly supporting a *part* of a system; which cannot, any more than the rest of it which he liberally abandons, stand the test of reason, justice, or the constitution. All things considered, however, viewing him as an Irish protestant, and possessing as such his share of a monopoly of power always gratifying and

\* Indeed national music needs not be very exquisite to please common ears more than any other music can do. The famous Swiss air, called *Le Rans des Vaches*, which, when heard by a native of Swisserland in a foreign country, immediately occasions *la maladie du pays*, is to our ears one of the most unpleasant melodies which we ever heard.

often

often lucrative to the individual who enjoys it, though baleful to the nation at large, we are more surprised at the extent of what, for the good of his country, he was ready to sacrifice, than at what he wished still to retain. We are willing to presume that, in giving away or in retaining, he was influenced by what he conceived to be the public interest; and even error, when grounded on so amiable a motive, has a claim at least to indulgence.

Our readers will not expect from us an account of the heads or substance of 41 essays, written on miscellaneous subjects; such as the situation of the catholics of Ireland, the system of government of that kingdom, the French revolution, executive justice, fashionable clubs, the writings of Thomas Paine, retreat of the Duke of Brunswick, probable consequences of the combination against France, observations on the Milford packets, the present war and state of the navy, treaty of Limerick, public credit, public registers, regulation of interest, French theatres, the mathematical construction of carriages, &c. We will therefore only make such remarks as were suggested to us by some of the most prominent opinions or principles of the noble author.

The claims of the Irish catholics to the elective franchise are defended by Lord M. on strong grounds. He shews that no political necessity existed for depriving them of it when it was taken from them; that, without such a necessity, it was impossible to defend the conduct of the representatives who ventured to disfranchise so great a body of their constituents; and that it was contrary to the faith of England, pledged to the catholics of Ireland by the ratification of the treaty of Limerick, which was signed Oct. 3, 1691, and by virtue of which they were entitled to all the privileges that they enjoyed in the days of Charles II.; in a word, "to all privileges, save only that of sitting in parliament;" and which treaty was observed with good faith till the year 1727, when it was violated without provocation, and the catholics, without any crime, or suspicion of crime, alleged against them, were by act of parliament stripped of them, and reduced to the situation of mere Helotes. While the noble Lord, however, treats this subject with great ability, and demonstrates the injustice as well as the impolicy of the popery laws enacted since the revolution, he does not seem to be aware that, in supporting some others enacted before that period, he himself errs as materially against first principles, as those whose measures he so justly and so ably reprobates. To the catholics of Ireland he was willing to secure on a broad basis the right of being represented, in the strictest sense of the term, by allowing them to vote for members of the House of Commons;

Commons : but the right of representing or sitting in parliament he would never concede to them. 'It is true, (says his Lordship, p. 18,) that, upon this statement, the admission of the catholics into parliament would be a substitution of one religion for another. Their exclusion, I conceive to be a sacred constitutional palladium, which cannot be too much watched, or carefully preserved.' Here the author appears to us to be at open war with both principle and fact. Why should their exclusion from seats in parliament be a palladium of the constitution? We will take the very reverse of his Lordship's proposition, and maintain that their admission into parliament ought to be a sacred pledge of the respect in which the true spirit of the constitution is holden by those who are appointed its guardians. We presume it will not be urged that we treat the question too metaphysically, when we say that, in a state, the interest of the *many* is to be preferred to that of the *few*; that the sense of the *majority* of a nation, and not of a *party*, ever ought to be the rule of its government. If these positions be founded in truth, let us apply them to the case of Ireland. Lord M. says that the catholics of that kingdom amount to three-fifths of its inhabitants : we think he under-rates their numbers considerably, but we will, for argument's sake, adopt his estimate. From this it appears that two-fifths of the nation, or rather one-fifth, for the protestant dissenters could not be said to have had a hand in the business, had undertaken, and with success too, to reduce the *majority* of the people to a state infinitely worse than that of non-entity; a state in which they were compelled to pay taxes which they were not suffered to have a voice either actually or virtually in imposing, and excluded from all offices and places of honour, trust, or emolument, and in many instances also from the means of getting their bread. Thus were they doomed to bear all the burdens which others thought proper to lay on them; and to forfeit the very name of *people*, which, from their numbers, in reality belonged to them. The Irish constitution, while this system prevailed, was an inverted cone resting on a point, instead of being founded on the broad basis of population, industry, and property. It was in fact so unnatural that it could not for a moment be defended,—except on this ground, that Ireland being but a part of the British empire, the catholics were a *minority* of the British subjects at large, and consequently might be deprived of their privileges without any violation of the spirit of the constitution, which looked to the *general* good. This defence might have some colour, while Ireland submitted to English legislation : but, when her legislature was admitted by England to be supreme, this miserable species of defence could no longer be urged with any degree



degree of decency. Indeed it could not have been urged with effect even before that event. This brings us to our assertion that the noble Lord's proposition was at war with *fact* as well as principle. From the days of Queen Elizabeth down to this moment, the established religion of Ireland was the protestant; and yet, from the accession of that prince to the restoration of Charles II. catholics were as admissible as any of his Majesty's subjects to seats in both houses of the Irish parliament. No man is better acquainted with this fact than Lord M., who has given the world very luminous memoirs of that parliament. He knows that, in the reigns of James I. and Charles I. catholics not only sat in that assembly, but actually had at different periods a majority of their persuasion in the two houses: in the upper, scarcely one in ten of the lay lords was a protestant; and yet, till the war of 1641 broke out, the protestant religion was permanent in the state, and her bishops enjoyed their sees, though they were mere sinecures to them, and their worship continued to be the only one established in the country, or which could be professed without exposing its votaries to heavy pains and penalties, though not to an exclusion from parliament. How, then, could it have entered into the noble Lord's mind to think, in defiance of history, that the admission of catholics into parliament would be a substitution of one religion for another? We confess that it is natural to think that the *majority* of a country would give its own religion to the state: but experience shews that, in point of fact, the catholics of Ireland, though forming a great majority of the country at this day, and though out-reckoning the protestants still more two centuries ago, contented themselves from the days of Queen Elizabeth with a mere toleration of their religious worship, and consented to bear the expence of an establishment, to which they did not resort for any spiritual aid or comfort.

Lord M., in our opinion, and we say it with great deference, did not speak like a statesman, a philosopher, nor a politician, when he gave the Irish public to understand that the majority of Irishmen were to continue to be deprived of the most honourable of their constitutional rights, because their admission to them would be incompatible with the safety of the established church: for this was as much as to tell the catholics that their only enemy was the establishment, and that, through respect for it, three millions of men were to be debarred of their right to choose for their representative any man of their own faith. It might have exposed the church to a storm which she probably never could weather: her own adherents certainly do not amount to 500,000 men; they are out-numbered even by the protestant dissenters, who are candid and manly enough to say that they

would not take part in a war for the purpose of preserving what they think an unnecessary burden in any country, but still more so in one in which its ministers, in many places, though munificently paid, can hardly find a congregation of twenty persons of their own persuasion. In fact, the establishment of Ireland, for the keeping up or pulling down of which we would not wag a finger, is a most unnatural one, and at variance with the system pursued by Great Britain in her other appendages. We have an imperial king, an imperial navy, an imperial army: but England knows no such thing as an imperial religion; she is a friend to establishments, it is true: but in forming them she is not governed by preference to any particular form of worship, but by local circumstances; giving to every country, with the single exception of Ireland, the religion professed by the majority of its inhabitants respectively. On this principle, the Anglican church is established in all that part of Britain which lies south of Tweed, while it is only tolerated to the north of that river; the presbyterian is the establishment in all the region north of Tweed, though its professors are exposed to pains and penalties in the south of it: the catholic religion is established in Canada; while in our East Indian possessions the Mohammedan and Gentoo systems are maintained just as they were found by the English. Why then should an opposite principle of government be made a pretext, in Ireland, for depriving the majority of her people of their most valuable and enviable franchise? It is to be lamented that men should ever deviate from first principles in framing establishments of any kind; for, in endeavouring to support what these principles must condemn, they are driven to miserable expedients, and betrayed into ridiculous inconsistencies.

The noble Lord says that the catholics appealed to Heaven in the last century, and that 'the final award was in favour of a protestant establishment;' which, he says, 'ought to be zealously and strenuously maintained.' This is a short way of deciding the question; it gives to the establishment in Ireland, what the King of England does not possess, a *jure divino* right. Philosophers do not like to see *divine* machinery brought forwards, to influence determinations in *civil* concerns; and divines themselves tell us that victories gained even by the intervention of Heaven were often marks rather of the temporary displeasure of the Almighty, than of the final reprobation of the vanquished. Governments established by the sword must be supported by the sword; and a longer sword might beat them down. To governments that can exist only by means of force we are no friends, for they must be intrinsically bad: good governments stand not in need of such means; their strength  
and

and defence are in the affections of the people. A wise statesman would never hint to a body of men, more numerous than their masters, that they are to remain eternally in a state of subjugation. The idea of such an entail of subjection, as reason or justice was not likely ever to dock, might drive men to despair, and tempt them to renew their appeal to Heaven, in the hope of finding it more propitious at one period than another :—the consequences might draw tears from the patriot and the philanthropist. Let a government be founded in justice, and it will be the interest of every citizen to support it : but, before it trusts solely to the sword, it ought to consider that what is won by the sword may also be lost by it. Away then with all those wretched systems which, setting justice, right, and the affections of the governed at defiance, aim at maintaining themselves solely by force. Unfortunately for Lord Mountmorres's plan, and happily for the peace and felicity of the empire, the administration of Ireland, if we may believe reports, means to give up what his Lordship calls 'a constitutional palladium,' by throwing open the doors of both houses of parliament to catholics as well as protestants, and by founding a new government in the hearts of the *whole* of the people of Ireland. This is the way to gain new friends to the constitution, and to prevent combinations against the established church of that country ; by the pulling down of which, though in case of success they might lessen in some degree the public expence, they could not gain one additional constitutional advantage. Lord M. seems to forget, in his zeal for the present church establishment of Ireland, an argument which he urged very strongly against those who were for withholding from the catholics the elective franchise, lest they should thereby acquire an influence over the representatives of the people : 'those who argue thus, (says he,) seem to forget that there is a negative upon every parliamentary proposition in the crown and the house of lords.' The same observation would apply, if the 300 members of the Irish house of commons were catholics ; the lords, who at present are almost all protestants, (and none can be raised to the peerage but by favour of the crown, which it may be presumed will not create a catholic majority of peers,) would still have a negative on bills passed by the commons injurious to the establishment ; and that negative would be farther strengthened by the negative of the crown. We therefore are of opinion that Lord Mountmorres would be obliged, on his own grounds, to vote for the admission of catholics into both houses.

Speaking of the act of parliament by which they were deprived of the right of voting at elections, he says, 'it was radically

dically wrong;’ and what he urges, (p. 26) in support of this assertion, appears to us to be unanswerable: — ‘it was (he justly observes,) the abridgment by a *delegated* of a *creative* right; it was the abridgment of franchise by those whose credentials or instructions did not warrant such an exercise of power.’ We would wish to know whether the instructions warranted the stretch of power exercised by the representatives, when they disqualified their principals from *sitting* in parliament. The franchise of sitting and that of voting for those who do sit there are one and the same in the eye of the constitution, which considers the freeholder who has sent his deputy to the house of commons, as having virtually if not actually voted for every bill passed during the term of such deputy’s exercise of delegated authority. The only difference, that we can discover, between the representative and the represented, arises merely from the regulation which makes it necessary that the former should be possessed of a greater property, than that which constitutes the pecuniary qualification of the latter: — but regulation does not destroy the essence of the thing regulated.

We should be led too far, were we to make all the remarks that occur to us on this subject; we shall therefore dismiss it in the confident hope that the noble Lord, on reviewing the matter, and considering it rather as a constitutionalist and a philosopher than a mere religionist, will himself be of opinion that the judgment of eternal exclusion from parliament, which he pronounces against the catholics, ought to be reversed.

We will now take notice of something said by the noble author respecting the affairs of France. Speaking of the right by which one country attempts to interfere in the internal concerns of another, Lord M. does not appear to us to be very consistent, any more than he is in his opinions respecting the present war. In some instances he denies, in others he admits, the right of interference; in some passages he condemns the war as unprincipled, while in others he bestows on it the highest eulogiums. With respect to interference, he thus delivers his sentiments :

‘ While nations are unanimous in the choice of this or that system of government, neighbouring kingdoms have no right to interfere ; for this reason the conduct of the Northern Despot, relative to the late Constitution of Poland, excited the just indignation of Europe, justly engaged the friendship of all lovers of rational freedom, and the liberal patronage of Britons.

But where parties prevail, where countries are torn and divided by contending factions, where one of them claims the protection of neighbouring States—in this case, foreigners have interfered, possibly with some semblance of right; and if their designs are guided by liberality, and their councils with wisdom, they may ultimately be the

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greatest benefactors, by the restoration of order, of temperate government, and national freedom.

‘ Thus, in the memorable period, from 1619 to 1648, of the thirty years war which desolated Germany, antecedent to the famous pacification of Westphalia, both in hostilities and negotiation, every power in Europe interfered, save only Russia, who had not at that time entered into the European system.’

The principles on which his Lordship reasons in these passages are very indefinite; or rather they amount to a nullity; for, if the right of interference shall be excluded only by the unanimity of another nation's choice of a particular form of government, it can scarcely ever be excluded, as unanimity on such a subject is not to be expected; and, if, when a nation is divided into parties, an application from one of them to a neighbouring state gives to that state a right to interfere, a pretext for interference can never be wanting. On this ground, the famous decree of the convention, which so justly alarmed this country, might be said to be defensible.

Without saying that the members of the present confederacy against France engaged in the war in consequence of an application from any party in that country, the author highly applauds the league itself, even though it should profess that its object was to give a government to the French. He tells us that it was by a *faction* wishing to form a new constitution on the model of that of the United States of North America, that royalty was abolished; and then he thus proceeds to bestow praises on the combined powers for their interference:

‘ With the existence of regal or aristocratical principles, this system is absolutely incompatible; hence the desire of the faction, to annihilate the vestiges of a monarchy, and the traces and remnants of nobility; who would never suffer such a commonwealth, and could not bear to vegetate under such a government.

‘ To a great part of the French community this system is highly revolting; and its establishment, according to their principles, would be as unjust as a decree enjoining the Gentoos, whose religion forbids them, like the ancient Pythagoreans, the use of animal food, to live upon flesh. If therefore the efforts of the Allied Powers shall be directed to the establishment of a rational and practicable system, maintaining a reasonable subordination, a just gradation, where ancient rights and usages shall be regarded, while the privileges of the democracy shall be preserved: if this should be their design; if this principle should pervade their operations—mankind shall approve their generous efforts, and Europe shall applaud a league conducted by such noble and generous intentions.’

These praises, however, are only conditional; for, should it appear that conquest is the real object of the allies, Lord M. retracts them, and ventures to prophecy that, instead of supporting, they will destroy the cause of crowns and princes. This prophecy,

which the rulers of the nations engaged in the war ought to have constantly before their eyes, is delivered in forcible language :

‘ But if partitioning treaties should be in contemplation—if the revival of obsolete claims—if the abrogation of ancient conventions and solemn treaties—if the usual policy of availing themselves of their neighbour’s distress—if these designs should pervade their combination—it is not difficult to foretell that the mighty efforts of the Allied Powers will only serve to raise a splendid Mausoleum for regal power in Europe.’

After Lord M. had called the supporters of the revolutionary government of France a *faction*, and bestowed so much praise on the continental powers now at war with it, provided their object were solely to pull that faction down and give to the French people a rational system of government, we did not expect that he would have advised England to observe a neutrality on precisely those very grounds on which the other allies ought to have done the same ; and, if they ought to have stood neuter, they ought to be blamed for drawing the sword. The noble Lord should have recollected the advice given by Horace, *Qualis ab incæpto processerit, et sibi constet.*

By a singular kind of forgetfulness, the author represents the supporters of the republic in France sometimes as the *whole*, sometimes as a *part* of the nation. We have already quoted a passage in which the abolition not only of monarchy, which was effected by the convention, but also of nobility, which was brought about by the constituent assembly, were stigmatized as the works of a *faction*. His Lordship may perhaps think that we give him hard measure, when we represent him as calling those who effected the abolition of *nobility* a *faction*, his words being, ‘ hence the desire of the faction to annihilate the vestiges of a monarchy, and the *traces* and *remnants* of nobility.’ Nothing was left of nobility by the constituent assembly but the individuals who had been deprived of it, and the recollection of their titles, which existed in their own and other people’s minds, or which might be kept alive by books and parchments. If our author meant, by the *traces* and *remnants*, these books and parchments, and also the nobles themselves, that were given up to the flames or the guillotine, we still should not have wronged him ; for the persons who destroyed the records of the titles, and the title bearers, were the very same who were to oppose the progress of the allies to Paris ; and they could not, with any degree of consistency, be at the same time both a *faction* and *twenty-six millions* of people ; that is to say, the whole French nation.

We will make another observation or two on the subject of the noble author's consistency. There are passages, as we have already observed, in which he condemns the interference of one nation in the internal concerns of another: but, forgetting this circumstance, Lord M. presses such an interference as a duty, and censures the neglect of it as a crime. Let our readers hear him speak on this subject:

'It was certainly a great oversight in the maritime powers to suffer the Imperial Joseph to dismantle the fortresses of Flanders in 1785, thus to destroy the fruits of the Duke of Marlborough's victories, purchased by the blood and treasure of our ancestors: but if Austria wishes to re-establish a barrier for the Netherlands, the sole plea which now exists for the continuance of a land war, either she is able to conquer the strong posts with her own and the force of her new ally on the French frontiers, or, if not, it would be cheaper and more expedient to re-fortify those towns which were dismantled by the late Emperor, when he projected the exchange of Flanders for Bavaria.

'I repeat it, and it was an observation made in 1785, that it was a negligence which nothing but ignorance of antecedent circumstances could justify, to suffer the guarantee of the maritime powers to be superseded, and the terms of the Barrier treaty to be done away by the late Emperor: but that lapse in our foresight, that grand mistake in our political conduct, is now without a remedy, and that retrospect is idle which creates only useless regret.'

After having contended that England ought to observe a neutrality; after having stated the injustice as well as the folly of attempting to dragoon twenty-six millions of people; after having argued to shew that one nation had no right to interfere in the concerns of another; Lord M. turns short round, pronounces a panegyric on the powers confederated against France, and applauds the humanity which induced them to draw the sword to purge the earth of monsters. His language on this topic is certainly energetic:

'On general grounds, however, without adverting to particular interests, every friend to humanity must wish well to the combination against France, if it should be conducted with wisdom and justice. Assuredly the sun never shone upon a nobler cause; it is not the cause of a day, of a year, or of any given period; the most remote posterity will be affected by the issue of this contest, and bless the restorers of order and good government in Europe. It is too true, however, that the operations of the Allied Powers may be checked, from those principles of disunion which always predominate in great and numerous associations: that their labours will be Herculean, may well be supposed; but then, like Hercules, they will consecrate in the true records of fame, their generous exertions, in purging the earth from a generation of monsters.'

Lastly; though, in one place, Lord M. solemnly protested against partition treaties, and the revival of obsolete claims, as

measures that would lead to the destruction of royalty in Europe, he nevertheless recommends a system by which some of the allies might, with benefit to the general balance of power, be enriched with the spoils of France. The following passages, (whether speaking sound political sense or not, we will not presume to say,) most certainly give no favourable opinion of his Lordship's consistency; nay they may be thought to shew that he himself had no system whatever in politics:

'Nay, more, if the whole French frontiers in Flanders were conquered, and ceded to the Emperor, it would ultimately tend to the safety of our allies, and the tranquillity and peace of Europe: those fortresses were originally vested in the House of Austria, and guaranteed by our ancestors, till they were wrested from them by Louis the XIVth, and these conquests were confirmed by the fickleness and servility of Charles the Second, at the treaty of Nimeguen, as is sufficiently manifest from Sir William Temple's negotiations.'—

'If that part of Flanders which was wrested by the tyranny of Louis the XIVth from the House of Austria, should be restored to the Emperor, if Roussillon should be given back to Spain, and Savoy re-instated in her ancient limits, perhaps those cessions might serve as ramparts to the rest of Europe, and draw lines on the frontiers of those states against the pestilence.'

The noble writer's excuse on these various heads, perhaps, may be that those essays were written at different times; and that, forgetting what he had said in one, he had conformed to the "existing circumstances" when he wrote the others. Able men have sometimes been caught napping; *aliquando bonus dormitat Homerus*. He may not thank us for this apology for him; but, had we been able to make a better, it should have been at his service.

On the whole, however, though there are passages in this publication which are certainly censurable, yet they are greatly out-numbered and over-balanced by others that are justly entitled to praise. The essays on which we have not touched contain many useful observations, highly creditable to the judgment and feelings of the ingenious writer,

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ART. IV. *Hiero*: on the Condition of Royalty: a Conversation from the Greek of Xenophon, By the Translator of Antoninus's Meditations. 12mo. pp. 138. 4s. 6d. sewed. Robinsons. 1793.

EVERY literary relic of Xenophon, one of the finest writers as well as most illustrious statesmen of antiquity, must be valuable; and this is particularly the case with respect to the small dialogue entitled *Hiero*, or the condition of a tyrant.

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• See Rev. N. S. vol. ix. p. 258.

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*Hiero*



Hiero was tyrant, or king, (for it is well known that the word tyrant originally signified nothing more than a king or sovereign,) of Syracuse. At first he was haughty, vindictive, and cruel: but afterward, in consequence of frequent intercourse with wise men, he became modest and humane. The other speaker in this dialogue is Simonides, an eminent philosopher and poet. In the conversation, a parallel is drawn between the condition of sovereigns and that of private persons, and precepts are delivered for the conduct of kings in general. The dialogue is constructed with great accuracy of method, and is expressed with inimitable simplicity, not without a considerable mixture of vivacity. It is well calculated to give the reader a strong conviction of the burdens of royalty; and to prove that, if their station in society be necessary for the general good, it is by no means desirable for its own sake.

The translator of this piece, the Rev. R. Graves, has already shewn himself well qualified for the work. His English style, which possesses in a high degree the qualities of purity and ease, is particularly suited to the task of translating Xenophon; and he has succeeded so happily in the present translation, that we should rejoice to find him going on with his author, in those pieces of which elegant translations are still wanting, particularly in that excellent moral work *The Memorabilia*:—Of the treatises which, before the publication of this work, have never appeared in English, the number is very small: but in that number the present is reckoned by the translator. He has chanced, however, to overlook a translation, the *second* edition of which was printed at *Glasgow* by R. and A. Foulis in 1750: but it was by no means so excellent as to supercede the necessity of a second attempt. That the reader may see how far superior the present version is to the former, if not in strictness of interpretation, at least in ease and elegance, we shall transcribe the same passage from both.

Hiero, it is well known from the Odes of Pindar, was fond of public games, particularly the Olympic. Simonides, having said some things to discourage this taste, thus proceeds:

*Glasgow Translation.*

“ By my advice therefore, Hiero, you should only contend with other princes, in making the city under your government the most happy and flourishing; by which you will obtain the victory, in a combat, the most noble, and most illustrious among mankind; and whereby, in the first place, you will reconcile to  
yourself

*Mr. Graves's Version.*

“ But, if you would listen to me, Hiero, permit me to advise you to enter the lists against the governors of other states: and if you can render the city, over which you preside, more happy than those, you may be assured, that you obtain the victory in the most noble contest in which a mortal can engage.

“ And,

yourself the love and esteem of your subjects, a point whereof you are so very desirous; and your victory shall not be published by a single herald, but all mankind shall unite in the celebration of your virtue. thus admir'd on all hands, you will not only be beloved by private persons, but by whole cities; and ador'd, not only within the walls of your own palace, but in the public view of all men.

"Thus you may with safety see what spectacles you please abroad, or enjoy the same satisfaction by staying at home. since you will never want those about you, who will take delight in acquainting you with their discoveries, in every thing that is useful, excellent, or fair, and all others will be ambitious of offering you their service.

"All, in your presence, will strive to please you in the most complaisant and obliging manner; and those who are absent will be passionately desirous of seeing you. all mankind will not only be your friends, but your admirers.

"You will have no body to stand in fear of, tho' all the world will be in continual fear for your safety.

"Your subjects will obey your pleasure, with most willing submission, and of their own accord, they will be providing beforehand the proper means for your preservation. and in case of danger, you will not only find them stand by you, but run before you, and meet the danger, and repel it with the hazard of their lives, before it approach your person. and tho' they should even load you with presents, you will not want friends on whom to bestow them. they will all rejoice at your prosperity, and venture their lives

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"And, in the first place, you will succeed immediately in the grand object of your ambition, the gaining the love of your fellow-citizens: and, in the next place, this victory of yours will not merely be proclaimed by a single herald, (as at the Olympic games) but all mankind will concur in celebrating your virtue.

"And you will not only attract the respect of a few individuals, but the *love* of whole cities; and not only be admired privately, within the walls of your own palace, but publicly, and by the whole world.

"You may also, if you desire it, either go abroad to see any thing rare or curious, or satisfy your curiosity though you remain at home. For there will always be a crowd of those about you, who will be proud to exhibit whatever they have discovered, either ingenious, beautiful, or useful; and of those who will be ambitious to serve you.

"Every one who is admitted to your presence will be devoted to your person; and those who live at a distance, will passionately desire to see you. So that you will not only be respected, but sincerely and cordially beloved by all men. You will be under no necessity of soliciting the favours of the fair sex, but must even suffer yourself to be solicited by them. You will not be afraid of any one, but every one will be anxious for your preservation.

"Your subjects will pay you a voluntary obedience, and carefully watch for the safety of your person. And should you be exposed to any danger, you will find them alert, not only to assist you, but to protect you, and avert the danger at the hazard of their own lives. You will be loaded with

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presents;

as freely for your interests, as their own. your proper treasury will be all the riches, and possessions of your friends. take courage therefore, Hiero, make your friends rich, that you may by that means enrich yourself. advance the grandeur of your city, that you may make yourself so much the more powerful, and forget not to procure for them such alliances, as may readily afford their mutual assistance in time of war.

“ Look upon your country as your house; your citizens as so many friends; your friends as your children; and your children as your own life; and do your utmost to exceed them all in doing good; for if you surpass all your friends in offices of beneficence; it will not be in the power of your enemies to oppose you. and if you perform these things aright, be assured, that you shall possess the most honourable, and valuable of all blessings to mankind: for you shall lead a life in perfect happiness; and be envied by none.”

presents; nor will you want friends to whom you may have the pleasure of imparting them. All men will rejoice in your prosperity, and will contend for your rights, as earnestly as for their own. And you may consider the wealth of your friends as treasure laid up for your use.

‘ Take courage then, Hiero, enrich your friends with a liberal hand; for by that means you will enrich yourself. Augment the power of the state, for thus you will render yourself more powerful, and secure alliances in time of war.

‘ In a word, regard your country as your own family; your fellow-citizens, as your friends; your friends, as your own children; and your children, as your own life: but endeavour to surpass them all in acts of kindness and beneficence. For if you thus secure the attachment of your friends by acts of beneficence, your enemies will not be able to resist you.

‘ To conclude, if you regulate your conduct according to these maxims, be assured, Hiero, you will obtain the most honourable and most valuable possession which mortals can possibly enjoy; you will be completely happy, yet unenvied by any one.’

Translations of the antients ought not to deviate from the original, either in the way of paraphrastic illustration, or for the sake of concealing the author's true meaning. Of the former kind is Mr. G.'s parenthesis in the preceding passage referring to the Olympic games, of which no mention is made in the original; of the latter, is the turn given to the passage concerning love, which in the original has a very different meaning from soliciting the favours of the *fair sex*. This alteration is, however, more excusable than the Glasgow translator's omission of an entire sentence respecting matrimonial infidelity, which Mr. Graves has rendered faithfully, and has accompanied with

with a short remark in the way of note: it is the last sentence in the following paragraph:

'Neither has it escaped the attention of several states, that friendship is the greatest and most valuable good that mortals can enjoy. For under many governments, the laws permit adulterers alone to be slain with impunity. And for this reason; that they suppose them to alienate that affection and friendship which a woman ought to have for her husband. For if a woman, by any *extraordinary concurrence* of circumstances, should be guilty of an act of infidelity, the husband may not perhaps esteem her the less, if he is convinced that her friendship for him continues inviolate and undiminished \*.'

The work is introduced by a dedication, in the style of easy pleasantry, in which the writer bestows a panegyric on his *Dedicatee*, Mr. Drake jun. M. P. for setting a good example of early rising; introducing also the following seasonable apostrophe:

'Ye legislators of Great Britain! listen to the voice of your country! who calls upon you, not to devote yourselves to destruction, by rushing into the midst of foes, like Codrus; or to leap into the fiery gulph, like Curtius; but—to *keep better hours*; to rise in the morning before twelve o'clock; nor think the new regulation of the minister, which requires your attendance at *four o'clock in the afternoon*, any infringement of the rights of man. Set the example! and your *ladies* will regulate their hours of pleasure by your hours of business; and by degrees, perhaps, restore the virtuous manners of our sober ancestors.'

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ART. V. ΑΡΧΙΜΗΔΟΥΣ ΤΑ ΣΩΖΟΜΕΝΑ ΜΕΤΑ ΤΩΝ ΕΥΚΛΕΙΟΥΣ  
 ΑΣΚΑΛΩΝΙΤΟΥ ΥΠΟΜΝΗΜΑΤΩΝ. *Archimedis quæ supersunt Omnia, cum Eutocii Ascalonitæ Commentariis. Ex recensione Josephi Torelli, Veronensis, cum Nova Versione Latina. Accedunt Lectiones Variantes ex Codd. Mediceo et Parisiensibus.* Fol. Chart. Max. 11. 15s. Min. 11. 5s. Oxonii, e Typographeo Clarendoniano. Londini, Elmsley. 1792.

THE names and writings of Euclid, Archimedes, and Apollonius, have been long in very high estimation. The industry with which their works have been collected; the ingenuity and labor with which deficiencies occasioned by the lapse of time have been supplied, and errors arising from various transcripts have been corrected; and the attention which commentators have employed in elucidating obscure and difficult passages; sufficiently shew, if any evidence besides that of their intrinsic value were necessary, how justly they have been appreciated. By renewed and laudable efforts of this kind, we are

\* \* Comfortable doctrine. If a China dish *happens* to slip out of a poor girl's hand, and is broken, who can blame her?

NOW

now in possession of very valuable editions of the works of these antient mathematicians. The Euclid of Dr. Gregory, printed at Oxford in 1703, and the Apollonius of Dr. Halley, printed at the same place in 1710, are well known. A similar edition of those works of Archimedes that are extant has been long desired:—but our countrymen, however equal many of them might have been to the undertaking, declined the labour and expence which must have attended the executing of it. While they had access to various editions of the writings of this celebrated mathematician, though not in so correct and complete a state as they might wish, they have thought it less necessary to risk the charge of a new publication.

The profit arising from the sale of the most excellent and valuable works of this kind is slow and uncertain; and the unavoidable expence is sufficient to deter any individual from hazarding a disbursement, which is not likely to be soon, if ever, indemnified. It is by means of public institutions that the charge of printing and publishing works of literature and science, the sale of which is not likely to be very rapid nor very extensive, must be defrayed. The funds which support them cannot be more laudably and usefully employed. By such a liberal application of them, undirected and unrestrained by party principles and views, genius is encouraged, science is extended, and the honour of the country is maintained and promoted.

These reflections are naturally suggested by a perusal of the address to the reader, prefixed to the volume now before us. TORELLI, after all the ingenuity and labor which he had employed in preparing this edition of Archimedes, and though he possessed an ardour of mind and a degree of affluence superior to those of many other persons who might have engaged in a work of this nature, seems to have been discouraged by the prospect of the expence that was likely to attend the publication. He had finished it some time before his death; and, while he was demurring in regard to the mode of publishing it, he was induced by the advice and recommendation of the late Earl Stanhope, whose zeal in the cause of science reflects distinguished honour on his name and memory, to commence a treaty with the curators of the Clarendon press at Oxford. Torelli, unwilling to give up the charge of superintending the publication, still hesitated, and died before the transaction was completed.

The treaty was again renewed by Alberto Albertini, the executor of the learned editor's will; who, no less anxious for the reputation of his deceased friend than for the benefit of the public, entrusted the work to the University of Oxford. All the papers which Torelli had prepared with a view to this edition,  
Albertini

Albertini presented to the university, requesting that the work might be published as soon as possible. He also transmitted, at the original cost, all the engravings of figures that were necessary for the completion of it. John Strange, Esq. the British resident at Venice, was very active in conducting and terminating the business. The arrangement of the papers, the correction of the press, and the whole superintendence of the edition, were committed by the university to Mr. Abraham Robertson of Christchurch; a gentleman in every respect qualified for the trust reposed in him, and who has executed it in a manner which is perfectly conformable to the declared design of Torelli; and which, we are persuaded, would have given him entire satisfaction, if he had lived to see the work in its finished state.

From a life of Torelli by Clement Sibiliati, prefixed to this work, we derive ample evidence of his abilities for the execution of it. His natural talents, the course of his education, and the variety of his attainments, qualified him, in a very eminent degree, for preparing a correct edition and furnishing a new translation of the writings of Archimedes. The biographer informs us that he was born at Verona in November 1721. His father was a merchant, who died soon after his son's birth; so that the care of Torelli's education devolved on his mother Antonia Albertina. His infant mind was sedulously cultivated by this excellent parent, and to her attention we may ascribe many of those amiable qualities, which distinguished the more advanced age of Torelli.

Having laid the foundation of his future celebrity under the inspection of his mother, and by means of the private instruction which she procured for him at Verona, he pursued his studies at the university of Padua, where he enjoyed many signal advantages for improvement. Sibiliati was his contemporary; and from intimate acquaintance with him, while he was a student, he speaks in the highest terms of the assiduity with which Torelli prosecuted the various branches of literature and science, to which his versatile genius inclined him.

Having spent four years at Padua, where he conciliated the general esteem of the learned, and where he obtained a Doctor's degree, he returned to his own country, and to an affectionate parent, who had abundant reason for felicitating herself on account of his mental and moral improvement. Being in easy circumstances, he declined engaging in any business or profession, and devoted his whole time and attention to general study. He was a very considerable proficient in several of the ancient and modern languages. The Hebrew and Greek he well

well understood : in Latin and Italian he was able to write with ease and correctness ; and his acquaintance with the French, Spanish, and English, enabled him to peruse the best writers with pleasure and improvement. To the poets and philosophers of our own country he professed a peculiar attachment, and he derived much satisfaction from the perusal of the most approved compositions in the English language. Milton in particular was one of his favourite writers. To his knowledge of the languages he added a very extensive acquaintance with the arts and sciences ; so that he was no less distinguished as a mathematician and philosopher than as a critical scholar.

Few instances have occurred in which we have had occasion to observe such a variety of talents and attainments as those which his biographer has ascribed to Dr. Torelli. His genius seems to have been of that singular kind which could adapt itself to any subject of investigation to which he chose to direct his attention, and which enabled him to excel in any department of literature and science in which he was employed. It is also a circumstance which deserves notice, that he was no less eminent for his moral endowments than for his mental faculties and attainments. He closed his life in the month of September 1781, after a course of assiduous study and exemplary virtue ; as we learn from an inscription on an elegant monument executed by his friend Albertini, an engraving of which is prefixed to his life. His biographer has subjoined to the elaborate account of Torelli, from which we have selected the preceding particulars, a catalogue of his writings, from the number and variety of which we obtain additional testimony to his distinguished abilities and application.

From the circumstances above recited, it appears that there have been few persons, in any country, or in any period of time, who were better qualified for preparing a correct edition of Archimedes. As a Greek scholar, he was capable of correcting the mistakes, supplying the defects, and illustrating the obscure passages, that occurred in treatises which were originally written in the Greek language :—his knowledge of Latin, and a facility, acquired by habit, of writing in this language, rendered him a proper person for translating the Greek original into pure and correct Latin ; and his comprehensive acquaintance with mathematics and philosophy qualified him for conducting the whole work with judgment and accuracy.

Torelli commences a preface of considerable length with a short account of Archimedes. He then proceeds to explain the objects to which his particular attention was directed in the progress

progress of the work, and he closes it with a critical discussion of the mathematical principles adopted by this celebrated mathematician.

Archimedes was born at Syracuse, according to Torelli, in the 2d year of the 123d olympiad, or the 466th year from the building of Rome, which corresponds to the 286th year before Christ: but Rivaltus, who has taken considerable pains in assigning the true æra of his birth, dates it in the 2d year of the 122d olympiad, or the 463d year from the building of Rome, answering to the 289th year before Christ. If we may rely on the authority of Tzetzes, Archimedes lived 75 years. Plutarch informs us that he was nearly related, by his father, to Hiero the king: but his mother was of obscure origin; which circumstance may probably account for the degrading terms "*humilem homunculum*" which Cicero applies to him in the 5th book of his Tusculan questions. Opera. Tom. ii. p. 474. Ed. Olivet. Archimedes devoted himself to the study of geometry in his youth; and in his maturer years he travelled into Egypt, whither the Greeks generally resorted in the pursuit of science. After an absence of several years, which he spent in the society of Conon and other eminent men, and during which time he gave very promising indications of his future fame, he returned to his own country; and there he probably availed himself of the leisure which he enjoyed in composing those books which are now extant. Such, indeed, were the ardour and intenseness of his application to mathematical science, that he prosecuted his studies to the neglect both of food and sleep, and improved the minutest circumstance that occurred into an occasion of making very important and useful discoveries.

When Syracuse was besieged by the Consul Marcellus, Archimedes contrived by his mechanical knowledge to resist the efforts of the besiegers for eight months; and it is related that, when the city was taken by treachery, he was surprised and put to death by a soldier, who was ignorant of his person and character, while he was intent on figures which he had described in the dust, and was altogether negligent of his own safety. Marcellus lamented his death, paid respect to his memory by directing and superintending his funeral, and restrained the victorious army from offering any violence to his relations. Over his grave, he caused a monument to be erected, on which he engraved a sphere and a cylinder, and to which he annexed verses expressing the proportion of the one to the other, discovered by Archimedes. The account of the manner of his death, given by Plutarch, differs in some particulars from that of Livy, which we have above recited. He says that Archimedes was so absorbed in attention to his diagram, that he was  
assaulted



assaulted by one of the soldiers before he knew that the city was taken, and that he refused to accompany him to Marcellus till he had finished his problem; which provoked the soldier to dispatch him with his sword. When Cicero was quaestor in Sicily, he discovered the above-mentioned monument in a neglected state, and over-run with briars and brambles, which he ordered to be cleared away. *Vid. Opera abi supra.*

Of the numerous works of Archimedes, many have been lost: but the most valuable, as we have reason to believe, have been preserved. When Constantinople was taken, about the middle of the 15th century, such writings as existed, together with the commentary of Eutocius, escaped the ravages of the conquerors, and were brought thence into Italy. Here they were found by the famous John Muller, better known by the appellation of Regiomontanus, who carried them into Germany; and they were soon afterward, viz. in 1544, published at Basil, with a Latin translation. A Latin translation was also published at Paris in 1577. The edition of Rivaltus in Greek and Latin, with new demonstrations and notes, and a life of Archimedes, was published at Paris in 1615. At the close of this edition is subjoined an account of the other works of Archimedes that have been lost. An edition of Archimedes in Latin was published by Dr. Barrow at London, in 1615. Several distinct treatises have been published by other persons, at different times and in various places.

We shall now return from this digression to the labours of Torelli. The first object which he proposed was a new arrangement of the several treatises of Archimedes. The order which he adopted was suggested by various hints given by the author himself, as well as by the natural and obvious connection of the subjects discussed. It is needless to state at large the reasons which justify this arrangement. The order is as follows:

1. *De Planorum æquilibriis liber primus, cum commentariis Eutocii Ascalonitæ.*
2. *Quadratura Parabolæ.*
3. *De Planorum æquilibriis liber secundus, cum commentariis Eutocii Ascalonitæ.*
4. *De sphaera et cylindro liber primus, cum commentariis Eutocii Ascalonitæ.*
5. *De sphaera et cylindro liber secundus, cum commentariis Eutocii Ascalonitæ.*
6. *Circuli dimensio, cum commentariis Eutocii Ascalonitæ.*
7. *De Helicibus.*
8. *De Conoidibus et Sphaeroidibus, cum Torelli commentario in Prop.*
9. *Arenarius.*
10. *De iis quæ in Humido vebuntur liber primus.*
11. *De iis quæ in Humido vebuntur liber secundus.*
12. *Lemmata.*
13. *Opera mechanica, ut cujusque mentio ab antiquis scriptoribus facta est.*

Of these works we shall annex a brief account. They are as follow:

1. An

1. An artificial sphere, for exhibiting the celestial motions. 2. Archimedes's method of investigating the mixture of gold and silver in Hiero's crown, mentioned by Vitruvius. 3. His pneumatic and hydraulic engines, mentioned by Tzetzes and Tertullian. 4. Archimedes's screw, the structure and use of which are well known. 5. The Helix, by means of which, according to Athenæus, he launched a large ship belonging to Hiero. 6. A singular kind of lock, the account of which is imperfect. 7. The Trispaston, by which large weights might be raised by a very small power. 8. Various warlike machines used in the defence of Syracuse. 9. His burning glasses, by the combination of which he is said to have set fire to the Roman ships.

Torelli's next object, after the arrangement now described, was to correct the mistakes that had been occasioned by the ignorance or negligence of transcribers. With this view, he perused every separate treatise with great attention; and he consulted those writers who had employed themselves in the same way. The principal of those, by whose labours he profited, were Commandinus, Rivalentus, Barrow, and Wallis. He acknowledges himself most obliged to Dr. Wallis, particularly in the treatises *de Dimensione circuli* and *Arenarius*. He had also recourse to a Latin edition of Archimedes by John of Cremona, by means of which he corrected some mistakes that had occurred in the edition printed at Basil. The defects of this version he supplied by such conjectural emendations as appeared to him to be equally just and necessary. His critical skill in the Greek language, and his accurate acquaintance with the Attic and Doric dialects, were of very considerable service to him in this department of correction. He also derived some assistance, though less than he at first expected, from a comparison of the Basil edition with a MS. copy preserved in the library of St. Mark at Venice. The various readings which seemed to be the most important and useful he subjoined in the margin, with suitable references from the text.

The third object, which engaged the very diligent attention of Torelli, was a new translation of the original Greek into Latin. In this department of his undertaking, he availed himself of the version of Cremona and of the translation of Commandinus, as far as they could be of any service to him. The value of both he has duly appreciated.

As for the two books *Περὶ οὐρανίου*, or of bodies floating on fluids, our author ascribes them, without hesitation, on the authority of Strabo and Pappus, to Archimedes. A Latin copy of them was found by Nicholas Tartalea, who took pains in making

making several necessary amendments. These books were published about the middle of the sixteenth century. Commandinus discovered them about the same time with Tartalea; and he was more successful, according to Torelli, not only in correcting their errors and supplying their defects, but in improving the style of the original. Our editor has followed the copy of Commandinus, without making any very material alteration. Torelli differs from those who ascribe the book of Lemmata to Archimedes. An Arabian copy of it is preserved in the Palatine library at Florence: but the present editor has contented himself with publishing a Latin translation of it by Abraham Ecchellenfis.

Of Eutocius, the commentator of Archimedes, it will be sufficient to say that he lived at Ascalon in Palestine about 1200 years ago; and that the copy, to which his commentaries refer, and which he obtained from his preceptor Isidorus, the principal of the architects of the church of St. Sophia, must have been much more correct than any other to which we can have access:—but of this MS. if it were, indeed, different from that which was found at Constantinople, no traces have yet been discovered. Of the commentaries of Eutocius, those rank the highest, which illustrate Archimedes's work *De Sphæra & Cylindro*; in one of which we have a recital of the various methods practised by the ancients in the solution of the Delian problem, or that of doubling the cube. The others are of less value; though we cannot help regretting that Eutocius did not pursue his plan of commenting on all the works of Archimedes, with the same attention and diligence which he employed in his remarks on the sphere and cylinder. His commentaries are annexed to the several propositions to which they belong; as are also occasional notes by Torelli.

In this edition, the Greek and Latin are printed in separate columns, like the editions of Euclid and Apollonius, which it very much resembles; and, as it is executed on the same plan, Archimedes in his present state is a fit companion for the other two ancient mathematicians.

The appendix contains a commentary on certain propositions in the treatise on bodies floating in fluids, by Mr. Robertson, as a kind of substitute for the commentary of Commandinus, which is not published; and a collection of various readings in the copies of Archimedes, preserved at Florence and Paris, collated with the Basil edition.

As the several treatises of Archimedes have, in one form or other, been long in the hands of the public, we shall not detain our mathematical readers by giving any particular account of their contents:—but we shall take the liberty of recommending  
this

this edition of Archimedes as a very valuable acquisition to the lovers of science, and as doing much honour to the judgment and attention of Dr. Torelli, and also of Mr. Robertson, to the Oxford Press, and to all the parties who have been concerned in the publication of it.

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ART. VI. *Transactions of a Society for the Improvement of Medical and Chirurgical Knowledge. Illustrated with Copper-plates.* 8vo. pp. 343. 7s. 6d. Boards. Johnson. 1793.

THE first paper in this collection consists of *Observations on the Small-pox, and the Causes of Fever*; by Dr. G. Fordyce. Dr. Fordyce flatters himself that he has discovered the great essential in inoculation, which makes the disease favourable. It is, to introduce as little as possible of the variolous matter in the operation. With respect to preparation, he ranks it with the many practices of superstitious quackery which have been invented to delude mankind.—Some other remarks, which here occur, are, in our opinion, too trite to have merited insertion.

As, in the small-pox, neither fresh matter, nor that which is already in the vessels, has any effect in exciting new fever after the disease is fully brought on, so, carrying on the analogy to other fevers, Dr. F. thinks it probable that all infections only act for a short time, and then produce no farther effect. This idea is confirmed by the recovery of fever-patients in the infectious wards of an hospital, as easily and frequently (much more so, the Doctor says,) as in a private house. Hence he concludes that, during the course of an infectious fever, the infection, having once operated, has nothing more to do with the disease. He applies the same ideas to fever from cold or anxiety, in which the first impression produces the disease, though he acknowledges that continuing the cause will keep up the fever. He makes some observations on the application of the word *putrid* to violent fevers, which often go through their course without one sign of putrefaction. When they take place, it seems not to be from the proper effect of the infectious vapour, but from the consequent debility. The practical conclusion is, that it is seldom of any use to employ remedies to remove the cause of the fever after it has actually taken place.

2. *Observations on the Inflammation of the internal Coats of Veins*; by Mr. J. Hunter. This celebrated anatomist had found, on dissection, that, in all violent inflammations of the cellular membrane, the coats of the larger veins passing through the part were also inflamed; and that their internal surfaces had taken on the adhesive, suppurative, and ulcerative inflammations. From this circumstance, he was led to a new manner of accounting for the inflammation frequently happening to the

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arm from bleeding. The usual suppositions of a tendon or nerve being wounded, or of a bad habit of body, often have no foundation in these cases. Mr. Hunter thus represents the state of the case as he has observed it:

‘The manner in which those fore arms come on, shows plainly that they arise from the wound not healing by the first intention; for the external wound, in most cases, first festers or inflames, then suppurates and ulcerates, so that the cavity of the vein becomes impervious. In some this suppuration is only superficial, the vein and parts below having united. In others the skin shall appear to be united, but not close to the vein, so that a small abscess shall form between the skin and the vein; it shall burst and discharge a thin watery fluid, and no farther mischief happen; but when this imperfection of union is continued on to the cavity of the vein, then the vein inflames both upwards and downwards, and that often for a considerable way, and the surrounding parts join in the inflammation.

‘We find all these variations in different cases; for the disease sometimes goes no further than an inflammation in the vein near to the orifice, which is often resolved; at other times the inflammation is carried further, but suppuration is prevented by the adhesive inflammation taking place in the vein at this part, so as to exclude the suppurative inflammation, and the veins in such cases may be plainly felt after the surrounding tumefaction has subsided, like hard cords. But this salutary effect is not always produced, and suppuration in the vein is the consequence, but often so confined, that only a small abscess forms in the cavity of the vein near to the orifice. The confinement of the matter in this part of the vein, arises from adhesions in the vein a little above and below the orifice. But in many cases the inflammation and suppuration are not confined to this part from the adhesions not having taken place; for it frequently happens that an abscess is formed, occupying a considerable length of the vein both ways; and we often have more than one abscess, nay at times there is a series of them, and generally in the direction of the vein, between the orifice and the heart; but not always in this course, for we find them sometimes between the wound and the extreme parts.’

These inflammations of the vein are a frequent consequence of the bleeding of horses, when sufficient care is not taken to close the orifice; and many horses die from this cause. Mr. H. likewise thinks that the exposure of the cavities of veins after great injuries, or operations, is the cause of many of the extensive inflammations sometimes succeeding them. The practical rules resulting from these ideas are, after bleeding, to bring the sides of the orifice in close contact, and to retain them by a thick compress, rather of lint or linen than sticking-plaster; and, when inflammation has once begun beyond the orifice, to make a compression on the vein at the inflamed part, with a view of causing its sides to adhere together.

3. *Process for preparing pure Emetic Tartar by Re-crystallization*; by Mr. Jenner, Surgeon at Berkeley. The mode of repeated

repeated crystallization is an obvious one for obtaining any salt in its perfect purity; and that of the metallic salt in question is undoubtedly of much importance. In the process, there is nothing remarkable.

4. *Account of the Dissection of a Man, that died of a Suppression of Urine, produced by a Collection of Hydatids between the Neck of the Bladder and Rectum; with Observations on the Manner in which Hydatids grow and multiply in the Human Body*; by J. Hunter, M.D. A man, 46 years old, died suddenly, after some complaints of pain and difficulty in passing urine. On dissection, the bladder was found to be enormously distended, and a large tumour filling the pelvis was discovered between the neck of the bladder and the rectum. This contained much water, and many hydatids of various sizes, from  $1\frac{1}{2}$  inch in diameter to the size of a pin's head. Other smaller tumours, containing hydatids, lay near the neck of the bladder. A large tumour was also found between the stomach, spleen, and pancreas, and adhering to all three. It was made up of smaller tumours, the contents of which were various; hydatids of different sizes, whole and burst, matter like softened isinglass, and clear water with minute grains. They had all thick coats, double, and endowed with a strong elastic power. All the hydatids had also two transparent and contractile coats. Some had small hydatids on their inner surface; and the water, containing the grains above mentioned, also appeared by the microscope to be full of minute hydatids.

The hydatids in their growth and decay appear to pass through various stages; they are first found floating in the fluid that fills the hydatid, and afterwards attached to its coats. The hydatid thus pregnant with young, if the expression may be allowed, adheres to the neighbouring parts, increases in size, and becomes itself a sac, containing numerous small hydatids. These after a certain time decay, and the skins or empty bags are squeezed together into a substance like isinglass. It is probable they still undergo a further change; two small bodies, of the size of the common bean, of a cheese-like consistence, and covered with a skin, were taken notice of adhering to the bladder near its neck; it may be a question whether those were not the remains of hydatids? but that must be determined by future observations. It is to be observed, that the young hydatids are found in two very different stages; in the one they are attached to the coats of an hydatid, that floats loose in the parent bag or sac; in the other, extremely small globules adhere slightly to the inner surface of a bag or sac, which is firmly attached to the neighbouring parts, and covered with a strong outer coat. It is obvious that the progress of growth is very unequal in those two, and indeed inverted; for in the first the young ones are as large as the heads of pins, while the parent bag is not larger than a walnut, and floats unattached; but on the contrary, in the second there is a large sac with a strong

outer coat, and a more tender inner one, adhering strongly to the surrounding parts, while the young ones, that are very slightly attached to its sides, are not of a larger diameter than a  $\frac{1}{100}$  part of an inch. Whether these are merely accidental differences in the growth, or depend upon some more essential distinction, must remain to be determined by future observations.

Dr. H. then proceeds to make some general observations on those hydatids which, as in the present case, produce their like, and multiply with no other connection with the body than as it affords them a nidus. They have been found in various parts of the body, and different opinions have been formed concerning their nature. Tyson and Hartmann were the first who discovered them to be animals possessed of a peculiar structure and power of motion; and Pallas has examined them accurately, and given them the name of *Tania hydatigena*. It is in those of quadrupeds, however, that the animal nature of them has been proved. They have a mouth and neck, and an evident peristaltic motion in their coats. The human hydatids can as yet only from analogy be referred to the same class. Their growth and decay will explain the increase and diminution of tumours in the abdomen containing them. In the present case, Dr. H. thinks that their origin was probably in the spleen, and that one of the bags there having burst, they fell by their own gravity into the pelvis, and there adhered and multiplied. As to the treatment of hydatids, the only method must be to procure them an outlet, unless mercury should destroy them, as it does other animals.

In a supplement, the Doctor gives an account of his examination of some hydatids taken from the abdomen of a sheep. They were exactly the same with those described by Tyson. He also examined some which were found in the brain of a sheep, producing the disease called the staggers. These, like the human hydatids, had no mouth.

5. *Case of a Gentleman labouring under the epidemic Remittent Fever of Bufforah, in the Year 1780, drawn up by himself; with an Account of various Circumstances relating to that Disease.* This curious and interesting relation is given by one who is not of the profession, but is not unacquainted with medicine. It is a most striking picture of the endemic fever of a hot country, and affords a very instructive example both of ineffectual and of effectual treatment. His fever began on June 5th, and was soon attended with the most distressing and alarming symptoms. In the beginning, by the use of evacuant medicines, a fair intermission was obtained, but due advantage was not taken of the opportunity. We shall transcribe the events of the twelfth day, which proved critical:

• 16th.

. # 16th. At eleven o'clock the violence of the fever came on; I grew delirious, swooned, and the symptoms of approaching death, I was afterwards told, grew evident to those around me. My eyes were fixed, my tongue hung from my mouth, and my face grew quite black. I recovered from this fit about twelve o'clock, and felt excruciating pain, and a burning suffocating heat. My stomach and bowels seemed all on fire, my lungs played with the utmost difficulty, and I felt a pain and sensation about my heart which I cannot describe. I was unable to move; my servant lifted me; I fell into a swoon for a few minutes, and, when I came to myself, a great quantity of black putrid bile flowed from me. Relief was instantaneous, and I slept or swooned till about five o'clock, when I found myself free from fever, and able to speak, my recollection clear, and my mind perfectly composed, but my body so weak that I had no power of moving, except one of my hands. They gave me some sustenance; I had a little sleep; but about midnight I fell into a situation, which I had all the reason to think indicated the immediate approach of death. My tongue cleft to my mouth, my extremities were as cold as ice, and the coldness also appeared to extend up my thigh; my arm was destitute of pulse, nor was the smallest pulsation of the heart perceptible; I never had my recollection clearer, or perhaps so clear, in my life. My servant was lying by my bedside; I was convulsed for some minutes; and, on recovering, I got out the word Boy.—Fortunately for me he was not asleep, and heard me; I then got out the word Wine; on which he brought me a glass of claret, which, with much difficulty, I got down. I felt myself much revived; I reflected on my situation; and, although I had not the most remote idea of surviving that night, I recollected that I had some fine powdered bark in my trunk, and it occurred to me, that if any thing could be done to preserve my life, it would be that medicine taken in red wine; but my speech immediately failing me, I could not direct the servant to give it to me. Death seemed approaching; coldness had seized all my limbs; my sight became confused, as I perceived from looking at the stars, which danced before me; and the rattle or noise in my throat was very perceptible to the servant, as he afterwards told me. I fainted, and continued in a state of insensibility, I believe, for about an hour. The loud lamentations of the servant, bewailing his own misfortune in losing his master in a country so remote from his own, seemed to recal me to life. I felt as if refreshed with a little sleep, and got out the words *bark and wine*; it was instantly brought, and the man gave me two large tea spoonfuls, and a large glass of claret. The effect was instantaneous, and operated like a charm; the coldness left me, I could speak intelligibly, and could move my hands. I told the servant to give me a tea-spoonful of the bark every hour, in a glass of claret. By eight in the morning I had taken six doses, and more than half a bottle of claret. I was considerably strengthened, and could converse with Mr. Beaumont, who encouraged me to persevere in the bark, and treated me with uncommon attention. I had been sadly neglected at Bufforah, but this was amply made up to me by the humane and tender attentions of Mr. Beaumont, who was a great predestinarian, and who never shunned danger when he felt it a duty to assist a fellow-creature. He waited upon me like a nurse, consoled me under pain



and sickness, and, when my fever was at its greatest height, he has often held me in his arms, when I wanted to be removed or my bed shifted. About this time my legs and thighs became covered with blotches of a dusky brown hue, some of them as broad as the palm of the hand, quite dry, and they itched intolerably. At the same time several little boils broke out in different parts of my body, but there was only one, over my eye, which came to supuration; the others, and the eruption on my legs and thighs, all disappeared.'

This was not, however, the end of the disease: Various troublesome symptoms remained; and, a fortnight afterward, about the change of the moon, a return of the fever happened, which assumed a tertian type, and was not removed without a copious exhibition of the bark. Of the eight other persons who formed the party, six died; and it was computed that 25,000 were carried off by the fever in Bussorah and its neighbourhood. The symptoms of this disease are thus described:

'The first symptoms of this fever, or plague, are generally swelling of the tongue, a violent head-ach, bleeding at the nose, pains all over the body, a constant inclination to make water, which comes in drops, and attended with great pain, and is as high-coloured as blood; (if the urine, on standing, becomes purple, it is said to be a certain sign of death;) extreme heat, great apprehension, all objects appearing of a yellow colour, uncommon terror, and at the same time a great desire for death; there are also boils or eruptions on the skin, which most commonly appear either just before the disease proves fatal, or the patient begins to recover.'

6. *On the Want of a Pericardium in the Human Body*; by Matt. Baillie, M. D. Among the rarer instances of defect in the human body, is that of the want of a pericardium. Haller denied that this defect ever occurred: but there are on record a few instances, given from good authority. The subject of the present paper was a man about 40 years old, brought to Dr. B.'s dissecting-room, of whom no account could be obtained. - The defective appearance was immediately obvious on opening the thorax, and is here described with an accuracy that can leave no doubt of the fact.

7. *On Introsusception*; by Mr. John Hunter.—For this curious paper we must refer to the volume at large.

8. *Of uncommon Appearances of Disease in Blood Vessels*; by Matt. Baillie, M. D. The first of these morbid affections mentioned, is the coagulation of the blood in the vessels of the living animal. This happens, when a vessel has been closed by a ligature, and when it is dilated into a bag. The latter is the case of aneurismal arteries: but the coagulum rarely forms till the artery is considerably distended. Still more rarely does it fill up the whole cavity of the vessel, so as to stop all circulation through it. Sometimes, however, such a coagulum forms without

without any previous stoppage of the vessel, or any considerable dilatation. Dr. B. gives an account of such an occurrence in the right carotid artery of a man brought-for dissection, whose whole arterial system shewed a tendency to aneurism. It formed an oval uniform swelling, about  $1\frac{1}{2}$  inch in length, firm, and feeling like an absorbent gland. A figure of it is annexed.

The second topic is the obliteration of vessels. In various instances, we know that vessels, which are become useless, shrivel up, and are converted into a ligamentous substance. This is a natural process: but Dr. B. gives a case (illustrated by a plate,) of the inferior *vena cava* being thus changed, and rendered quite impervious, from the entrance of the emulgent veins to the right auricle of the breast. The lumbar veins were enlarged; and, by means of their communication with the *vena azygos* (double in this instance,) the blood was conveyed to the heart.

The ossification of vessels is the next subject. This is very common in the arterial system, but, in the venal, is almost unknown. One instance, however, is found in the collection in Windmill-street, in which a considerable ossification was formed in the coats of the inferior *vena cava*, near to its bifurcation into the iliacs.

9. *Account of Mr. Hunter's Method of performing the Operation for the Cure of the Popliteal Aneurism*; by Mr. Everard Home. No artery in the body, unless it be the aorta, is found to be so susceptible of aneurism as the popliteal; and it is remarkable that its subjects have been very frequently coachmen and postillions. The method of cure, by tying the artery near the seat of the disease, has generally proved ineffectual; and the amputation of the limb is an event, if possible, to be avoided. The common notion of an aneurism has been that of a simple dilatation of the artery from a local weakness in its coats, independently of other disease: but Mr. Hunter has found an alteration of structure in them previously to dilatation; and, from the bad success of tying the artery immediately above the sac, it seems probable that a diseased state extends some way along it. His idea of an improved mode of practice was, to lay bare and tie the artery in the anterior part of the thigh, at some distance from the diseased part, and trust to taking off the force of the circulation for stopping the progress of the aneurism, and perhaps for its cure by the efforts of nature. In pursuance of this plan, he performed his operation in December 1785. We think it unnecessary to follow Mr. Home in his minute description of it, since its general mode must be pretty obvious; and several variations took place in those which were afterward performed. The artery was tied somewhat below the middle of the thigh with four slack ligatures. The event was that, after a tedious and troublesome cure of the wound, owing

to the repeated expulsion of pieces of ligature, the patient perfectly recovered, and no appearance of tumour in the ham remained. In March 1787, he died of a fever; and an opportunity was gained of examining the state of the parts. The femoral artery was found impervious from its giving off the profunda to the part included in the ligature; at this part there was an ossification for about an inch and a half, below which the artery was again pervious down to the aneurismal sac, and contained blood, but did not communicate with the sac itself, having become impervious just at its entrance. The remains of the sac were of the size of a hen's egg, but more oblong, and flattened. The lower orifice of the artery was quite obliterated; and the sac itself was filled with solid coagulum. The operation therefore appeared to have had all its expected effect in allowing the contents of the sac to coagulate, and the artery to become impervious. The collateral arterial branches were in a natural state, not unusually dilated; and yet the circulation into the lower limb had been fully carried on.

Mr. Hunter's second operation was unsuccessful. The artery was secured by one ligature only, and the wound was dressed to the bottom. Repeated hæmorrhages occurred, of which the patient died on the 26th day. In the third operation, only one ligature was used, and the parts were healed by the first intention. The cure was speedy and perfect. The fourth was likewise successful, but the cure was more tedious, from the formation of abscesses, owing to the patient's bad state of health. The fifth was a speedy cure, without any unpleasant circumstances. This was likewise the case with an operation by Mr. Lynn at Westminster hospital. Mr. Birch, of St. Thomas's hospital, performed a similar operation in the case of aneurism of the femoral artery, in which a large tumour occupied two-thirds of the thigh. The patient became feverish, the tumour burst on the twelfth day, and he died. Mr. Cline operated in the same manner for a popliteal aneurism. Every thing seemed to be going on favourably, till the patient was seized with a fever, supposed to be caught from another patient in the same ward, and died. On examination, the artery was found in an ulcerated state beneath the ligature, and sinuses were formed upward and downward in the thigh. To these accounts, Mr. Earle adds one of an operation for an aneurismal tumour in the leg, the consequence of an injury, in which the artery was tied in the ham, with a probable prospect of success.

On the whole, it appears that a considerable improvement in surgery is pointed out by the idea which led to these operations, yet that the event of any mode of treating aneurismal tumours is still, and probably ever will be, hazardous and uncertain.

10. *Case*

10. *Case of Paralysis of the Muscles of Deglutition, cured by an artificial Mode of conveying Food and Medicines into the Stomach;* by Mr. J. Hunter. This disease occurred suddenly in a hypochondriac man aged 50; and, resisting the first remedies applied, it became necessary to invent a method by which life might be sustained till the affection of the throat should give way.

‘ The instrument made use of was a fresh eel-skin, of rather a small size, drawn over a probang, and tied up at the end where it covered the sponge, and tied again close to the sponge where it is fastened to the whalebone, and a small longitudinal slit was made into it just above this upper ligature. To the other end of the eel-skin was fixed a bladder and wooden pipe, similar to what is used in giving a clyster, only the pipe large enough to let the end of the probang pass into the bladder without filling up the passage. The probang, thus covered, was introduced into the stomach, and the food and medicines were put into the bladder, and squeezed down through the eel-skin.’

By means of this instrument, not only food, but the prescribed medicines, valerian in powder and tincture, and flour of mustard, were conveyed into the stomach. Its use became unnecessary in about three weeks.

11. *Of a remarkable Deviation from the natural Structure in the Urinary Bladder, &c. of a Mule;* by Dr. Baillie. For this description, which cannot be well understood without the accompanying plate, we must refer to the work.

12. *A Case of Emphysema, not proceeding from local Injury;* by Dr. Baillie. The subject of this case was a girl ten years of age, admitted into St. George’s hospital for anasarca and ascites. The day before her death, Dr. B., on attempting to feel her pulse, was sensible of the crackling of air under his fingers, and he found the same crackling in the cellular membrane of various other parts. At the same time, water was evidently accumulated in the cellular membrane of the legs and face. On dissection, air was found in the places in which the crackling had been felt; also in the cavity of the stomach and intestines; in their cellular membrane; in the small vessels running on them, and between the laminæ of the peritoneum; likewise in the cellular membrane between the pleura and pericardium. Water was contained in the pericardium and thorax. The remarkable circumstance in this case was the presence of emphysema without external injury, or a previous putrefactive process. Dr. B. suggests only two ways in which it could happen; either from some chemical change in the watery fluids effused into the cellular membrane, by which air is separated from them; or from a secretion of air by the small blood-vessels distributed among the cells. He inclines to the latter opinion; observing that we are certain that, in

in some cases, the blood-vessels are endowed with such a power of secretion as in fishes, in which bags of air are found that could not have been filled by any other process; and that it is no more difficult to conceive the secretion of air from the blood, than from any other fluid.

13. *Case of unusual Formation in a Part of the Brain*; by Mr. A. Carlisle. This deviation chiefly consisted in the total want of the falciform process, and in the coalescence of what are commonly the two hemispheres of the brain, into one. No consequences, as to the function of the organ, seem to have followed this uncommon structure.

14. *History of a fatal Hæmorrhage from a Laceration of the Fallopian Tube, in a Case of an Extra-uterine Fœtus*; by John Clarke, M. D.—For this very singular case we must refer to the book.

15. *Observations on the loose Cartilages found in Joints, and most commonly met with in that of the Knee*; by Everard Home, Esq. This gentleman begins with stating Mr. J. Hunter's opinion on the origin of these bodies. Conceiving the blood to be possessed of a vital principle, he supposes that coagula of it within the body will often retain their vitality, adhere to the surrounding parts, and become vascular. The nature of these organized excrescences, he asserts, will partake of that of the cavity in which they are formed; hence, in the joints, they will be bony or cartilaginous. If knocked off by accident, they will remain foreign bodies within the cavity, such as those in question are found to be. This idea of their formation Mr. Home confirms by the case of a fractured humerus, in which the bones did not unite, but a new capsular cavity was formed at the place of fracture, in which the ends of the bone played on each other; while a number of excrescences, of different degrees of hardness, rose from the surfaces of the bone, and from the edges of the capsule; and 30 or 40 small substances of the same nature, evidently broken off from them, were found loose in the cavity.

With respect to the removal of these bodies in the knee-joint, Mr. H. directs that they should be pushed into the upper part of the joint above the patella, and preferably towards the inside; and, being secured, should be 'cut upon.' The incision should be made in the direction of the thigh, first drawing the skin to one side, that the internal wound may not correspond to the external. After extraction, the edges of the wound are to be brought together by sticking-plaster and the uniting bandage.

16. *Attempt to improve the Evidence of Medicine*; by Dr. G. Fordyce. This paper may properly be regarded as a sort of lecture

lecture on the method of noting down medical cases. The writer observes that the evidence of medical knowledge has hitherto consisted, for the most part, in deductions made by practitioners from their cases, without publishing the cases themselves, unless when they were of an extraordinary kind. He therefore gives a tabular scheme for the keeping of cases, in which are noted a great variety of circumstances preceding and accompanying the disease, some remotely, others nearly connected with it; from which he supposes that a case would appear with the whole of its evidence, and that a complete collection of them would form a perfect body of known medicine. For the success of such a plan, however, it is evident that there must be both writers and readers: but, from surveying the formidable bulk occupied by a single case kept after this method, we should expect that very few practitioners would take the pains to write, and fewer still to read, any number of them:—nor can we conceive, indeed, that, in an art of which the necessary objects are so numerous, any real advantage would arise from distracting the attention by a multiplicity of circumstances, most of which, probably, have scarcely any relation to the main purpose of effecting a cure. What the present state of physic seems rather to want, is a discovery of the cardinal points to which medical treatment in each disease is to be directed. Every practitioner knows that a few leading symptoms are what really regulate his practice; and that a number of preceding and concomitant facts, though they may contribute to the accuracy of description of a disease, as a phenomenon of nature, have no place in the consideration of its treatment. The art would be long, indeed, were it to require, in each individual case, a comparison with all the innumerable varieties which might be noted in similar cases.

While we thus express our doubts as to the use and practicability of the scheme here laid down, we do not mean to deny that Dr. Fordyce's paper contains many valuable remarks. A considerable part of it is occupied by an account of London, its climate, situation, soil, various inhabitants and modes of living, &c. given as an example of the medical manner of describing a place; which is curious and instructive, though interspersed with some oddities. The rest of it is a commentary on the several articles in the table, concluded by an observation on one of the cases given as a specimen. In this, the Doctor speaks with great confidence of the efficacy of Peruvian bark in erysipelatous inflammation, and represents himself as an inventor of this point of practice.

17. *Observations and Heads of Inquiry on Canine Madness, drawn from the Cases and Materials collected by the Society respecting*

*ing that Disease*; by Dr. J. Hunter. Notwithstanding the number of cases of canine madness which have been published, it is certain that many points respecting the history of this dreadful disease are still unsettled. It was therefore a laudable purpose in this society to endeavour, by means of their correspondences, to collect into one point all the certain knowledge that could be procured on this subject. The first head is on *the generation of the poison*. This appears to arise much more frequently from infection than from spontaneous production; since, in some insulated situations, great numbers of dogs have for many years remained free from any attacks of madness. The *symptoms of the disease in dogs* constitute the second head. Among these, the most remarkable and most different from common opinion are, that the animal can swallow both solids and liquids during the whole disease, readily eats what is offered to him, has no fear of water, and never avoids it. As to the *animals communicating the disease*, it appears that all domestic animals, birds as well as beasts, are capable of receiving the infection,—but how many can infect others is as yet undetermined. All of the dog-kind, and cats, have been known to communicate it. The danger from a bite depends on the vascularity of the part bitten, and on the degree in which the teeth are loaded with the poison. Bites in the face are most dangerous; in the hands, considerably so; in other parts, the previous wiping of the teeth by the cloaths greatly lessens the chance of infection.

Dogs are much more susceptible of infection than men. It is not probable that the disease ever rises spontaneously in the human species; and, when that has been suspected, tetanus or spasms in the throat have probably been mistaken for the true hydrophobia. Under the head of *effects of the poison on the human species*, an enumeration of all the usual symptoms in their progressive order is given: but these, being taken from well known cases, do not require our particular notice. As to *dissections*, we are told that they have afforded nothing in the least decisive as to the origin of the symptoms of this disease. With regard to *prevention*, the total inefficacy of all internal prophylactics or specifics is asserted as a matter fully proved. Of the local treatment, the purpose is either to remove the poison by washing it out, to destroy the infected part by caustic, or to cut it out. The first of these modes may be useful immediately after the bite, but we cannot much depend on it. The second may be applied where the knife cannot be used, but this last method is always to be preferred in places that admit of it. Great care should be taken to remove every part through which the teeth have penetrated. It is not certain how long after the bite this may be performed with success: but, on the whole,

there is reason to believe that absorption of the poison, from the wounded part, does not take place till the darting pains are felt proceeding from it towards the body. The *treatment of the disease* is the next point considered. Every method hitherto employed after the accession of the hydrophobia has been so unsuccessful, that nothing of probable use is suggested by past experience; and the matter is entirely open to new experiments. A few things are here suggested; of which arsenic, said in the East Indies to be successfully used as a specific against the poison of serpents and of a mad dog, appears to us most worthy of a trial. The *antiquity of the disease* is another head of inquiry. Aristotle is the first writer who expressly mentions it; and his imperfect knowledge concerning it, with the silence of Hippocrates, render it probable that it was a new disease a short time before the days of Aristotle.

18. *Observations on Ulcers*; by Everard Home, Esq. Unctuous and watery dressings to ulcers having both been found to be attended with disagreeable effects, the application of powders has been substituted by various practitioners, and a variety of different substances have been used in this way. From the enumeration of them in this paper, it appears that the practice has been wholly empirical, and not attended with any remarkable success. The article, which Mr. Home has chiefly employed, has been powder of rhubarb; which he has found to possess considerable powers in promoting the granulation and healing of ulcers. Sometimes, it proves too irritating; in which case, the addition of a portion of opium moderates its effects. Of various other vegetable powders tried, that of columbo root seemed most to resemble rhubarb in efficacy.

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ART. VII. *The Antiquities of Athens*, measured and delineated by James Stuart, F. R. S. and F. S. A. and Nicholas Revett, Painters and Architects. Vol. III. Folio. Imperial Paper. 5l. 10s. in Boards. Taylor, &c.

**A**MONG the various sources from which modern arts derive their best examples, they are indebted to none more than to those beautiful remains of Grecian taste, which are exhibited to the world through the joint labours of Messrs. Stuart and Revett. Sculpture had attained its zenith of perfection, long before the conquest of that country by the Romans; and the examples which are perpetuated, in this work, must ever be ranked as of the highest importance to the arts. The specimens of architecture cannot be less esteemed, if considered only as to the purity of style, and the chaste imitation of the primitive models, which they exhibit; happily blending the useful and the delightful



delightful on principles the most simple and substantial; and which every enlightened country has been zealous to adopt. We may, therefore, reasonably hope that the laudable endeavours of the present age will now be crowned with success, by inducing a more intimate acquaintance with early works of the Greeks in architecture:—works produced at a period in which this art had not been contaminated by the introduction of extravagant ornament, and by a capricious taste for variety.

The first volume of this work made its appearance in 1762, and was reviewed in our 28th volume. The second was published in 1787, and was noticed in vol. ii. of the *New Series* of the *M. R.*; being a posthumous book, published by the widow of the late Mr. Stuart. The present volume appears under the same circumstances with respect to the property of the work; and, in congratulating the world on this addition to the catalogue of valuable books of antiquities, we doubt not of being universally joined in wishing Mrs. Stuart every encouragement to continue the publication of the materials left in her possession, with all the abilities and elegance which the magnitude and merit of the subject demand.

In the preface to this volume, we are informed by the editor, Mr. Revell, 'that having been requested, by Mrs. Stuart, on the death of Mr. Newton, (the editor of vol. 2d,) to superintend the publication of the present work, it will not perhaps be improper to give a short account of the manner in which this volume has been put into its present form: it being unfortunately deprived of the advantage of making its appearance under the direction of its original author.'—Mr. Revell proceeds as follows:

'When the materials were first delivered to me, several chapters were fairly transcribed; to most of them, however, additions have been made; and other chapters have been since entirely collected from loose papers; of the former description, are chapters the first, third, fourth, fifth, and ninth; and of the latter, are the second, sixth, seventh, eighth, tenth, eleventh, and twelfth, together with the addition of several plates and all the maps.

'As from this description, the reader may apprehend that he has before him rather a production of mine, than an original work of Mr. Stuart's, it is proper to mention, that the first step taken, and indeed the only one that could render Mr. Stuart's materials (consisting of numerous memorandum books and loose papers) intelligible, was to form a general index to the whole; and with this assistance, no difficulty was found in completely collecting Mr. Stuart's opinions, on each subject. I hope, therefore, it will appear, that I have spared no pains to do justice to the subscribers, and supporters, of this invaluable work; as well as to the ability of its ingenious and accurate author.'

Then

Then follows an account of the observations added by the editor, together with several pertinent remarks made by Mr. Revett at Athens :

' The temple of Theseus appears to have received some considerable shock, the corners of the blocks, in the entablature, being in general broken, as if it had been shaken ; and some of the columns on the south side have their courses dislocated, though no part is beat off or thrown down.'—

' The perfect state in which those monuments remain, which have not been destroyed by violence, is one proof of the judgement with which they were constructed. The temple of Minerva would have been entire, except its timber roof, at this day, if a bomb had not been thrown into it by the Venetians, when it was used as the powder magazine of the Turks.

' The propylea, applied to the same purpose, was struck by lightning, and blown up. The small temple of Theseus is almost as entire as when it was first erected. Even so small a temple as the Choragic Monument of Lysicrates is now entire, a circumstance arising chiefly from the great judgement shewn in its construction, by erecting it with large blocks, and consolidating the whole with a roof wisely made of one single piece of marble.

' The core of rubble work now remaining in parts of the Stadium is almost impenetrable to a tool. The Athenians likewise shewed great judgement in their manner of covering the porticoes round their temples with marble, as may be seen in the temples of Theseus and in the Parthenon. The flat ceiling of the Propylea was also of marble, though no part of it now remains, and must have been a very bold and masterly performance, when its long bearings are considered, and also that the principle of arching was not employed in it.

' I cannot conclude without publicly acknowledging the liberality, with which several gentlemen, of distinguished knowledge in the fine arts, have contributed their assistance to this work, but am only permitted to name two among the number ; Mr. Revett, to whom I owe, as is seen in the course of the work, numerous important points of information ; and Dr. Chandler, who has kindly undertaken to give his assistance in the inscriptions ; and those which have not appeared in other parts will be given in the concluding volume of this work.'

The volume opens with a map of Greece, and a plan of the antiquities of Athens ; with a description. The fidelity and diligence with which it is delineated must render this plan particularly interesting to the antiquary, and to the classical scholar.

In reviewing the former volumes, we omitted to notice the topography of the several subjects ; reserving our opinion, on those points, for the general appearance of the whole in the present plan : respecting which, every observation, tending to illustrate and point out of what antient buildings the present remains constituted a part, must be deemed of the utmost importance in the investigation of antient works. It will be proper

per here to remark that the draughts of the remains, as taken by Messrs. Stuart and Revett, are allowed, in every instance, to be minutely just; and it is no small compliment to the labours of those gentlemen, that Monf. le Roy has, in several instances, in his second edition, corrected the errors of his former one, from what appeared in the first volume of this work. Mr. Stuart has endeavoured, with infinite attention, to give the real names of the several objects: but, as this is, in many cases, necessarily subjected merely to opinions, drawn from passages in antient authors which are ill understood, we can only form our conclusions from the evidence which his remarks afford.

It appears, by a note subjoined, that this chapter was left in an imperfect state by Mr. Stuart; and we must consequently allow a proper degree of credit for what farther illustrations the worthy and ingenious author might have added, in case he had survived long enough to have concluded the work. The chapter thus begins:

Of the various evils which accompanied the decline of Roman greatness, and which continued to diffuse their baleful influence long after its destruction, no one appears to have been more severely felt than the universal torpor, which at this period possessed the minds of men; in so much that, for some centuries, the exertions of virtue and genius seemed to have ceased. Upon the dissolution and ruin of this mighty empire, the imperial city was more than once a prey to barbarians: the stately monuments of public magnificence, or private luxury, were now demolished; those beautiful forms and proportions, which had excited the admiration of ages, were mutilated and defaced; the arts themselves, from which the most marvellous effects had arisen, were for a time extinguished. It was long before the nobler faculties of the mind were reanimated, and began to assume their proper force and direction; but as knowledge advanced, and emulation was excited, the enthusiasm spread over Europe, and with no small degree of fervour strove to retrieve the history of those achievements, and to investigate the system of that policy, which from beginnings by no means splendid, had raised so stupendous a superstructure. Rome became again the resort of the learned; the venerable ruins of the city forcibly attracted the attention of the curious, who were eager to examine the remains of her antient splendour; to these researches, painting, sculpture, and architecture, the arts which had formerly contributed to adorn her, owe their revival. The ancient topography of Rome was at this time with great diligence and accuracy ascertained; and many interesting points of ancient history were again brought into view, and received a satisfactory illustration.

But Athens, that once celebrated seat of learning, whence the arts were derived, although long forsaken, and lastly subdued by the barbarians, under whose tyranny she still languishes, has seldom been visited by persons of erudition, leisure, and curiosity; and, at such times, these visits have been casual and transitory. The Marquis de Nointel,

Noiſtel, who was there in 1674, was the firſt traveller of any confequence. Mr. Vernon, who arrived there in 1675, ſeems to have been the moſt earneſt and diligent enquirer during his ſhort reſidence; as Sir George Wheler, who came thither with Dr. Spon in 1676, and remained there ſome months, ſeems to have been the moſt perfevering; yet, notwithstanding the pains theſe gentlemen have employed to aſcertain the antient topography of Athens, I am perſuaded they have been but too frequently miſtaken; their authority, however, is ſo great, that the errors they committed have generally miſled ſucceeding travellers. The far greater part of the buildings, which once adorned this celebrated place, are annihilated; thoſe few which remain are extremely mutilated. The tradition of the preſent inhabitants is for the moſt part falſe. We may add, that the obſervations of the ancients, which have come down to us, are directed more to grammatical niceties, orthography, or hiſtorical narration, than to architecture or topography. There are ſome places and buildings, of the identity of which we cannot doubt; theſe we may uſe as data to aſcertain thoſe which unfortunately no longer exiſt. One principal feature cannot be miſtaken; I mean an insulated rock, the ſite of the Acropolis. This rock I ſuppoſe to be about 150 feet in height, and from 900 to 1000 in length, upon its ſurface, which is nearly level; whiſt its ſides are every where a precipice, the weſtern extremity alone excepted, where with no ſmall labour and diligence the entrance has been conſtructed.

So far we bear teſtimony to Mr. Stuart's recital. The variation from his uſual accuracy, in the ſubſequent parts of this chapter, muſt be attributed to the ſtate in which the papers were found at the author's deceaſe. 'The firſt, and greater part of that which is here printed is given *nearly* in the words of the manuſcript, and has dictated the arrangement of thoſe ſcattered materials which conſtitute the remainder.'

The reader, who has attended to modern inveſtigations of the topography of Athens, will have perceived that one of the principal points of controverſy has reſpected the ſituation of the Temple of Jupiter Olympius:—whether it was on the northern, or ſouthern, ſide of the Acropolis. Mr. Stuart has followed that reading of Thucydides, which ſays that, "in the ſouthern part of the city particularly, ſtand the temple of the Olympian Jove, of the Pythian Apollo, of Terra, and of Bacchus in Limne, in honour of whom the old Bacchanalian feaſts are celebrated, &c. near it alſo is the fountain now called the Enneakrounos, or nine pipes." How far Valla's reading of this paſſage "on the northern ſide of the *Citadel*" ſhould operate, it is difficult to ſay:—but the words "near it" ſeem to allude to the fountain being near to the temple of Bacchus; and, had the temple of Olympian Jupiter been in the ſituation aſſigned to it by Mr. Stuart, it would have been mentioned by Thucydides as being near the fountain. Pliny makes two fountains of Cal-

lirhoe and Enneakrune, as does Solinus. Besides these reasons for doubting the meaning as interpreted from this author, another may be adduced. Previously to Mr. Stuart's conjecture, it had always been believed that the old city was built on the northern side of the Acropolis; and the inscription on Hadrian's arch is a confirmation that the addition of the city, built by that emperor, and called after him Hadrianople, was on the southern side. Likewise, the temple of Olympian Jupiter might be on the southern side of the city, and still be on the northern side of the citadel, according to Valla's reading of Thucydides, corroborated by Palmerius and Hudson. The strongest argument in favour of Mr. Stuart's position is the extract from Hierocles, (see vol. I. of this work, p. 39) importing that Tarentius mentions the Athenians building the temple of Jupiter Olympius near the fountain Enneakrounos: but, as both Pliny and Solinus speak of two fountains of that name, this is, at best, but an uncertain guide. We must also add that Hierocles says, "the temple of Jupiter," and not "of Jupiter Olympius," as Mr. Stuart has given it. According to Dr. Chandler, the Portico of Jupiter Eleutherius, and the Royal, were near to each other; consequently, such a building, consecrated to Jupiter, would be near the Enneakrounos of Pausanias, at the Odeum, viz. opposite to the western end of the Acropolis.

There are no remains which will countenance the supposition that the city was on the south side of the Acropolis. Neither can the columns of Hadrian be said absolutely to be on the south side of the Acropolis, for they are certainly more eastward; and there are no remains, on the south side, beyond the wall adjoining the theatre, which can justify an opinion that either the temple of Apollo, or of Bacchus, or any other considerable building, was there situated.

It has been too much the practice of these times to condemn those passages, in ancient authors, which do not accord with the modern conceptions of the subject. The many instances, in which it has been discovered that the literal reading is the true one, should operate as a caution against indulging these modern corrections. Mr. Stuart's candour in citing ancient authors, even where they militated against his system, was such, that we cannot believe he would have said 'that there was a manifest blunder in Pausanias,' nor that he did not believe this to be the only one. Pausanias is the only ancient author, who has given any thing like a topographical description of the interior of Athens. His descriptions of such places, as are better known to us, we find to be extremely exact: the errors of several of his estimated distances very naturally arise from the uncertainty

certainty of measurements, and from the vast extent of his subject:—but the blunders to which we allude are more probably the consequence of our misapprehending the mode which he follows in describing the city of Athens. It seems to have escaped the gentlemen included in our remark, (for more than Mr. Stuart are unfortunately involved in this misconception,) that Pausanias takes certain stations in the city, whence his several routes commence; and that he never describes any objects in returning from the extremity of each route to the station from which he departed.

Pausanias arrives at Athens from the Piræus; and, passing through the outer Ceramicus, and the city gate, he enters the inner Ceramicus, which makes his first station: he says, “on the right hand is seen the Royal Porch;” and he enumerates, among other objects, the temple of the Mother of the Gods; the senate-house of five hundred; the Thelus; the Temple of Mars; the Odeum; the fountain called Enneakrounos; the Temple of Ceres and Proserpine; and another.

Porta Dipylon, Porta Ceramica, or Porta Piræa, as it was indifferently called by the antients, separated the outer from the inner Ceramicus. The road now passes by it, leading from the Piræus, and unites with the road from Eleufis, just before they reach Athens, exactly corresponding with the antient accounts: for we commonly read of departing from the Ceramicus to Eleufis, as well as to the Piræus; which confirms Mr. Stuart's conjecture of the position of the Porta Dipylon: then, following the plan and returning to the right, within the Porta Dipylon, no traces are found of any of the buildings mentioned by Pausanias, till we arrive at the Odeum; which appears to be situated where it would be naturally sought, according to this description. Mr. Stuart says, ‘there is a grot near it, which is pierced in some places, as if for the admission of a current of water, and corresponds with the description of Enneakrune, given by Pausanias: over this are some considerable foundations.’

Pausanias having finished his first route, *without describing any objects in returning*, commences his second, which appears to be very short; remarking only the temples of Vulcan, and of Venus Urania above the Ceramicus; and which we may reasonably suppose to have been to the northward of the Porta Dipylon.

Having thus described the objects of the routes to the right and left of the Ceramicus, Pausanias emphatically proceeds to say that “the traveller, directing his course to the Poikile,” will observe the several objects in the following order; among others, the market-place; the Gymnasium; the Temple of

Theseus; the Temple of the Dioscuri; and the Grove of Aglaurus.

Mr. Stuart says chap. 5. vol. I. 'The temple of Theseus still remains at Athens, and the sculptures on it are sufficient warrant for the name universally given to it. That temple, therefore, is a fixed and certain spot, concerning the situation of which there can be no dispute;'—and the same is observed in a note subjoined to chap. 1. of the present volume.

Now it is to be remarked that the temple of Theseus is in almost a direct line from the entrance at the Porta Dipylon, and certainly is one of the most decided points, on which to direct our attention; and, following the order in which the several objects are enumerated by Pausanias, we must look for the Poikile, the market-place, and the Gymnasium, between Porta Dipylon, and the Temple of Theseus. There does not, however, appear to be any trace remaining, by which those buildings can be discovered in that situation. According to Pausanias, the temple of the Dioscuri was near to that of Theseus, and above the temple of Dioscuri was the grove of Aglaurus; and, as that grove was under the Acropolis, it must consequently have been between that place and the temple of Theseus, *i. e.* nearly between the Acropolis and the hill of the Areopagus. "The Persians posted themselves opposite to the Acropolis, on a hill called by the Athenians the Areopagus, and began in this manner to besiege it."—"In the front of the Acropolis, therefore, but behind the gates, and the way leading up to them, no guard was kept, no one suspecting that any man would get up there; yet there some of the barbarians mounted up, near the temple of Aglaurus the daughter of Cecrops, although the place is a precipice." Herodot. lib. 8.

The situation of the grove of Aglaurus being once determined, it will also decide that of the Prytaneum, which was near to it. The Prytaneum therefore was to the north of the Acropolis, on the higher ground towards the hill of the Areopagus, and was the second station which Pausanias took, whence the two following routes are described.

The first route from the station (*i. e.* the Prytaneum,) is explained as descending from the Prytaneum to the lower parts of Athens; and it is worthy of remark that the buildings, imagined by Mr. Stuart to be the Gymnasium of Ptolemy, the Poikile, and the Doric portico, are all situated in the lowest part of Athens, according to the testimony of Wheeler, Span, and other travellers. This route includes the temple of Serapis, of the goddesses Lucina, of Olympian Jupiter, and the Delphinian Apollo, the Gardens, the Lyceum, the river Illysius, the temple of Diana the huntress, and the Stadium.

What those remains, in the lower parts of Athens, originally were, it is difficult to determine. If any credit be due to the topographical narration of Pausanias, they cannot possibly be what Mr. Stuart has supposed: for both the Gymnasium and the Poikile are to be sought westward of the temple of Theseus; whereas the remains so denominated by Mr. Stuart are eastward of that temple. 'Beyond this, (the temple of Theseus,) he observes, you see a very extensive ruin, on the right hand, much incumbered with modern buildings. The plan and situation prove it to be the remains of the Gymnasium of Ptolemy.' In the last chapter it is again said,

' Besides the ruins already described in this volume, several less considerable remains are to be seen in different parts of Athens. Of these the Gymnasium of Ptolemy occupies by much the largest space; detached fragments of its ruined walls remain in that part of the city near the Bazar, and are there intermixed with a number of habitations, many of them the residence of Turkish families, among whom an extreme regard for the honour of their women, renders access difficult, and a diligent research impracticable. This was, however, less to be regretted, since, from the fullest information we could, after the strictest enquiry, obtain, we were assured, that no fragment of sculpture or architectural ornaments was to be found there. I have, therefore, contented myself with marking its situation in the map of Athens in this volume, and therein expressing the form of its outward walls.'

As there is so little probability of this last-mentioned ruin being the remains of the Gymnasium, as Mr. Stuart supposed, may it not with more reason be imagined to have been the Peribolus of the temple of Olympian Jupiter? The circuit of the Peribolus, according to the plan, is nearly about four stadia, and the situation is conformable to the description of Pausanias; and Mr. Stuart says that there is a natural fountain near it, under the Areopagus. What Mr. Stuart calls the Poikile is but two stadia and one-third; and the Peribolus of the columns of Hadrian is upwards of five stadia in circuit, according to Mr. Vernon, who measured it in 1675, when it was in a much more perfect state. It is not probable that Pausanias would under-rate its magnitude: on the contrary, some allowance is generally made for an enlarged description.

Although Mr. Vernon might not be very exact, yet is there, perhaps, as much ground for crediting his accounts, as for adopting those of Mr. Stuart; for the editor of the latter has endeavoured, with some diligence, to satisfy the world that Mr. Stuart altered his drawings of the columns of Hadrian, from the real dimensions, to others that would coincide with his system; and it leaves much room to suppose that the measure of the Peribolus was also altered to make the amount exactly



*four stadia.* Besides, Hadrian's arch clearly indicates that the scite, on which stand the columns of Hadrian, is included in the new city; and that the front of the arch, directing the view to the city of Theseus, immediately faces the lower parts of the city now occupied by modern Athens.

The Doric portico (more particularly described in chap. 1. vol. I. of this work,) is of too inferior a class to have arrested the attention of Pausanias; and, as Dr. Chandler very justly observes, he seems to have treated all modern works as unworthy of his notice; remarking, of such, only a few of Hadrian's magnificent erections. This building is with much good reason supposed, by Mr. Stuart, to be the entrance to one of the Agoras, or market-places. The inscriptions are a strong confirmation of his conjecture; and the plan of the remains is by no means such as to indicate its having formed part of a temple.

The next remains, supposed by Mr. Stuart to be the Poikile, as has been before stated, cannot be that celebrated building. Pausanias, after having spoken of Hadrian's having dedicated the temple of Olympian Jupiter, sums up a few of his other works; mentioning the temple of Juno and Jupiter Panellenius, and a temple common to all the gods: but he does not describe their situations. To a person conversant in the works of art, it will evidently appear that this building, the columns of Hadrian, and the arch of Hadrian, are too similar in style, to be the effect of chance or the works of different ages: if not the works of the same artist, they clearly indicate the style and taste of one period; and they doubtless evince that this building, which Mr. Stuart calls the Poikile, is one of the edifices erected by Hadrian, and not the antient building of the Poikile, as it is described by Pausanias. From this circumstance, as well as from the columns of Hadrian being on the scite of the new Athens, we must search for the names of this building, among the list of that Emperor's works.

It is easy to follow Pausanias in the continuance of this route; for he passes on from the temple of Jupiter Olympius to that of the Delphinian Apollo, and thence to the gardens and Lyceum, both of which were without the city; and the Lyceum, most probably, was situated as supposed by Mr. Stuart; being near to the Ilyssus and south-east of the Acropolis. Pausanias then describes the river Ilyssus, passes over to the Temple of Diana the huntress, and proceeds to the Stadium, which finishes this route; and this part of Mr. Stuart's plan is correctly uniform with the antient description.

Pausanias, without describing any objects in his return from the Stadium to the Prytæum, commences his second route from

from that station, by the way called Tripodes; in which, he says, there are temples, tripods, and other works deserving notice; in the following order, he mentions the temple of Dionysius, the temple of Bacchus, the imitation of the tent of Xerxes, the theatre of Bacchus, the wall called Southern, the tomb of Calus, the temples of Esculapius, of Themis, of Earth, and of Virid Ceres, and then enters the Propylea of the Acropolis.

The whole way from the north-west, where the Prytaneum most probably stood, round by the north to the S. E. of the Acropolis, is such as answers to the description by Pausanias; and the eastern end exhibits several monumental tripods. Pausanias intimates that the theatre was an antient building; for he says that it contained many statues of obscure poets. The excavation, in form of a theatre, under the southern side of the Acropolis, supposed by Mr. Stuart to have been the Odeum of Pericles, not only answers to the situation of the theatre of Bacchus, as given by Pausanias, together with a cave above, but will also accord with that of Vitruvius, without having recourse to the emendation of the text proposed by Mr. Stuart in vol. I. (Explanation of the plan of the Acropolis :) for, in going out to the right, the people would find shelter in the Porticus Eumenici; which is undoubtedly the same with that which Pausanias calls the Southern wall, reaching from the theatre to the arsenal,—that is, from the theatre to the entrance of the Acropolis. This also leaves room for the many objects described by Pausanias as being between the theatre and the Propylea. Dr. Chandler is likewise of opinion that this excavation was the site of the theatre of Bacchus. The theatre, of which so much remains, and which by Mr. Stuart and others has hitherto been thought to be the theatre of Bacchus, is, with much greater probability, a later work; its construction was certainly Roman, as has been clearly demonstrated by a late writer on the subject of theatres\*.

Pausanias then begins an account of the Acropolis; and, entering the Propylea, he describes, among other objects, the Parthenon, the Temples of Erechtheus, Polias, and Pandorus.

These descriptions, together with the order in which they are enumerated by Pausanias, agree so exactly with the remains found there, that not the least difficulty has ever attended the elucidation of this part of his topography; and they must be an evidence of his precision in other respects.

He then passes from the Acropolis over the Areopagus, thence to the tombs, and to the academy: which route is in the order

\* See M. Rev. vol. iii. N. S. p. 100.

of their situation ; for Pausanias had before passed under the north-east side of the Areopagus, in his route from the temple of Theseus to the Prytaneum. The tombs, which are in the neighbourhood of the museum, according to Dr. Chandler, are evidently in the situation to which Pausanias alludes ; and the academy is known to have been to the west of the city walls.

Respecting the conjecture of Mr. Stuart, that the antient city was on the south side of the Acropolis, it should be recollected that the Pelasgi, who fortified the Acropolis, were permitted to dwell beneath the walls : they were afterwards accused, by the Athenians, of way-laying their daughters, as they went from the city to fetch water from the Illyssus : now this could not possibly happen, without supposing that the antient city was on the north side of the Acropolis, and that the part inhabited by the Pelasgi was on the south side ; for no other part would correspond to the account of the Pelasgi being in a situation between the city and the river. The Pelasgi were afterward driven out of Attica ; the spot on which they dwelt was execrated ; and the Delphic oracle advised that it should be kept rough and uncultivated. It is, however, well known that this spot, in after-times, was inhabited : but it is somewhat singular that, except the theatre and some few monuments, immediately under the walls of the Acropolis, the whole of the plain between the Acropolis and the Illyssus contains no remains of antient works besides one solitary column : — a strong argument against the supposition of the antient city being erected in this situation : for undoubtedly the chief monuments of their grandeur would be contained within the city. This circumstance also accounts for Pausanias passing by, without describing any thing as situated there : it was sterile in antiquities, and therefore furnished no object deserving his notice.

From the foregoing comparisons, the following conclusions may be deduced ; that, in all the remains of antient Athens, the names and situations of which are absolutely known, their descriptions and topographical situations accurately correspond with the writings of Pausanias, and leave strong grounds for supposing such conclusions to be erroneous as do not agree with the description of that author. These stations and routes of Pausanias, if compared with the plan, will appear to be in a natural order, and to have embraced, in the most comprehensive manner, the whole of the city of Athens : the routes from the Ceramicus noticing those parts to the north-west ; and the routes from the Prytaneum, such as are to the north, east, and south of the Acropolis,

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We have been thus particular in our examination of the *Plan of Athens*, from a desire not only of establishing the credit of Pausanias, but also of investigating, with some precision, the probable names of certain structures, while their remains are sufficient to be adduced as evidence: for we are sorry to observe that the decay of time is so greatly accelerated by the hand of man, that it is to be feared that little of the antient city will remain half a century hence. The *Plan* having led us so much into detail, we shall briefly notice the remaining subjects.

[To be continued in the next Review.]

*Jaun ...s.*  
*1st Art.*

ART. VIII. *Philosophical Transactions of the Royal Society of London*, for the Year 1794. Part II. 4to. 8s. sewed. Elmsley.

ASTRONOMY.

*Observations of the great Eclipse of the Sun of Sept. 5, 1793.*  
By John Jerome Schroeter, Esq.

THE most remarkable appearances, observed during the progress of this eclipse, were three high ridges of mountains on the S. E. border of the moon, which projected sensibly into the disk of the sun. One of these appeared to be a long and considerable mountainous range; and the two others to the west were more in the shape of prominent points. Phænomena similar to these were noticed by Dr. Herschel in his account of the same eclipse: *Phil. Trans.* 1794, Part I. p. 40. Mr. Schroeter used a 7-feet reflector, and with a power of 50 very distinctly perceived the appearances which he describes. Applying a power of 160, together with his projecting machine, he found that all these mountains projected 3 or 4 seconds beyond the rim of the moon; and hence he infers that their height from the said rim could not be less than  $3\frac{1}{4}$ ths of a German mile. In the progress of the eclipse, when the south-western limb of the moon had advanced a little farther on the disk of the sun, Mr. S. discovered on this part another equally prominent mountainous range, which he also measured and delineated. This range consisted of a ridge, as he conceives, not less than 23 or 24 geographical miles in length, and 4 insulated mountains to the west, all projecting from 2 to 3 seconds beyond the rim of the moon. At the time of the greatest obscuration, he directed his 13-feet reflector to the dim light of the sun, which afforded him an uncommonly distinct view of the dark orb of the moon and its lofty mountainous rim to the south; and he was thus enabled to distinguish other smaller ridges, which he had not perceived with the 7-feet reflector. The disk of the sun presents no very uncommon appearance. In its luminous part there were no spots: but it seemed to be covered

covered with whitish nebulosities, such as our author had observed on a former occasion. However, he discovered, by means of his large reflector, a very small, but distinct, blackish spot westward towards the rim of the sun, which other observers could not have noticed with inferior telescopes.

*An Account of an Appearance of Light, like a Star, seen in the dark Part of the Moon, 7th March 1794.* By William Wilkins, Esq. at Norwich.

*An Account of an Appearance of Light, like a Star, seen lately in the dark Part of the Moon.* By Thomas Stretton, in St. John's Square, Clerkenwell, London: with Remarks upon this Observation and Mr. Wilkins's. Drawn up and communicated by the Rev. Nevil Maskelyne, D. D. F. R. S. and Astronomer Royal.

The phenomenon, announced in these papers, was observed at Norwich a few minutes before 8 o'clock in the evening, and at London, as the astronomer royal has concluded from various circumstances and calculations, about the same time. Both the observers give nearly the same account of it. They describe it as having the appearance of a star, not quite so bright, and yet more luminous than the enlightened part of the moon. Its light was fixed and steady, except at the moment before it disappeared, when its brightness (says Mr. W.) increased: but that appearance was instantaneous. Its situation on the disk of the moon is exhibited in 3 different drawings, formed by Mr. W., and by the astronomer royal from the account given by T. Stretton. Some have supposed that these observers mistook the appearance of Aldebaran, which passed behind the moon in the same evening, for a light perceivable within the moon's disk. Dr. M. has shewn that such a mistake was very improbable. The immersion of the star happened at Norwich at 54' past 6, or an hour before this phenomenon was observed. Its emersion from the moon's bright limb was at 33' past 7. It is not easy, by any optical illusion, to account for the star's crossing the bright part of the moon, on which side it really was, in order to appear on the dark part; and, besides, the sudden disappearance of the phenomenon is inconsistent with the supposition that it was occasioned by the star. Dr. M. closes his account with remarking that this extraordinary phenomenon 'is probably of the same nature with that of the light seen, of late years, in the dark part of the moon by our ingenious and indefatigable astronomer, Dr. HERSCHEL, with his powerful telescopes, and formerly by the celebrated DOMINIC CASSINI; although this has been so illustrious as to have been visible to the naked eye, and probably equal in appearance to a star of the first magnitude.'

MATHE-

MATHEMATICS.

*Dr. HALLEY's Quadrature of the Circle improved; being a Transformation of his Series for that Purpose to others which converge by the Powers of 80. By the Rev. John Hellins, Vicar of Potter's Pury, Northamptonshire.*

Dr. HALLEY, in determining the proportion of the diameter of a circle to its circumference, assumed an arc of  $30^\circ$ , and found the length of this arc by means of its tangent. Our author proposes to facilitate this operation, by transforming Dr. H.'s series into others, which converge more swiftly, and of which the sum may be more readily obtained. This transformation is effected by means of different forms, in which the fluents of some fluxions may be expressed. The method of proceeding is obvious, but the detail does not admit of abridgment.

*On the Method of determining, from the real Probabilities of Life, the Values of Contingent Reversions, in which three Lives are involved in the Survivorship. By William Morgan, Esq. F.R.S.*

In a former paper on the doctrine of survivorships, published in the 2d part of the 81st volume of the Transactions, this ingenious author gave rules for determining the values of reversions depending on three lives, in every case which, as far as his judgment could discover, admitted of an exact solution:—but he closes that paper with observing that there are other cases, nearly equal in number to those which he had already investigated, that involve a contingency for which it seemed to be very difficult to find such a general expression as should not render the rules too complicated and laborious. Since that period, he has prosecuted the subject with singular assiduity and success. The problems, to which his attention has been directed, involve the contingency of *one life's failing after another in a given time*; which renders the solution of them peculiarly difficult. His first object was to ascertain this event, on the knowledge of which his future investigations depended. With this view, he premises the following lemma, viz. ‘To determine, from any table of observations, the probability that B the elder dies *after* A the younger of two lives, either in any given number of years, or during the whole continuance of the life of B.’ By the solution of this lemma, he is enabled to form a table, shewing the probability of one life dropping after another.

Mr. M. proceeds to state the common method of resolving problems, involving the contingency now supposed, to shew what are the cases in which it is most correct, and to determine the extent of its inaccuracy. For this purpose he has computed a table, from which it appears ‘that the approximations and exact values do not differ much from each other, till the last years of B's life; and that the principal inaccuracy in adopting the

approximation will arise after the extinction of the life of B, when it becomes necessary to multiply the fraction expressing the probability of his dying after A into the remaining series of the solution.' Having thus prepared the way for those investigations which form the principal subjects of this paper, he subjoins a series of problems, which comprehend some of the most difficult and complicated cases in the doctrine of survivorships. The problems here selected are the most important that occur in this department of life-annuities: but there are others yet remaining to be solved, which the author reserves for some future opportunity.

We must content ourselves with this general account of the elaborate and valuable paper before us. Those who are conversant with subjects of this nature will peruse it with satisfaction and improvement. To others, who are not well acquainted with the principles on which the author's reasonings and calculations are founded, and with his former communications on the same subject, no extract nor abridgment, with which we could furnish them in our prescribed limits, would be either interesting or useful.

#### PHILOSOPHY.

##### *Observations on Vision.* By David Hosack, M. D.

Few questions in natural philosophy have engaged more general attention, and have produced a greater variety of opinions, than that which relates to the power by which the eye adapts itself to view objects distinctly at different distances. We have lately had occasion to give a brief extract of the different hypotheses that have been adopted for the solution of this phenomenon. Our readers will recollect that Mr. Thomas Young, in a paper printed in the *Phil. Trans.* for 1793, Part II. p. 169, and noticed in *M. R.* vol. xiv. p. 71, &c. disapproving of the sentiments proposed by others on this subject, has ascribed this power of the eye to the muscles of the crystalline lens. He has endeavoured to ascertain the existence of the muscles, and to illustrate their operation in producing the effect. The author of the paper before us, having shewn that distinct vision at different distances is not occasioned by the contraction and dilatation of the iris, directs his particular attention to the hypothesis of Mr. Y. He first contests the existence of the muscles, which that ingenious author has described. Besides the transparency which they must possess, and which affords a presumptive argument against the reality of them, the membranous tendons belonging to them, and which Mr. Y. informs us he distinctly observed, cannot have the same degree of transparency and density with the bellies of these muscles; and therefore there must be some irregularity in the refraction of those rays which pass through these several parts, differing both in

in shape and in density. Another circumstance noticed is the number of these muscles. Mr. Y. describes 6 in each lamina; and, according to the observations of Leuwenhoek, there are 2000 laminæ; consequently the number of muscles must amount to 12,000, the action of which, our author apprehends, must exceed comprehension:—but the existence of these muscles is still more doubtful, if we admit the accuracy of Dr. H.'s observations. With the assistance of the best glasses, to the use of which he has been accustomed, and with the greatest attention, he failed to discover the structure of the crystalline described by Mr. Y., but found it to be perfectly transparent. He first observed the lens in its viscid state, and then exposed different lenses to a moderate degree of heat, so that they became opaque and dry; and it was easy to separate the distinct layers described by Mr. Y. These were so numerous as not to admit of having, each of them, 6 muscles. Another consideration, which seems to prove that these layers possess no distinct muscles, is that, in this opaque state, they are not visible, but consist of an almost infinite number of concentric fibres, not divided into particular bundles, but similar to as many of the finest hairs of equal thickness, arranged in similar order. This regular structure of layers, composed of concentric fibres, our author conceives to be much better adapted to the transmission of the rays of light than the irregular structure of muscles. Besides, it ought to be considered that the crystalline lens is not the most essential organ in viewing objects at different distances; and, if this be the case, the power of the eye, which is the subject of inquiry, cannot be owing to any changes in this lens. It is a fact, says this author, that we can, in a great degree, do without it; as is the case after couching or extraction, by which operation all its parts must be destroyed. Dr. Porterfield, however, and Mr. Y., on his authority, maintain that patients, after the operation of couching, have not the power of accommodating the eye to different distances of objects. Our author observes that the contrary fact is almost universally asserted, and he refers to some respectable testimonies in confirmation of his opinion. Dr. H. has, it must be acknowledged, in one respect, the advantage of Mr. Y. His observations were made on human lenses, as well as those of the ox, the sheep, the rabbit, and the fish, in all which he discovered the same lamellated structure: whereas Mr. Y. never had an opportunity of examining the human crystalline. On the whole, our author concludes that no such muscles as Mr. Young has described exist, and that he must have been deceived by some other appearances that resembled muscles: neither will be allow the effects ascribed to the ciliary processes in changing the shape or situation of the lens.

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Dr. Hofack then proceeds to illustrate the structure and use of the external muscles of the eye; which are 6 in number, 4 called recti or straight, and 2 oblique. The common purposes to which these muscles are subservient are well known: but, besides these, our author suggests that it is not inconsistent with the general laws of nature, nor even with the animal œconomy, to imagine that, from their combination, they should have a different action and an additional use. In describing the precise action of these muscles, he supposes an object to be seen distinctly at the distance of 6 feet; in which case, the picture of it falls exactly on the retina. He then directs his attention to another object at the distance of 6 inches, as nearly as possible in the same line. While he is viewing this, he loses sight of the first object, though the rays proceeding from it still fall on the eye; and hence he infers that the eye must have undergone some change; so that the rays meet either before or behind the retina:—but, as rays from a more distant object concur sooner than those from a nearer one, the picture of the more remote object must fall before the retina, while the others form a distinct image on it. The eye, however, continued in the same place; and therefore the retina must, by some means or other, have been removed to a greater distance from the fore-part of the eye, so as to receive the picture of the nearer object. This object could not be seen distinctly, unless the retina were removed to a greater distance, or the refracting power of the media through which the rays passed were augmented:—but, as the lens is the principal refracting medium, if we admit that this has no power of changing itself, we are under a necessity of adopting the first of these two suppositions.

The next object of inquiry is, how the external muscles are capable of producing these changes. The recti are strong, broad, and flat, and arise from the back part of the orbit of the eye; and, passing over the ball as over a pulley, they are inserted by broad flat tendons at the anterior part of the eye. The oblique are inserted towards the posterior part by similar tendons. When these different muscles act jointly, the eye being in an horizontal position, and every muscle in action contracting itself, the 4 recti by their combination must compress the various parts of the eye and lengthen its axis, while the oblique muscles serve to keep the eye in its proper direction and situation. The convexity of the cornea, by means of its great elasticity, is also increased in proportion to the degree of pressure, and thus the rays of light passing through it are necessarily more converged. The elongation of the eye serves also to lengthen the media, in the aqueous, crystalline, and vitreous humours, through which the rays pass, so that their powers of refraction are

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are proportionably increased. This is the general effect of the contraction of the external muscles, according to the author's statement of it: but we possess the same power of relaxing them in proportion to the greater distance of the object, until we arrive at the utmost extent of indolent vision. The Doctor alleges the following experiment in confirmation of his theory:

'With the common *speculum oculi* I made a very moderate degree of pressure upon my eye, while directing my attention to an object at the distance of about 20 yards; I saw it distinctly, as also the different intermediate objects; but endeavouring to look beyond it, every thing appeared confused. I then increased the pressure considerably, in consequence of which I was enabled to see objects distinctly at a much nearer than the natural focal distance; for example, I held before my eye, at the distance of about 2 inches, a printed book; in the natural state of the eye I could neither distinguish the lines nor letters; but upon making pressure with the *speculum* I was enabled to distinguish both lines and letters of the book with ease.'

Dr. H. farther suggests that the action of the external muscles may serve to produce those changes of vision, which take place in the different periods of life; and that it will enable us to account for the weaker action of one eye in the case of squinting; and he adds that the reason for the operation of couching being sometimes unsuccessful, especially when the cataract has been of long standing, is the diminution of the combined action of the external muscles and the difficulty of recovering it.

The effects which the author ascribes to the external muscles have not escaped the notice of some of our earlier writers on this subject: but he has the merit of explaining the mode of their action, and of applying it to the general principles of vision. His theory, whether it be deemed satisfactory or not, is ingenious and plausible, and derives probability from the simplicity of nature, which produces a variety of effects by a few causes. Mr. Y. seems to be called to repeat his observations and to extend them to new subjects, with a view of ascertaining the fact which our author has contested. If there be no such muscles as he has described, Mr. Young will probably be able to account for the appearances by which he was misled, and on which his system is founded.

[To be concluded in the next Review.]

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ART. IX. *Considerations on the Structure of the House of Commons*; and on the Plans of Parliamentary Reform agitated at the present Day. By the Rev. D. M. Peacock, M. A. 8vo. pp. 93. 2s. Debrett. 1794.

THIS author assumes, (and who does not agree with him?) that a mixed government, combining the advantages of monarchy,

monarchy, aristocracy, and democracy, is best calculated to secure the liberty, prosperity, and tranquillity of a people. To those who may contend for a preference of any one of the three unmixed, his arguments are not addressed. He thinks that the excellence of our constitution does not consist so much 'in the mere circumstance of its uniting together these three species of government, as in its happy *mode* of combining them:' it is on a just balance of power between the King, Lords, and Commons, that he places the well-being of the state. He contends that neither the dignity and authority of an hereditary peerage, nor the majesty and power which naturally attach themselves to the executive magistrate, are singly sufficient to check the usurpations of popular suspicion and violence; and therefore some other auxiliary must be found to protect the crown and the peerage, and to prevent them from being borne down by the physical force inherent in the people. Such an auxiliary he finds in *influence*; the existence of which over the House of Commons he is so far from denying, that he maintains it to be the main stay of our mixed government, without which it must soon become a pure democracy. The avowed scope, then, of this pamphlet is to shew 'that such an influence is, in a certain degree, not only salutary and beneficial in its effects; but also, in itself, perfectly compatible with the genuine principles of the British constitution, and in truth essential to its very existence;' and to prove, 'on the one hand, that to reduce that influence at all below its present pitch, is, at least, a measure of doubtful expediency; and on the other, that to destroy it altogether, or even to diminish it materially, would probably lead to the most serious consequences.'

What will the reformers say to this? They will surely say that our author has cut out ample work for himself; and that he must possess uncommon abilities indeed, if he can urge any thing even *plausible* in support of propositions which assert what has hitherto been thought, by the great bulk of the nation, to be absolutely false and indefensible. Such abilities Mr. P. certainly does bring with him to the contest; and, if *man* could prove the influence of the Crown and of the Peers, in the deliberations of the House of Commons, to be salutary and constitutional, it is no more than justice to our author to say that he appears to be that man.

Lest the public should mistake his object, and suspect him to be capable of standing forwards an advocate for bribery and corruption, he premises some observations, which we think it but fair to lay before our readers:

'What that nice proportion of influence is, in which the well-being of our government requires, that the three distinct interests of the constitution

constitution should be adjusted in the House of Commons, is certainly a question not easy to be resolved, though it depends merely upon fact and experience: but yet it is a question, which in some measure deserves the attention of every British subject, and ought surely to be weighed with a peculiar degree of care by every advocate for reform. The decision of it (so far as the author is able to decide it) is the main object of the following enquiry; and the reader is requested not to confound it unnecessarily with another question plainly distinct from it—viz. *How* such a balance of influence may be best maintained? How far officers of the Crown ought to be admitted into the House of Commons—what sort of influence may be safely exercised at the election of its members—and again, how far the present regulations respecting polls deserve praise or animadversion, with other questions of a similar import, are certainly of great moment; but they have no necessary connection with that, which the author has stated above; nor does he, in fact, propose to meddle with them any farther than as they may be involved in a general examination of those schemes of reform, which are so importunately urged at the present day. Let him not therefore be rashly charged with standing forward in support of venality and corruption; or with so foul a design, as that of undermining all public virtue, and sapping the foundations of our rights and liberties. His express object is, to maintain the interests of true liberty; and being fully convinced that they can never be, ultimately, promoted by such dishonourable means, he reprobates private bribery most decidedly and unequivocally, upon whatever occasion it may be employed, and whatever form it may assume; whether it be concealed under the veil of a pension, or be accompanied with every circumstance of outward degradation, as he fears it is but too often practised at contested elections. But though he thinks that the pension list ought to be appropriated exclusively to the purpose of rewarding past services, of encouraging rising merit, or relieving present distress; and never employed as a source of additional influence; he yet entertains a very different opinion of that important privilege, which the constitution has placed in the hands of the King, of bestowing offices and honours: he conceives it to have been so vested, expressly, for the purpose of attaching the servants of government to the interests of the Executive Power, and giving it a greater degree of consideration in the state: and in this point of view, unless it be carried to too great an extent, the influence accruing from it to the Crown must appear perfectly legitimate and constitutional.

Mr. P. modestly says that his arguments may perhaps have little novelty, his aim being rather at clearness and precision than originality: he apologizes for beginning his deduction from the first formation of society, a point so remote from the main object of his inquiry: but he says

‘That those will hardly think it superfluous to state the primary objects of political association, who, like him, are convinced that the delusion, which in the present day seems to fascinate many of the most zealous votaries of political liberty, originates in misconceptions respecting the very substance of that freedom, for which they contend.

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In a word, the means, by which political liberty is secured, seem to be confounded by them, with that liberty itself; and a participation in the direction of public affairs, exercised either immediately by the subject, or mediately by his representative, is, it should seem, included by them in the very notion of freedom, and considered as one of its essential ingredients. As this extravagant opinion affords ample scope for the wildest and most indefinite speculation on the subject of government; so is it calculated only to produce in the minds of the people a spirit of licentiousness, and to sap the very foundations of civil obedience. For the very first conclusion that the subject is naturally led to draw from it, is obviously this—that he is no farther free, than as he has an active share in the government of his country; and of course, that every law, which is passed without his consent, is to him an act of tyranny. Thus will democracy and liberty appear to him synonymous terms; and British freedom be regarded by him only as a more tolerable degree of slavery.’

Mr. P. then proceeds to observe that political liberty can never consist in the exercise of the powers of government; and he says that

‘It ought with more propriety to be placed in something more immediately affecting social intercourse—in a word, in that *security* which peculiarly distinguishes political society from a state of nature, and which the controul of law can alone bestow. In short, says he, the degree of freedom enjoyed under any government may be well estimated by the degree of protection which it affords to person and property, without involving any other consideration; and though it be equally true, that the subject never can be secure without some barrier interposed, as it were, between him and the attempts of tyranny—and such is the influence which the people of Great Britain have in their House of Commons; yet it ought at the same time to be remembered, that this influence still purports to be nothing more than a safeguard to our liberties, and is on no other account truly valuable; and that as it may become too weak to withstand the encroachments of tyranny, so it may so far overgrow its just size as to become itself despotic, and thereby dangerous to those very rights which it was meant to protect.’

We may here remark that Mr. P. considers influence as grafted on the constitution by those who formed it; while by others it is regarded as an excrescence that disfigures the original form of our government, and threatens ultimately to destroy it. Of influence there are certainly two kinds; one that arises naturally from the exercise of the powers constitutionally vested in the King, such as the command of the army and navy, and the appointment of all civil, military, and ecclesiastical officers: another, which proceeds from an undue and corrupt interference in the election of representatives of the people, and consequently in the deliberations of the House of Commons. The former is strictly constitutional, and avowedly given to the Crown for its support and defence: but the latter

is a violation of the spirit as well as of the letter of the constitution. A peer who possesses freehold estates is so far entitled to vote for members of the lower house, in common with the other freeholders; and we know not any act of parliament by which they are restrained from voting at county elections:—but we know that there is a standing resolution of the House of Commons, against which neither the King nor the Lords have ever protested, declaring that the interference of a peer in the election of its members is a breach of its privileges. This resolution, the propriety of which we have never heard questioned, may be said to be expressive of the sense of the commons of England. Surely, then, we may truly say that, if the bare interference of a lord of parliament in the election of members of the House of Commons be a breach of the privileges of the people, it must be a much higher one in peers absolutely to *nominate*, and *substantially to elect*, members to represent the people. That both the Crown and the Peerage do actually nominate and return citizens and burgesses to the House of Commons, is an assertion that has been made in petitions now lying on the table of that House, and which stands uncontradicted on the journals. To what such an influence as this may lead, any man, however moderate, his understanding may be, can easily foresee. The legitimate influence, interwoven with the very texture of the constitution, was intended as *defensive* armour to protect the executive power against the encroachments of the legislative:—but the other kind of influence is evidently *offensive* in its nature, and calculated to paralyze those powers which were given to the House of Commons, and which the constitution intended should always be in a state of vigour. If it were in favour of the former that Mr. P. stood forwards, we might consider him as the undoubted champion both of the theory and practice of the constitution:—but, in our opinion, he goes a great deal farther, and defends the system which, in various parts of the kingdom, vests in a single individual the nomination of members, who ought to be elected by the people. Surely it must be a downright mockery, and a perversion of common sense, to call those persons representatives of the people, who are not elected by the people.

Not to dwell longer on this point, we will now attend to the execution of the author's plan. He divides his subject into twelve parts, each of which, except the first, contains a proposition that may be considered as flowing from and proved by the preceding; and thus it appears to be a chain of argument, the links of which are all closely connected, and, having proved each other as they go on, ultimately lead to one general

conclusion, the substance of which may be collected from what we have already said. It would carry us far beyond our limits, were we to give the outline of each of these twelve propositions, and of the arguments urged in support of them. Some of the most striking of them, however, challenge observation; and we will as briefly as possible state them to our readers.

*Fear*, Mr. P. supposes, led men originally to form political societies. Hence he concludes that the primary object of political associations is the security of the several members of the community; and that, wherever an equal and effectual protection is afforded to person and property, and without any farther abridgment of natural liberty than what the general security of the community requires, there the subject undoubtedly enjoys political liberty in its greatest possible extent. Security, however, he considers only as a negative advantage, a mere exemption from danger, which might be purchased at too dear a price; namely, by the surrender of a greater portion of natural liberty than is necessary. Security cannot exist without restraint: but, when the restraint is carried farther than the general security requires, he admits that it may be fairly termed in some degree arbitrary and tyrannical. He professes himself, therefore, an enemy to every unnecessary restraint imposed on the exercise of our natural faculties, 'whether it respect manufactures, commerce, landed property, offices of emolument or honour, or any other object on which man can employ his capital, industry, or talents, if it be even of no greater importance than his pleasures.' Here certainly is liberality of sentiment which ought to be admired in any man, but still more in a member of an establishment which reserves exclusively for its own adherents all offices of trust, honour, and emolument; civil, ecclesiastical, and military.

Having told us in what political liberty consists, he proceeds to shew on what it depends: it rests, he says,

'First, on the constitution of the government to which the society is subject; and, secondly, on the municipal laws and customs actually established. How immediately and essentially it is influenced by the last mentioned cause, it can hardly be necessary to illustrate. Society has obviously in different soils and climates a vast variety of forms and aspects; in one country, we see it formed upon a most equal and liberal system of reciprocal accommodation, while in another it exhibits only a monstrous picture of vassalage and tyranny; and hence the legal provisions, whether established by custom, or enacted by the legislature, to which the subject must look up for the protection of his person and property, are under one government, either partial or insufficient; while under another they are copious and effectual, and extend an equal share of protection to all ranks and conditions.—But again, however favourable the established laws may be to liberty, if

the subject have not the power, as well as the right, to do whatever they allow, or be at all constrained on any occasion to do what they forbid, he is still so far insecure; and this explains how much political liberty depends upon the nature of the government to which the society is subject.'

The above opinions clearly shew that, if Mr. P. has undertaken to maintain the necessity of influence in our constitution, it is not because he is indifferent about liberty.

He remarks, very justly, that nothing can be more delusive than theory; and that experience is the test of every speculation. Hence he infers that, when a system already established has been found to answer the end of good government, it would be madness, or folly, or something worse, to alter or new-model it, and risque the welfare of a whole people on the issue of an experiment. The British constitution, he says, is of this description. He quotes the homage paid to it by the celebrated Montesquieu, who observed that there was one nation (meaning the English) that had political liberty for the direct object of its constitution; and that, in the principles on which it was founded, liberty was reflected as in a mirror. Such a constitution, Mr. P. remarks, so admired abroad, the cause of so much happiness at home, ought not to be hastily altered, nor made to give way to theories which, however specious and plausible, are after all but theories, and may disappoint the hopes of those who resort to them.—Passing on from abstract reasoning and the praise of our constitution in general, our author comes at last to particulars; and, speaking of the House of Commons, he makes this broad and unqualified assertion:—'It is an undoubted fact, that it never did and never could (from the mode of its election) represent either *fully* or *exclusively* the commons of Great Britain.' He here throws down the gauntlet to those who say, in pressing for a reform in the representation, that they mean not to *innovate* but to *renovate*; not to make a new constitution, but to carry the present one back to its original purity and perfection. Mr. P., not expecting that an assertion naked and unsupported would have any weight, calls history to his aid; and he is unfortunately too successful in proving that, for ages before the revolution, the people had little or no share in either the legislature or government of the country. He remarks that the members of the lower house are chosen only by certain bodies of electors, to whom the elective franchise has been from time to time imparted; that the qualifications of the electors themselves are different in different parts of the kingdom, and, on the whole, multifarious and capricious; that the regal and aristocratical parts of the constitution have ever had, even at the æra of



the revolution, a powerful influence in the House of Commons; that, in the reign of King William III. two bills were brought into parliament, one of which was for excluding all placemen and pensioners from seats in the lower house; the other was for making parliament itself triennial, or, in other words, for rendering the House of Commons independent of the Crown; and that these two bills were rejected only by the exercise of the royal negative. From this very circumstance, he concludes that the influence of the Crown, with all its places and honours, and backed by that of the peerage, was so far from being able to sway a House of Commons formed on the same construction with that which is sitting at this moment, that it could not procure the rejection of two bills, which, in the opinion of our author, struck at the very existence of the Crown.

The author thinks that history and practice warrant him in saying, that the idea of a *popular delegation* ought to be excluded from the definition of the House of Commons; which, he declares, ought to be considered 'simply as a senate, the members of which are bound, individually, to consult the interests not of particular districts, but of the country at large; and to defend, not merely the privileges of their own body, but the principles of the constitution in all its parts.' To those who have always coupled the idea of *delegation* with that of a House of Commons, this doctrine will undoubtedly sound strange; and it certainly is not the position which Mr. P. supports with the greatest ability.

The conclusion which, in his 9th proposition, Mr. P. draws from those that precede it, is that what is proposed as a *regeneration* of parliament cannot be defended on *constitutional* principles; and that those who propose it cannot with justice lay claim, however strongly they may profess it, to a zealous attachment to the British constitution.

Our author next proceeds to inquire whether the House of Commons, in its present form, be or be not adequate to the ends for which it was originally intended; and he argues most powerfully for the affirmative.

Having enumerated various salutary effects, which he considers as the result of the influence which the King and the Peers possess in the House of Commons, Mr. Peacock expresses his apprehensions that the real aim of those who wish to extinguish it, is to establish on its ruins a *republican* government. He then inveighs against the advocates for reform, and attacks particularly the members of the society called the Friends of the People: this very name he thinks alarming; instead of denominating themselves the friends of a constitution, they style themselves, he observes, the Friends of the *People*; and 'their  
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avowed scope is to transform the House of Commons, as nearly as possible, into an assembly of popular delegates.'

The author then proceeds to consider the constitutions adopted by the French in 1789, and by the United States of North America some few years earlier; to point out the defects that naturally led since to the overthrow of the former, and to the erection of a republic on its ruins; and to refute the arguments drawn from the American system of government in favour of the projected alterations in our own. From the fate of the French constitution, he makes this inference: 'that a numerous popular assembly is altogether incompatible with the genius of a mixed government.' As such an inference, taken abstractedly, might be urged against the policy and utility of our House of Commons, which is certainly a popular assembly, and a numerous one too, it is but fair to state that Mr. P. speaks only of such a body when it is not counterbalanced by another,—such as an hereditary senate or House of Peers,—or in a great measure influenced by the higher orders of the state. So far from thinking that the case of North America makes against him on this head, he actually appeals to it for support; strengthening himself by arguments derived from a constitution which bears a much greater resemblance to that of England, than to that which was adopted by France in 1789; and which was destroyed through want of that equipoise which a third estate would have afforded it,—and through want of which, Democracy, like a torrent, bore down the feeble remains of a monarchy whose bulwarks, the aristocracy of the country, had been previously destroyed.

Having discussed these points, Mr. P. enumerates six different plans of reform, which have been proposed, and makes many sensible remarks on them. This concluding part of the pamphlet has the greatest novelty, but we have not room to make extracts from it.

Adverse, however, as Mr. P.'s sentiments are to those which we have always maintained, we cannot dismiss his work without saying that it merits serious and attentive consideration,

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ART. X. *A Narrative of the British Embassy to China*, in 1792, 1793, and 1794: containing the various Circumstances of the Embassy, with Accounts of Customs and Manners of the Chinese; and a Description of the Country, Towns, Cities, &c. By Æneas Anderson, then in the service of his Excellency Earl Macartney, K. B. Ambassador from the King of Great Britain to the Emperor of China. 4to. 11. 1s. Boards. Debrett. 1795.

It was not to be supposed that an embassy of so extraordinary a kind, and which so much interested the public curiosity,

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& Compiled by Dr. Coombe, author  
of the *Diabolical*, &c.

as the late mission from this country to China, should have only a single historian; nor that the professed diplomatic account of it, a work necessarily of much labour and preparation, would not be anticipated by some volunteer of the suite: neither can we think that any apology is required for a respectable attempt to gratify the impatience of the public, on a subject respecting which, information may be fairly given by any one who is capable of giving it. Different persons view things in such various lights, and with such different talents for observation, that there is room for a variety of narrations relative to the same event; which, if all be faithful, tend naturally to illustrate or to rectify each other.

Mr. Anderson, whose name is prefixed to the present work, appears to have been in a humble station in the embassy; (~~chief mate of the Lion men-of-war~~) nor do we find any thing in his observations which denotes him to be a man either conversant with books, or skilled in any of the arts or sciences which qualify a traveller for receiving and imparting knowledge of the more important kinds. His situation, too, in course excluded him from a near acquaintance with the political occurrences of the enterprize. All, therefore, that is likely to be learned from such an observer, must be an accurate narrative of occurrences, and the external appearances of things; which, in a country so different from those of this quarter of the globe, could not fail of attracting a man, endowed with natural sagacity and quick feelings, and animated with a spirit of rational inquiry. The reader who expects so much, and no more, will be gratified by the narrative before us; which contains much to impress the imagination, and affords many lively and apparently exact pictures of the people and the country which it brings before us. The style of writing is evidently not that of such a person as we should suppose the narrator to be;—it is artificial, correct, and stamped with all the marks of the closet composition of one who is habituated to authorship. In some degree, it must always derogate from the fidelity of representation, if the eye that has seen gives up any share in the direction of the pen which describes:—but we are willing to believe that, in the present case, a little of the glare of colouring is all which the *journal* has acquired in being wrought into a *book*.

The relation begins with Lord Macartney's leaving England, and carries him, in two chapters, to China. The description of the voyage affords nothing sufficiently novel to engage attention. The Ambassador landed at Mettow, a large town at the mouth of a river which runs into the Yellow Sea, whence he and his suite proceeded on the same river, in junks, for Peking. The narration now becomes interesting, and the reader

*And, Anderson was a servant attending  
Lord Macartney*

reader partakes of the pleasure which the travellers must have felt on entering a world so new to them, and so filled with striking objects. The natural fertility, the rich cultivation, and the amazing populousness of the country, the appearance and manners of the people, the singularity of their buildings, and the frequency and extent of their towns and cities, afford ample matter for description. This inland voyage ceased at the city of Tong-tchew, where the whole train disembarked, and proceeded by land for Peking, at the distance of half a day's journey. From the writer's account of this great capital, we shall make our first extract :

• On entering the suburbs, we passed beneath several very beautiful triumphal arches, elegantly painted, and enriched with various fanciful ornaments : the upper part of them was square, with a kind of pent-house, painted of a green colour, and heightened with varnish : from the inside of this roof was suspended the model of an accommodation junk, admirably executed, and adorned with ribbons and silken streamers.

• These suburbs are very extensive ; the houses are of wood, the greater part of them two stories in height, and their fronts painted in various colours. The shops are not only commodious for their respective purposes, but have a certain grandeur in their appearance, that is enlivened by the very pretty manner in which the articles of the respective magazines are displayed to the view of the public, either to distinguish the trade, or to tempt the purchaser.

• We proceeded gradually through spacious streets, which are paved on either side for the convenience of foot passengers. The whole way was lined with soldiers, and, indeed, without such a regulation, it would have been impossible for the carriages to have proceeded from the crowd that attended us.

• At two o'clock we arrived at the gates of the grand imperial city of Peking, with very little semblance of diplomatic figure or importance : in short, for I cannot help repeating the sentiment, the appearance of the Ambassador's attendants, both with respect to the shabbiness of their dress, and the vehicles which conveyed them, bore a greater resemblance to the removal of paupers to their parishes in England, than the expected dignity of the representative of a great and powerful monarch.

• Peking, or as the natives pronounce it, Pitchin, the metropolis of the Chinese empire, is situated in one hundred and sixteen degrees of east longitude, and between forty and forty-one degrees of north latitude. It is defended by a wall that incloses a square space of about twelve leagues in circumference : there is a grand gate in the center of each angle, and as many lesser ones at each corner, of the wall : they are strongly arched, and fortified by a square building, or tower, of seven stories, that springs from the top of the gateway ; the sides of which are strengthened by a parapet wall, with port-holes for ordnance. The windows of this building are of wood, and painted to imitate the muzzle of a great gun, which is so exactly represented, that the deception is not discoverable but on a very near approach : there are  
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nine of these windows to each story on the front towards the suburbs. These gates are double; the first arch of which is very strongly built of a kind of free-stone, and not of marble, as has been related by some writers: the depth of it is about thirty feet, and in the middle of the entrance is a very strong door of six inches thick, and fortified with iron bolts: this archway leads to a large square which contains the barracks for soldiers, consisting of mean wooden houses of two stories: on turning to the left, the second gateway is seen, whose arch is of the same dimensions and appearance as that already described, but without the tower.

At each of the principal gates there is a strong guard of soldiers, with several pieces of ordnance placed on each side of the inner entrance. These gates are opened at the dawn of day, and shut at ten o'clock at night, after which hour all communication with the city from the suburbs is impracticable; nor will they be opened on any pretence, or occasion whatever, without a special order from the principal mandarin of the city.

The four lesser gates are defended by a small fort built on the wall, which is always guarded by a body of troops.

The wall is about thirty feet high, and ten feet in breadth on the top: the foundation is of stone, and appears about two feet from the surface of the earth: the upper part is of brick, and gradually diminishes from the bottom to the top. Whether it is a solid structure, or only filled up with mortar or rubbish, is a circumstance concerning which I could not procure any authentic information.

This wall is defended by outworks and batteries, at short distances from each other; each of them being strengthened by a small fort, though none of the fortifications are garrisoned but those which are attached to the gates; and though there is a breast-work of three feet high, with port-holes for cannon, which crowns the whole length of the wall, there is not a single gun mounted upon it. On the side towards the city, it is, in some places, quite perpendicular; and in others, forms a gentle declivity from the top to the ground. It is customary for bodies of soldiers to patrol the wall every night during the time that the Emperor resides in the city, which is from October to April, when his Imperial Majesty usually goes to a favourite palace in Tartary. From its perfect state of repair and general appearance, I should rather suppose it to be of modern erection, and that many years cannot have passed away since it underwent a complete repair, or was entirely rebuilt.

The distance from the south gate, where we entered, to the east gate, through which we passed out of the city, comprehends, on the most moderate computation, a course of ten miles. The principal streets are equally spacious and convenient, being one hundred and forty feet in breadth, and of great length, but are only paved on each side for foot passengers. The police of the city, however, spares no pains to keep the middle part clean, and free from all kind of nuisance; there being large bodies of scavengers continually employed for that purpose, who are assisted, as well as controlled, in their duty by soldiers stationed in every district, to enforce a due observance of the laws that have been enacted, and the regulations which have

have been framed, for preserving civil order among the people, and the municipal æconomics of this immense city. I observed, as we passed along, a great number of men who were sprinkling the streets with water, in order to lay the dust, which, in dry weather, would not only be troublesome to passengers, but very obnoxious also to the shops; whose commodities must be more or less injured, were it not for this beneficial and necessary precaution.

• Though the houses at Pekin are low and mean, when considered with respect to size and domestic accommodation, their exterior appearance is very handsome and elegant, as the Chinese take a great pride in beautifying the fronts of their shops and dwellings; the upper part of the former is ornamented with a profusion of golden characters; and on the roofs of the latter are frequent galleries, rich in painting and other decoration; where numerous parties of women are seen to amuse themselves according to the fashion of the country. The pillars, which are erected before the doors of the shops, are gilded and painted, having a flag fixed at the top, whose characters specify the name and business of the owner: tables are also spread with commodities, and lines attached to these pillars are hung with them.

• I observed a great number of butchers shops whose mode of cutting up their meat resembles our own; nor can the markets of London boast a better supply of flesh than is to be found in Pekin. My curiosity induced me to inquire the prices of their meat, and on my entering the shop, I saw on a stall before it an earthen stove, with a grid-iron placed upon it; and on my employing a variety of signs to obtain the information I wanted, the butcher instantly began to cut off small thin slices of meat, about the size of a crown piece, and broiled as fast as I could eat them. I took about a dozen of these slices, which might altogether weigh seven or eight ounces; and when I paid him, which I did by giving him a string of caxee, or small coin, he pulled off, as I suppose, the amount of his demand, which was one conderon, or ten caxee, the only current money in the empire. I saw numbers of people in other butchers shops, as I passed along, regaling themselves with beef and mutton in the same manner.

• The houses for Porcelain utensils and ornaments are peculiarly attractive, having a row of broad shelves, ranged above each other, on the front of their shops, on which they dispose the most beautiful specimens of their trade in a manner full of fancy and effect.

• Besides the variety of trades which are stationary in this great city, there are many thousands of its inhabitants who cry their goods about, as we see in our own metropolis. They generally have a bamboo placed across their shoulders, and a basket at each end of it, in which they carry fish, vegetables, eggs, and other similar articles. There are also great numbers of hawkers and pedlars, who go about with bags strapped on their shoulders like a knapsack, which contain various kinds of stuff goods, the folds of which are exposed to view. In selling these stuffs, they use the cubic measure of sixteen inches. Barbers also are seen running about the streets in great plenty, with every instrument known in this country for shaving the head and cleansing the ears: they carry with them for this purpose a portable chair,  
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a portable stove, and a small vessel of water, and whoever wishes to undergo either of these operations, sits down in the street, while the operator performs his office, for which he receives a mace. To distinguish their profession, they carry a pair of large steel tweezers, which they open with their fingers, and let them close again with some degree of violence, which produces a shrill sound that is heard at a considerable distance; and such is their mode of seeking employment. That this trade in China is a very profitable one may be pronounced, because every man must be shaved on a part of the head where it is impossible to shave himself.

• In several of the streets I saw persons engaged in selling off goods by auction: the auctioneer stood on a platform surrounded with the various articles he had to sell; he delivered himself in a loud and bawling manner, but the smiling countenances of the audience, which was the only language I could interpret, seemed to express the entertainment they received from his harangue.

• At each end of the principal streets, for there are no squares in Pekin, there is a large gateway fancifully painted, with an handsome roof coloured and varnished; beneath which the name of the street is written in golden characters: these arches terminate the nominal street, or otherwise there would be streets in some parts of the city of at least five miles in length, which are formed into several divisions by these gateways. They are very handsome, as well as central objects, and are railed in on each side from the foot pavement.

• The narrow streets are enclosed at each end with small lattice gates, which are always shut during the night; but all the considerable streets are guarded both night and day by soldiers, who wear swords by their sides, and carry long whips in their hands, to clear the streets of any inconvenient throng of people, and to chastise such as are refractory in ordinary decorum or good behaviour.

• Notwithstanding the vast extent of this place, there is little or no variety in their houses, as I have before observed, but in the colours with which they are painted; they are in reality nothing better than temporary booths, erected entirely for exterior shew, and without any view to strength or durability. It is very rare, indeed, to see an house of more than one story, except such as belong to mandarins, and even those are covered, as it were, by the walls which rise above every house or building in Pekin, except a lofty pagoda, and the imperial palace.

• There are no carriages standing in the streets for the convenience of the inhabitants, like our hackney coaches in London: the higher classes of people keep palanquins, and others of less distinction have covered carts drawn by an horse or mule.

• The opinion, that the Chinese women are excluded from the view of strangers, has very little, if any, foundation, as among the immense crowd assembled to see the cavalcade of the English embassy, one fourth of the whole at least were women; a far greater proportion of that sex than is to be seen in any concourse of people whom curiosity assembles in our own country: and if the idea is founded in truth, that curiosity is a peculiar characteristic of the female disposition in Europe, I shall presume to say that, from the eagerness which we observed

observed in the looks of the Chinese women as we passed by them, that the quality which has just been mentioned is equally prevalent among the fair ones of Asia.

' The women we saw on our passage through Peking possessed, in general, great delicacy of feature, and fair skins by nature, with which, however, they are not content, and therefore whiten them with cosmetics; they likewise employ vermilion, but in a manner wholly different from the application of rouge among our European ladies, for they mark the middle of their lips with it by a stripe of its deepest colour, which, without pretending to reason upon it, certainly heightened the effect of their features. Their eyes are very small, but powerfully brilliant, and their arms extremely long and slender. The only difference between the women of Peking, and those we had already seen, as it appeared to us, was that the former wear a sharp peak of black velvet or silk, which is ornamented with stones, and descends from the forehead almost between their eyes; and that their feet, free from the bandages which have already been mentioned, were suffered to attain their natural growth.

' When we had passed through the eastern gate of the city, some confusion having arisen among the baggage carts, the whole procession was obliged to halt. I, therefore, took the opportunity of easing my limbs, which were very much cramped by the inconvenience of the machine, and perceiving a number of women in the crowd that surrounded us, I ventured to approach them; and, addressing them with the Chinese word *Cbou-au*, (or beautiful) they appeared to be extremely diverted, and gathering round me, but with an air of great modesty and politeness, they examined the make and form of my clothes, as well as the texture of the materials of which they were composed. When the carts began to move off, I took leave of these obliging females by a gentle shake of the hand, which they tendered to me with the most graceful affability; nor did the men, who were present, appear to be at all dissatisfied with my conduct, but, on the contrary, expressed, as far as I could judge, very great satisfaction at this public attention I paid to their ladies. It appears, therefore, that in this city, the women are not divested of a reasonable portion of their liberty, and, consequently, that the jealousy attributed so universally to the Chinese men, is not a predominant quality, at least, in the capital of the empire.

' Among other objects which we saw in our way, and did not fail to attract our notice, we met a funeral procession, which proved to be a very striking and solemn spectacle: the coffin is covered by a canopy decorated with curtains of satin, enriched with gold and flowers, and hung with escutcheons: it is placed on a large bier or platform, and carried by at least fifty or sixty men, who support it on their shoulders with long bamboos crossing each other, and march eight abreast with slow and solemn step. A band of music immediately follows, playing a kind of dirge, which was not without a mixture of pleasing tunes: the relations and friends of the deceased person then followed, arrayed in black and white dresses.

' Having passed through the eastern suburbs of the city, we entered into a rich and beautiful country, when a short stage of about four miles



miles brought us to one of the Emperor's palaces named Yeumen-manyeumen, where we arrived about five o'clock in the afternoon, oppressed with fatigue from the extreme heat of the day, and the various impediments which obstructed our passage, arising from the immense crowds of people that may be said to have filled up the whole way from Tong-tchew to this place, a journey of thirty miles.

'In a short time after our arrival, we received a very scanty and indifferent refreshment, when the whole suite retired to sleep off the fatigue of the day.'

After a short stay at a palace near Pekin, the ambassador received a notification that his Imperial Majesty desired his presence at his residence in Tartary, beyond the great wall. He accordingly departed with some of his suite for that place; and the circumstances of the journey, with the description of a new face of country, of the celebrated boundary wall, and of other objects, affords an agreeable variety. The following picture of agricultural industry we think worth copying:

'On a very high mountain I discovered several distinct patches of cultivated ground, in such a state of declivity, as to be altogether inaccessible; and while I was considering the means which the owner of them must employ to plant and gather his vegetables on these alarming precipices, I beheld him actually employed in digging a small spot near the top of the hill, and in a situation where it appeared to me to be impossible, without some extraordinary contrivance, for any one to stand, much less to be following the business of a gardener. A more minute examination informed me, that this poor peasant had a rope fastened round his middle, which was secured at the top of the mountain, and by which this hardy cultivator lets himself down to any part of the precipice where a few square yards of ground gave him encouragement to plant his vegetables, or his corn: and in this manner he had decorated the mountain with those little cultivated spots that hung about it. Near the bottom, on an hillock, this industrious peasant had erected a wooden hut, surrounded with a small piece of ground, planted with cabbages, where he supported, by this hazardous industry, a wife and family. The whole of these cultivated spots do not amount to more than half an acre; and situated, as they are, at considerable distances from each other; and, abstracted from the continual danger he encounters, the daily fatigue of this poor man's life, they offer a very curious example of the natural industry of the Chinese people.'

The public entry into the city of Jehol, the imperial residence, and the audience given by the emperor to the ambassador, are the subjects of the ensuing chapters. They are described, on the whole, in a manner not calculated to enhance our ideas of the business; and the succeeding relation of the attempt to extend military discipline over all the persons composing the ambassador's train, and of the public whipping of a British soldier for a misdemeanour, calls forth some free censures, though expressed with due decorum.

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The embassy left Jehol and returned to Peking, where preparations were made for the ambassador's winter residence, with all the splendor and dignity suited to his character. Hitherto, appearances seemed favourable to the success of his mission; and his reception might be termed a gracious and hospitable one, though the Chinese custom of keeping strangers in a kind of honourable confinement was rigorously observed. Soon after the return of the emperor to Peking, however, viz. on Monday Oct. 7, to the great surprize and confusion of the embassy, an order was sent to them to prepare for their departure on the Wednesday ensuing; and, though the grand Choulai, or prime minister, gave permission for two days' longer delay, this *indulgence* was revoked by the express command of the emperor himself. The causes of this sudden mandate are beyond the power of this writer to fathom, and we must wait for farther information before we can judge adequately respecting it. In the mean time, such a disgraceful and really injurious dismissal cannot but appear extremely inconsistent with the mild and polite character of the Chinese nation, and of the present emperor in particular. Its effects are thus described:

'The hurry and confusion of this day is beyond description; and if the soldiers had not been called in to have assisted in packing the baggage and stores, a much greater part must have been left behind, that actually became a prey to the Chinese.

'The portraits of their Majesties were taken down, but as the cases in which they had come from England, had been broke up for fixtures in the apartments, a few deals, hastily nailed together, were now their only protection. As for the state canopy, it was not taken down, but absolutely torn from the wall, as the original case that contained it, had been also employed in various convenient uses, and there was not time to make a new one. The state chairs were presented to some of the mandarins; and the canopy was given to some of Lord Macartney's servants: though, in the scramble, the Chinese contrived to come in for a share. They also contrived to purloin a very large quantity of wine; nor was it possible, in such a scene of hurry and confusion, to prevent those opportunities which they were on the watch to seize. In one way or other, however, the public baggage, stores, furniture, &c. were jumbled together as well as circumstances would admit; and no pains or activity were wanting in those employed to perform that sudden and unexpected duty.'

The journey from Peking to Canton, mostly performed along the rivers and canals which form such an admirable system of inland water-communication through that vast empire, is the principal subject of the remainder of the book. As they proceeded without intermission, and scarcely ever left their junks, nothing but the passing landscape could be an object of their observation. This offered a great variety of picturesque scenery,  
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with a perpetual succession of palaces, pagodas, villages, towns, cities, gardens, and cultivated fields;—delightful, no doubt, to see, but somewhat palling in description. The writer, indeed, is fully aware of the tendency to sameness in this part of his narration, and has exerted himself as much as possible to give variety, at least in the language. Next to the immense population, the most remarkable circumstance was the great number of soldiery lining the banks of the canals and rivers, and, by the salutes of their artillery, making as it were a running fire from Peking to Canton. The embassy was likewise treated with nocturnal illuminations, some of them of the most superb and brilliant kind; and nothing was omitted that was proper to testify respect either to the embassy itself, or to the Mandarin accompanying it, who was of high rank in the army, and much esteemed at court. The account of one of these illuminations is very striking:

‘At the conclusion of this chain of hills, that had so long excluded any view into the country, we were surprized with a line of light that extended for several miles over mountains and vallies, at some distance from the river, and formed one uninterrupted, blazing outline, as they rose or sunk in the horizon.

‘In some parts of this brilliant, undulating line, it was varied or thickened, as it appeared, by large bands or groups of torches; and, on the most conspicuous heights, immense bonfires threw their flames towards the clouds. Nor was this all, for the lights did not only give the outline of the mountain, but sometimes serpented up it, and connected, by a spiral stream of light, a large fire at the bottom, with that which reddened the summit.

‘The number of lanterns, lamps, or torches employed on this occasion, must have been beyond all calculation, as the two extremities of the illuminated space, taken in a strait line, and without estimating the sinkings of the vallies, or the inequality of the mountain tops, could not exclude a less distance from each other than three miles. Whether these lights were held by an army of soldiers, and a very large one would have been necessary on the occasion, or were fixed in the ground, I could not learn; but it was certainly the most magnificent illumination ever seen by the European traveller, and the most splendid compliment ever paid to the public dignity of an European Ambassador. Not only a vast range of country, but the course of the river, for several miles, received the light of day from this artificial blaze. Successive discharges of artillery were, at regular distances, added to the honour of this amazing and most superb spectacle.’

This journey or voyage lasted from October 9th to December 19th, when it terminated at Canton. With some observations on this well-known place, and a very brief account of the voyage home, the writer's narration ends: but he has added a supplementary chapter, describing, from information, Capt. Mackintosh's passage from Hoang-tchew to Chusan, with some detached

detached particulars. An appendix contains a journal of the transactions on board the ships, during the absence of the embassy.

From the idea which we have given of this work, it will be seen that it cannot in any measure supersede the expected publication of Sir G. Staunton, which will doubtless supply us with all the information in which this may be deficient. At the same time, it is very probable that Sir George's performance will not contain many particulars of minute occurrences and ceremonials here detailed, and which, though not very important, contribute to the reader's entertainment. Altogether, we cannot but regard the volume before us as no mean attempt to amuse the public, who will probably give it, and who ought to give it, a favourable reception. It is not decorated with engravings.

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ART. XI. *The magnetic Atlas, or Variation Charts of the whole terrestrial Globe*; comprising a System of the Variation and Dip of the Needle, by which, the Observations being truly made, the Longitude may be ascertained. By John Churchman. 4to: 11. 1s. Boards. Sewell. 1794.

**I**N the year 1790 Mr. Churchman printed a small pamphlet on this subject at Philadelphia, and, about the same time, a chart of the northern hemisphere; on which he exhibited the variations of the magnetical needle, deduced from a theory of those variations which enabled him (as he said,) to assign the variation of the needle at any time and place whatever, with absolute certainty.—Our account of these publications may be seen at p. 334 of vol. xii. N. S.; and a defence of it, in reply to a remonstrance from Mr. Churchman, at p. 479 of the same volume. In Mr. Churchman's objections to our account of his former publications, he informed us that he trusted he could *then* assign the situations of his two magnetical points, for the present or any future time, with great certainty; and that the observations would be found to agree with the theory in every part of the world. To this we could then only reply that we were glad to hear it; that we should be still more pleased to bear testimony to it: but that what we had then said related only to what he had then published:—so the matter rested at that time.

The result of Mr. Churchman's farther investigations is now before us; and most happy should we be, did it enable us to bear that testimony to the truth of his theory which we wished to do: but this is so far from being the case, that innumerable instances might be quoted from his map of the southern hemisphere,

REV. MAY, 1795.

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sphere, to prove that his theory is not more conformable to observation in that hemisphere than it is in the northern one. We must content ourselves with mentioning two.

At Otaheite, in the neighbourhood of which the eastern variation comes to a *minimum*, without passing through O and becoming west, the variations given by the chart are about *three times* the real quantity; namely, 15 or 16 degrees, instead of 5 or 6 degrees, the quantity observed. On the other hand, off Staten Land, where the eastern variations are the greatest that we know in the southern hemisphere, the chart gives little more than one third part of the quantity observed; namely, about 9 degrees, instead of 25 or 26.

When an ingenious man has spent much money and much time in the pursuit of an object, in itself of importance, it is painful to be obliged to say that in our opinion he has failed: but our duty to the public, and regard to our own character, which is before that public, compel us to speak the truth, to the best of our judgment.

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ART. XII. *Information concerning the Strength, Views, and Interests of the Powers presently [now] at war*; intended to assist true Friends to themselves and their Country, to judge of the Progress and Effects of the present War; and to decide upon the grand Question of immediate Peace? or War for another Campaign? By Robert Heron. 8vo. pp. 314. 5s. Boards. Edinburgh, Morrison; London, Vernor. 1794.

OF this publication by much the smallest part is original; the rest consists principally of translations of Montgailard's State of France in May 1794, of his sequel to that work, of an abstract of a pamphlet intitled "*Rassurez-vous*," and also of St. Just's speech or "Report concerning the negotiations of France with the neutral powers;" all which have already passed under our review. That part which proceeds more immediately from the author's own pen we have read with satisfaction. From local situation, he is not within the vortex of parties, and therefore he writes for the benefit of the public, and not of this or that description of politicians. He has judgment to discern what is right; candor to make him feel and acknowledge that measures are not good merely because they are proposed by one set of men, nor bad because they are opposed by another; and he appears to have patriotism to induce him to prefer the interest of his country to that of any ministry or any opposition.

The first article by Mr. Heron is an abstract of the history of the French revolution, in which we find many observations dictated by wisdom and philosophy. The radical error of the  
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first national assembly of France he describes as having arisen from imagining that a whole nation could be at once philosophized, if we may use such a term as applicable to this case; that great and powerful interests could be crushed at the same instant, without producing a convulsion; that the ardor of patriotism could in every breast triumph over every consideration of self, and overcome every prejudice; and that every institution in a vast kingdom, of however long a standing, however respected, however venerable in the eyes of great numbers of men, could be abolished in a shorter time and with less difficulty than a single individual would take or experience in breaking through an inveterate habit.

By way of supplement to Montgaillard's publication, Mr. H. gives what he calls a state of parties, &c. in France in May last, to the middle of October:—but it is much less a statement of facts than a series of speculative opinions: some of them, however, appear, from recent reports made to the Convention by different committees, to be well founded. He ventures occasionally to dive into futurity, and to foretel the fate of the party which at present possesses an ascendancy in the councils of France.

Another article of this publication bears the title of 'Reflections on the events of the present campaign.' We must premise that, at the period in which our author wrote, the conquest of Holland had not taken place: that event, therefore, was not to be found in the list of calamities which had then befallen the allies; if it had, he would scarcely have denied, as he does, that the campaign was invariably disastrous to the combined powers, and fortunate to the French. He admits that either those who planned or those who executed the measures of the allies were guilty of many oversights, and committed many errors in the course of the campaign. 'Dumourier (he says) ought not to have been suffered, on any pretence, to lead his shattered forces, unmolested, from Nerwinde to the confines of French Flanders, when Cobourg and Clairfait might easily have cut them entirely off. The first declaration of Cobourg, however rash, ought not to have been retracted. . . . La Fayette and Dumourier ought not indeed to have been trusted; but not to have been, the one cast to rot in a dungeon, the other driven out as a fugitive; for the ill treatment of two such men was plainly calculated to deter others among the French from following their example; and by consequence to cement the union of the republicans.' Having enumerated several other errors of the ministers and generals of the allies, he passes the severest sentence on them all by quoting the substance of the

famous saying of Chancellor Oxenstierne, "Let us divert ourselves, my friends; the world governs itself."

The author, in another section, gives us 'a general view of the state of the dominions of our continental allies,' which he represents as much less exhausted than those of France, and as still possessing the means of prosecuting the war with vigour and effect:—but, if he be as much out in his calculation of the spirit and energy of the other members of the confederacy, as he is respecting the Dutch, we have a most melancholy prospect indeed!

In his next succeeding article, Mr. H. lays before his readers the 'Present internal state of the British empire,' and labours to prove this proposition, that 'neither the population nor the wealth of Britain has yet been exhausted by the war.' His arguments on this head are more than plausible; they are forcible: but they do not prove that, because the country still possesses ample resources, the present war is either just or necessary. It is true, however, that in other parts of his work he has argued in support of the opinion that we could not have avoided it without abandoning the general interests of Europe, and hazarding the existence of what has hitherto enabled Great Britain to maintain an ascendancy in the four quarters of the world. He attempts to obviate the objections to this or to any war, which are drawn from an apprehension of the consequences that might be produced by an increase of the public debt, and the system of funding: the advantages and disadvantages of this system are fairly set in opposition to each other, and the former are ultimately made to preponderate. We fear, however, that, on this topic, he has proved too much; for, if we understand him rightly, a debt of ten thousand millions would not weigh the country down more than a debt of one million.

On the subject of juries, our author shews, stronger perhaps than on any other, that he is not influenced by a party spirit: he alludes to some late decisions or verdicts, and is very far from condemning them, or calling the persons discharged by them "acquitted felons."—His opinions respecting associations and societies, differing as they do so widely from those of most other persons, whether acting in conjunction with or in opposition to government, shew at least that he thinks for himself. As these opinions are delivered in a few lines, and are not without a degree of novelty to recommend them, we will transcribe them:

'To *Political Associations*, of whatever temper,—whether *Constitutional*, or *Friends to the People*, I must confess myself no friend. Nor do I suppose, that any lawyer or politician, would be able to maintain successfully, that such associations, whatever their professions  
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may be, are not,—although forbidden by no positive, precise, and direct law,—diametrically opposite to the fundamental principles of the British constitution. If they be ill attended; with few members; without any tide of popularity in their favour; uttering no loud and decisive voice concerning public affairs; pursuing no secret, artful measures, to influence the general sentiments of the community: they are then good for nothing,—societies, only in name. If, on the other hand, their members be many, vigilant, and active; if they interfere boldly, artfully, and clamorously, to influence the public sentiments: they then virtually and unavoidably usurp from the legal and constituted authorities (because it is not compatible with their existence to do otherwise) a considerable share of the efficient public power; reducing those constituted authorities to vain shadows.'

Two short articles, 'on the conduct of the neutral powers,' and thoughts 'respecting the farther prosecution of the war and a final pacification,' conclude this work. The objects of the war, so often blinked and so often shifted by the minister, are stated by our author, not as communicated to him by any one in the secret, but as collected from the conduct and language of the different powers combined against France: for particulars, we refer to the book, p. 309, 310. His plan for prosecuting the war and finally making peace marks a strong, but at the same time too sanguine a mind. In framing it, Mr. H. never once thought that Holland would not only be stricken out of the confederacy, but that her arms and resources might, in the ensuing campaign, be employed against her former associates in the war; he never dreamed that the allies would be in the deplorable condition in which the opening of the year 1795 found them, incapable of defending themselves against an enemy every where victorious, and seeking their safety only in flight: he never imagined that the French would be able to repair their losses at Toulon by the acquisition of the whole navy, dock-yards, and naval stores, of a nation hitherto known as one of the maritime powers; and consequently it never occurred to him that we should be in the situation in which he now sees us. Would that we could see Peace concluded on the terms which he proposes; it would certainly be honourable to us, and happy for all Europe! but alas! in the present state of affairs it is not to be expected, and in the present temper of the public mind it will not be sought.

To this publication are prefixed two prints, one of Barrere, the other of Robespierre.

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ART. XIII. *Sermons preached before the University of Cambridge.* By James Fawcett, B. D. Fellow of St. John's College, and Lady Margaret's Preacher. 8vo. pp. 361. 6s. Boards. Cadell jun. and Davies. 1794.

**I**N every commendatory sense of the term, these sermons are truly academic. Without encouraging that intellectual instability which characterized the antient academic sect, the author searches after truth with a liberal spirit, and is willing to embrace it, where better evidence cannot be obtained, on the humble ground of probability. His topics are for the most part such as may reasonably be supposed to engage the attention, and to interest the curiosity, of learned men; and he treats them in that strain of cool argumentation, with that logical precision of method, and with that chaste simplicity and classical purity of style, which are so peculiarly proper in sermons delivered before a learned university. Several of the discourses contained in this volume appear to have been written for the purpose of meeting objections and difficulties, which may naturally be supposed to arise in conversation among students in theology and others; and which, if left unnoticed, might give an undue bias to their minds in their inquiries after truth. Of these, some respect the evidences and doctrine of revelation, and others the principles and practice of morals.

Some of the opponents of revelation, particularly Rousseau, having objected that its advocates reason in a circle, proving the doctrine by the miracles, and the miracles by the doctrine: Mr. Fawcett, in his *first* discourse, explains, as we think, very clearly and judiciously, the connection between the internal evidence of revelation and its external proofs; shewing that internal arguments alone can have no farther *positive* weight than to manifest that such a revelation may be of divine original, but that their *negative* force may overpower the strongest external evidence; since a system of religion, which contains any thing contradictory to reason, by whatever external proofs it comes recommended, can by no means demand our belief.—The *second* sermon is an able defence of the wisdom of divine Providence in admitting so many external rites into the Jewish religion, and in supporting its credit by so long a series of unexampled events. The defence is chiefly grounded on the peculiar character and situation of the antient Hebrews, and on the essential evidence which the religion of the Jews, and the circumstances of their nation through a long succession of ages, have afforded to the truth of Christianity. Perhaps, on this subject, the author lays more stress on the typical connection between the rites of Judaism and the events of Christianity,

6

than

than the argument will bear.—In the *third* discourse, the evidence of the truth of Christianity, drawn from the prophecies of our Saviour, is forcibly stated.—The complaint having been frequently urged that the evidences of Christianity are not so convincing as its importance might seem to require, it is the business of the *fourth* sermon to shew that these evidences are sufficient to engage our belief; that to have made them irresistible would have been a measure equally inconsistent with the usual conduct of Deity, and with the particular design of Christianity; and that stronger evidence, if it were granted, would probably have no considerable effect on the manners of mankind. The author, in this discourse, follows the analogical method of reasoning which was so ably employed by Bishop Butler.—In reply to the objection often brought against Christianity, from the mischief which it has occasioned in society, it is in the *fifth* sermon strongly urged that no institution can be answerable for the excesses which it forbids, and which its genuine principles have a tendency to prevent; and that Christianity, in fact, has been productive of the best moral effects.

The object of the *sixth* and of the *seventh* discourses is to vindicate the doctrines of *divine influence* and of *atonement*; the former, by shewing that our ignorance of the manner in which divine communications are made is of no weight against the express declaration of revelation; the latter, by endeavouring to establish the unlimited extent of the benefits of redemption to all nations in every age of the world. If what is advanced on these subjects should not be universally thought satisfactory, it will at least be allowed the merit of ingenuity.—Next follow two sermons, on the general topic of the practical study and use of the scriptures, and on the peculiar obligations of Christians to refrain from vicious practices.

The remaining five discourses are on general topics. In this part of the volume, the curious question is first discussed, how far benevolence requires us to refrain from actions, which we judge indifferent, from a regard to the scruples of others; and it is maintained that to indulge ourselves in pleasures or pursuits, which, though they may appear indifferent to us, are judged immoral by another, is reprehensible, on account of its tendency to seduce our neighbour into practices which appear to him to be criminal.—The next inquiry is, how far the government of the thoughts or mental discipline is practicable and necessary.—The obligation of guarding against small faults, and of attending to the less important duties, is then examined and established.—The folly of that inverted kind of hypocrisy, not uncommon among young people, which consists in disguising virtue and in affecting vice, is in a distinct discourse

very happily exposed.—Lastly, the criminality of doing evil that good may come, under the plea that nothing which is useful can be morally wrong, is asserted and illustrated in several pertinent instances.—These moral discourses afford young preachers a happy example of the manner in which ingenious speculation may be united with practical utility. Indeed, the whole volume may be justly recommended to their attention, as a pattern well deserving of imitation by those whose situation gives them an opportunity of addressing auditories composed, for the most part, of persons of refined taste and cultivated understandings.

E.

ART. XIV. *Letters to Alcander.* Written between the Years 1777, and 1783. 2 Vols. Crown 8vo. pp. 350. 6s. sewed. Becket. 1795.

TO those of our readers who are endued with such a share of natural sensibility, or whose bosoms have been so far softened by sorrow as to be capable of enjoying “the pensive pleasures,” these letters will be a very acceptable present. They are written under the powerful pressure of settled grief for the loss of a beloved wife and child, and are the judicious effort of a sensible and elegant mind to relieve itself from the heavy burden of hopeless disappointment, and in some degree to resume its tranquillity, by engaging in various literary occupations, or by making excursions among new scenes of nature. The literary subjects, which chiefly employ the writer’s attention, are either historical or poetical. In history, he communicates to his friends ingenious remarks on the wars of Italy, related at length by the voluminous Guicciardini; on some of the more interesting portions of the French history; and on the early periods of the Scotch and English history. The author’s elegant taste appears in his observations on the similarity between the genius and productions of Dante and Milton. A letter on this subject we shall copy, as a specimen of the chaste simplicity of his style:

‘I have conversed for some time with Dante the earliest of the Italian poets. When I read this poet, I think of the remark which has been made, that as the most vigorous plants often spring in a virgin soil, so genius sometimes makes its happiest shoots in the writers who first applied themselves to the cultivation of poetry. In the wild and irregular composition of Dante, I yet remark a loftiness of thought, and vigor of expression, that has not been surpassed by the more polished poets of a later date in that language.

‘Milton, who was well acquainted with the Italian poets, has drawn many hints from Dante to the improvement of his poem. In the

“Regions

"Regions of sorrow, doleful shades, where peace  
And rest can never dwell, hope never comes  
That comes to all,

I trace the awful words of Dante written in the gate of these doleful regions:

"Lassate ogni speranza, voi, che'ntrate.

Neither is there wanting a considerable degree of resemblance between the genius of the English and the Italian poets. The same daring spirit carried both poets to pass the bound of the visible diurnal sphere, and to explore the secrets of an invisible world. The sublime images, solemn train of thought, conciseness and energy of language, that characterize the English, are also found in the Italian poet. Amidst the vigorous flights of a bold fancy, we may also observe that a like cast of mind leads each of these poets to engage in abstruse disquisitions, and to interweave the subtleties of theology with the more pleasing descriptions of poetry.

As there is a resemblance in the character and genius of Milton and Dante, so we may also trace a likeness in their fortunes and the events of their life. Both poets lived at a time when their country was rent by intestine dissensions, in which they took no inconsiderable part. In the civil wars in England, Milton, inclined to republican principles, warmly espoused the interests of that violent party by which the monarchy was overthrown. In the fierce contests that agitated the state of Florence between the opposite factions of the Bianchi and Neri, Dante was an eminent leader of the Bianchi. Fortune, which in the beginning had favoured them in their political course, was equally adverse to both in the conclusion. By the triumph of the royal party in England, Milton was involved in perils and distresses, and by the successes of the Neri in Florence, Dante with his party was sent out into banishment. The courage and constancy of the poets was not overcome by adversity, and calamity only added new ardour to their genius. Milton in obscurity and disgrace undertook his noble work of *Paradise Lost*, and Dante in exile composed his singular poem, which first displayed the beauty and compass of the Italian tongue, and set an example to other nations to improve their native language.

Milton has touched on his distresses and the reproach that attended him in the latter part of his life;

"Though fallen on evil days,  
On evil days though fallen, and evil tongues,  
In darkness, and with dangers compass'd round,  
And solitude."

Dante also pathetically deplores the misfortunes of his exile, in that prediction which he feigns his ancestor to have pronounced to him in paradise concerning his future fortune.

"As by a stepdame cruel and unjust  
Hypolitus from Athens was exil'd,  
Thou from thy native Florence must depart.  
And thou shalt leave all, that in prosperous days  
Thy soul had held most dear, and with the smart

Of

Of that first shaft shall exile wound the sore.  
 And thou shalt prove what bitter bread he eats  
 Who eats at others' board; what painful path  
 He treads, whose feet still climbs another stair.  
 But that which most thy spirit will oppress  
 Is that perverse unrighteous company,  
 That, cast with thee to banishment, shall turn  
 With senseless rage, and base ingratitude,  
 Against thy peace, compelling thee to keep  
 Thy way apart."

\* Dante died in that banishment of *ruin* afflictions he complains; less fortunate in that respect than Milton, who though in obscurity and distress, yet ended his life in his native country.

The author quotes and comments on Petrarch, Spencer, and other poets, and gives his reader several small pieces of poetry; some of which are translations, others original.

In the relation of his excursion to the Isle of Wight, to Scotland, and to Flanders, natural descriptions are united with interesting reflections. Several miscellaneous topics are in the course of these letters introduced; and, while the reader is led from one agreeable subject to another, he every where partakes of that soft melancholy which throws a pleasing shade over the whole picture.—It is impossible to peruse those letters, in which the writer dwells on the cause of his grief, without enjoying the luxury of tender sympathy.

E.

ART. XV. *The History of the Reign of George the Third, King of Great Britain, &c. from the Conclusion of the Sixth Session of the Fourteenth Parliament, in 1780, to the End of the Seventh Session of the Sixteenth Parliament of Great Britain, in 1790.* Vol. III. \* 8vo. pp. 494. 6s. Boards. Evans. 1794.

THE writer of this work, which might not improperly be called A decennial Register of the Affairs of Great Britain, still continues to digest, in the order and form of annals, a variety of the great occurrences not only of this country, but of Europe in general. The progress and termination of the American war; the rupture with Holland; the India transactions; the disturbances in Ireland; the commencement of the French revolution; and the chief heads of public business in parliament; are among the most important articles treated in this volume. The author, as is certainly most desirable in a history of recent events, has made it his chief object to give a clear statement of facts, as far as they could be collected from public documents; and this he appears to have executed with sufficient fidelity to render his work a very useful remem-

\* See Rev. vol. xliii. p. 187. and vol. lxvii. p. 420.

brancer.

brancer. At the same time, he has not entirely confined himself to the office of a journalist. Observations and reflections are occasionally interperfed; and they are such as discover a temperate spirit of freedom; considerably lowered, indeed, in its tone, since the appearance of the first volume, and perhaps not altogether supported with consistency;—particularly in the account which is given of the applications to parliament for the repeal of the corporation and test acts. The work is written in a correct and manly style; of which, as well as of the writer's cast of political sentiment, our readers will judge from the following reflections, with which, among others, he concludes the present volume:

• There is little in the present appearance of European politics to soothe philanthropy, or to encourage expectation. The fond visions of benevolent speculation are frustrated by the depraved practice of mankind; and though changes in the civil state of men will necessarily be wrought from the diffusion of knowledge, the inequality of property, and the funding system, the experience of the present day affords little reason to welcome such events.

• Revolutions effected by the populace, are especially to be dreaded. However right in their sentiments, or honest in their intentions, the multitude cannot be temperate in their actions, or wise in the direction of their irresistible efforts. To prevent such evils, is always laudable; but there is only one infallible mode of preventing revolutions, and that is, by making them unnecessary. The statesman who would preserve his country from the calamities of which he has been so recently a witness, must be instructed by the example: he must, by the most rigid economy, guard against that fatal derangement of public credit, which has overwhelmed France in an abyss of misery; and a prudent attention to the grievances of the subject must, in all cases, anticipate complaint. Whatever the constitution of modern society, and the improved state of human knowledge, has obviously rendered obsolete, ought not to be too tenaciously retained; and it should be remembered, that while reform proceeds from the governing powers themselves, it may be conducted with prudence.

• If from the more extended range of European politics, we contract our view to the narrow circuit of our domestic concerns, the patriotic mind will see but little cause for exultation, and will find many things to reprove and to deplore. The war system, so inimical to the peace and prosperity of a commercial people, and which has been uniformly condemned by all sound politicians, is still pursued on every frivolous occasion; an inattention to economy, the only virtue which can save the country, is too little regarded in almost every department of government.

• But we lament, with still deeper concern, the state of parties in this nation. The reformers are visionary, violent, and exorbitant in their demands; the party of the court are tenacious of every abuse. We regard with a religious awe the great principles of the constitution, and we should tremble at the innovation which shook one single pillar of it in church or state. But practical reforms endanger nothing;

thing; and those which would contribute most to the ease and happiness of the people, are the least formidable to the government. The peace establishment of the country ought undoubtedly to be *greatly* reduced; war, and every cause that can operate to increase the public debt, ought most cautiously to be avoided, as the first and greatest of evils. Even in the levying and collecting of the taxes, many improvements might be suggested for the ease of the subject and the relief of the poor. The administration of justice should be burdened with as little expence as possible; and the system of the law ought to be simplified, amended, and explained.

These sensible observations are followed by several just remarks on the state of literature, science, education, and morals; and we recommend the whole performance to the attention of the public,—particularly to the rising generation.

A late advertisement of this work mentions the author's name, Robert M<sup>r</sup>Farlane, Esq.

E.

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ART. XVI. *A Sketch of the Campaign of 1793; a Poem.* Part I. Letters from an Officer of the Guards, on the Continent, to a Friend in Devonshire. 4to. pp 70. 4s. sewed. Cadell and Davies. 1795.

*Style of* ANSTY's tit-uping ~~talk~~ in poetic horsemanship brought the ambling nags of Parnassus into great vogue, about thirty years ago; and some tolerable feats, in imitation of that truly original performance, have since been achieved: but Anstly himself is a riding MASTER, of excellence hitherto unequalled. No man bestrides Pegasus with more ease and grace. The present performance, however, will at least rank with that of the far-fam'd SIMKIN, the correspondent of "his dear brother in Wales."

This poetical sketch of the share which the British troops, (but more particularly the brigade of Guards,) under the command of the Duke of York, had in the memorable campaign of the year ninety-three, is introduced by a preface; in which the writer observes that he 'has endeavoured to describe, as accurately as possible, the scenes to which he was himself an eye-witness; and events hitherto unnoticed, except in the public papers, will not, he trusts, be deemed uninteresting to his countrymen.'

Little versed in 'scholastic rules,' he hopes that 'criticism will animadvert, if necessary, with good humour, so as to correct, not to crush, an unpractised and unassuming adventurer.'

As a short specimen of the success with which this humble servant of M<sup>r</sup>sda<sup>m</sup>es CLIO and THALIA has assumed the manner of the celebrated "Bath Guide," we shall give a few lines from his description of the march of the brigade from London

to

to Greenwich, in order to embark for the Continent, Feb. 25, 1793 ; which, as the poet justly intimates, will bring to the reader's recollection Hogarth's celebrated *march to Finchley* :

' Of my supper, so lately in Devonshire trick'd,  
Torn away from my friends, and my pullet half pick'd ;  
Scarce suffer'd to bid them a parting adieu \* !  
By the help of four horses to London I flew,  
And hasten'd to join the brigade in the Park,  
Assembling tow'rds Greenwich to march and embark.  
Had you witness'd the scene, you'd have thought, I am sure,  
Of Hogarth's, this march was a caricature.  
Prim'd with Whitbread's entire, and their bosom-friend gin,  
A long time elaps'd ere they form'd to fall in.

\* \* \* \* \*

All smoothly went on in the front of our line,  
But the rear, O ye gods ! who on earth could define ?  
Not a single pot-alehouse escap'd an assault,  
And they drain'd to the dregs ev'ry barrel of malt.  
Supported between two battalion-men, here,  
Hissing hot from the bung, reel'd a tall grenadier.  
Two damsels attending, his armour to bear,  
As drunk as the staggering hero were there ;  
His cross belts and pouch the fair Phillada bore,  
While his cap Amaryllis triumphantly wore !  
Our march was retarded by whiskies and gigs ;  
Mad oxen, mad drivers, and obstinate pigs,  
Men boxing, dogs barking, and women in tears,  
And noises that near crack'd the drums of our ears :  
Carts follow'd to pick up all stragglers they found,  
Who, unable to move, had repos'd on the ground.  
' Midst a bustle, to which I can nothing compare,  
At length we arriv'd at the Hospital square † ;  
Our Sov'reign, God blest him ! belov'd and rever'd,  
Benignantly smiling, amongst us appear'd.  
Around him ‡ those patterns of excellence shone,  
Those jewels, that lustre reflect on his throne.

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\* \* The orders for the embarkation of the first three battalions of Guards were so suddenly issued, that many officers who were employed on the recruiting service, with difficulty reached London in time, to march with the brigade to Greenwich.

† Greenwich.

‡ The affability and condescension, which so peculiarly distinguish our Royal Family, were never more conspicuous than on this occasion ; and as we passed in review, every soldier's countenance was exhilarated. The Queen and the Princesses, who were at Sir Hugh Palliser's during the embarkation, waved their handkerchiefs as the boats put off ; and in return, after repeated hearty huzzas, our men struck up a roaring chorus of *GOD SAVE THE KING* ; in which they were joined by the royal groupe.



A grenadier drunk from the centre rank reel'd,  
 And hiccuping, up to his Majesty wheel'd.  
 "Never mind all these Jacobins, *George*, but be quiet  
 We'll quell them as quick as we'd quell you a riot."  
 The King was delighted, and laugh'd out aloud;  
 And the fellow receiv'd three huzzas from the crowd.  
 The transports in readiness waited in sight,  
 And we saw ev'ry soldier embark'd before night.'—

We cannot say that the author's subsequent details, and descriptive sketches of marches and countermarches, battles, skirmishes, sieges, encampments, and good or ill accommodations in quarters, are equally entertaining and farcastic with the foregoing extract. The bulk of the publication is, indeed, little more than "a Gazette in Rhime," as was said of Addison's "CAMPAIGN:"—but, the subject considered, with the character and situation of the loyal and zealous writer, could it have been otherwise? Without intending to burlesque the events of the campaign of 1793, it could not: but so absurd a design was neither in the author's plan nor in his principles. No one who reads these letters, with the notes accompanying them, can possibly suppose him capable of indulging his disposition to pleasantry at the expence of the smallest particle of his loyalty, or of his zeal for the service in which he is so laudably engaged.

We have spoken of this work as the production of *one* pen: but it appears that the public are obliged to two distinct writers, (both officers,) for the entertainment which this poetical correspondence will afford; for after p. 41, we turn to a *second* part, the proper title-page of which informs us that its author was 'one of his Royal Highness the Commander in Chief's Aid-de-Camps on the Continent,' and it is addressed to 'Miss Lucy Lovegrove, in England.' The *two parts* seem to be very similar in point of style and general merit. The notes in the latter, added by the author of Part I., are numerous, and certainly necessary for the illustration of events, and of the frequent *notices* of persons, places, and situations, occurring and recurring in the verses. Many entertaining and not unimportant particulars are included in the notes, throughout.

'Should this first essay,' (says the "officer of the Guards," in his preface,) meet with encouragement, the author may be induced to follow it up with a similar narrative of the campaign of 1794; which will, at least, have equal historical accuracy and truth to recommend it.'—We shall be glad if the ingenious writer should be led to fulfil this conditional engagement. G.

MONTHLY

## MONTHLY CATALOGUE,

For MAY, 1795.

## POLITICS, &amp;c.

Art. 17. *A second\* Letter to H. Duncombe, Esq. M. P. for the County of York.* By the Rev. W. Lipcomb, Rector of Welbury in Yorkshire. 8vo. 1s. Debrett. 1795.

MANY good remarks occur in this pamphlet. The author, though a minister of peace, rather inclines to a continuance of the war; although in his first letter the prosecution of hostilities appeared to him unadvisable: but he assigns his reasons for this change of opinion.

Among the passages which we most approve, is that part of his letter in which he recommends our attention to the increase of our naval strength, in preference to our dependence on the army. What he says on this subject deserves our best attention. 'The transferring the expences of a part at least of so vast an establishment, as the present army estimates provides for, to the increase of the navy, will be not only a more constitutional alteration, but will cause all the expence incurred for that purpose to be productive of lasting and continued good. Seamen, whenever a peace shall lessen the war establishment, are still not only useful for the extension of our commerce, but are to be found in the habit of their usual occupation, ready trained against the day on which the state may again want them; but an army, when disbanded, is turned loose upon a country; it requires a long time for men of that class to return to their former habits; and whenever an emergency calls again for their services, they have become so mixed with the mass of the community, that the labour, the discipline, the time, the expence, requisite to call them forth, is all to be begun anew.'

As to our present enmity with France, Mr. L. is not sparing of the language of *invective* at present so much in fashion, and which must be ascribed to the *rage* of the day: but, at the close of his pamphlet, he candidly observes that we know too well the value of liberty ourselves to be an enemy to her [France] 'because she aspires to it. Let her no longer glory in bold and open impiety, let her cultivate the milder virtues, and the people of England will then shew themselves as ready to advance towards her, and to greet her with assurances of firm and steady friendship, as they now shrink back from her with decided horror, and prefer the expences of war, before the dangers of pollution.'

Art. 18. *Reasons why Terms of Peace should be offered to the French Nation.* Addressed to the Inhabitants of Great Britain, through the Medium of their Representatives in Parliament. 8vo. 2s. Allen and West. 1795.

This writer argues very seriously, but not without occasional strokes of warmth and pathos, against the farther continuance of the war. He traces this calamity, in the present instance, to its source, and totally

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\* See "*Case of the War considered.*" Rev. New Series, vol. xiii. p. 216.

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condemns both its principle and its progress. He advances his opinions with a manly freedom, and without that indulgence of invective and personal acrimony which too commonly disgraces the productions of party writers, and injures the cause in which they are employed. Those who wish to aid their recollection of facts and occurrences, respecting this highly interesting subject, will find their account in turning over the pages of a tract which seems to be dictated by honesty of intention, and supported by good sense.

Art. 19. *Plain Suggestions respecting the present Admiralty, and the Mode of constituting the Board, &c.* With the Figure made by this Country on the Seas during the present War. And some loose Hints for a Plan for Manning the Fleet without Pressing. By a British Seaman. Part II. 8vo. pp. 51. 1s. Jordan. 1795.

As we perfectly agree with this writer that our prosperity and safety depend on our navy, and as he appears to be actuated by the purest motives in giving the advice which he offers, from experience and well-grounded information, we would warmly recommend his *Suggestions* to the attentive consideration of the public in general, and of that part of it in particular which can give efficiency to approved theory.

The present pamphlet is dated in December last; and the author promises to publish, at the beginning of every session of parliament, a small pamphlet, as a kind of memorandum of errors, neglects, &c. which may serve to refresh the memories of our senators, that in all debates in the house relative to the navy, they may be furnished with a faithful recital of facts. By consecrating this next year entirely to these matters, I hope to have ready, by the next succeeding session, a chronological history of our marine in all parts of the world, for the year 1795: it shall comprehend the sailing of our fleets out and home; the strength of their convoy, the attention paid by the convoy; delays necessary and unnecessary; the situation of the grand fleet; with winds, weather, &c.; state of the different stations; cruisers; captures in Lloyd's books, *per contra*, with every other nautical information I can collect. And I shall be particularly attentive to *stationary squadrons in Plymouth Sound, Torbay, and Gausand Bay.*

As we much approve this plan, we hope that the author will be encouraged to pursue it, and will find that his representations are not unheeded. We would only recommend to him scrupulous accuracy and authenticity. Gr. 2.

Art. 20. *Considerations on the new Restrictions which are proposed on the Privilege of Franking.* 8vo. 6d. Debrett.

This dispassionate discussion of the subject, as a matter of finance, and as a constitutional regulation, appears to have merited consideration. The matter is now settled. Gr. 2.

Art. 21. *Thoughts on the Prince's Debts.* 8vo. 1s. Debrett.

The author of this well-written pamphlet assumes great candour, and acknowledges the imprudences of which the Prince may have been guilty, but pities him on account of the temptations to which he has been exposed, and zealously apologizes for and extenuates his errors. He expects conversion and amendment; advises John Bull to pay every farthing, (or nothing) without examination, like a gentleman, and

and like a father towards his eldest son ; and recommends that in future it should be rendered *impossible* for a prince to contract debts which the nation ought to pay, by placing all the princes in the light of minors ; in which case, tradesmen, &c. would know on what slender grounds they must give credit.

There are many objections to the author's sentiments. Certainly his R. H.'s debts, if paid by the people, *should be strictly examined*, and only those discharged which are just and honourable. No legal means of distress could be enforced *against the P.* for other kinds of claims ; and creditors on that score merit no compassion. Undoubtedly, much imposition has been practised against him ; and shall the public, in these times, be the victims of it, from pride and bravado ? We hope that the parliamentary *intimation* of a secret committee of inquiry has more chance for adoption than the present author's advice.

G. 2.

Art. 22. *The Meal-Tub Plot ; or Remarks on the Powder Tax.* By a Barber. 8vo. 6d. Allen and Co. 1795.

A piece of pleasantry, for which the public are obliged, as we understand, to the prolific pen of Mr. Joseph Moser. Some of the remarks are truly humorous ; and others are not unworthy of a degree of the serious attention of statesmen and politicians.

Art. 23. *The Cutting Butcher's Appeal to the Legislature on the high Price of Meat :* in which many of the base practices of Smithfield Market are exposed, and a Remedy pointed out for the Poor. By a Philanthropic Butcher. 8vo. 6d. Symonds.

The subject of this pamphlet is of most material consequence, and the representations of the writer appear worthy of serious notice, as the result of experience and good information. We believe, indeed, that there is much of artifice and unprincipled monopoly in the present scarcity of animal food, and we shall be happy to see the legislative attention directed to the immediate detection and future prevention of such criminal conduct.

That class of people known by the name of carcase-butchers, who by monopoly and forestalling keep the *cutting* or *retail* butchers in their power, and oblige them to pay an advanced price for the cattle, are the principal objects of attention and censure in this publication.

G. 2.

Art. 24. *A Loyal, but solemn Expostulation,* addressed in a Moment of general Distress, Dismay, and Apprehension, to a thoughtless and imprudent YOUNG MAN. 8vo. pp. 16. 1s. 6d. Owen. 1795.

The author, with freedom, but not without a considerable degree of that ceremony of address and circumlocution of speech which constitute the language of *courtly* politeness, expostulates with the high-born gentleman, to whom he alludes in the title-page, on the degrading circumstance of a second appearance before the public in the character of a R——I Insolvent, soliciting aid for the payment of his enormous and inscrutable debts. He intreats his R. H. to relinquish, with disdain, the humiliating idea which may have been suggested to

REV. MAY, 1795.

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him by ill advisers, and to apply rather to his R. F—r\*; and he here sketches a form for the P.'s personal address to his M——y, in which there is much of pathos and persuasion: though we think there are a few expressions that might have been omitted, or more happily turned by a writer of so much ability.

#### AFFAIRS OF IRELAND.

Art. 25. *First Letter*—From Earl Fitzwilliam, recently retired from this Country (Ireland), to the Earl of Carlisle, explaining the Causes of that Event. 8vo. 1s. Dublin printed, London reprinted, by Messrs. Robinsons, &c. 1795.

The cabinet motives for the recall of Lord F., from his highly eminent station in the sister kingdom, could not possibly be assigned by his lordship, in this nor in any other publication; nor is it possible for us to imagine any cogent reasons for his Lordship's *appeal to the public*, on the present occasion. Both these measures are to us equally inscrutable; and, therefore, in pure regard to the unimpeached character of this very respectable nobleman, we shall decline all attempt at developement, and all circumstantial discussion of the arguments of political writers who have pressed forwards in the course of this unavailing debate,—noticing little more than merely the part which the different authors have taken, on either side of the question; which is made a mere party business.—We suppose the letters to be genuine, although their authenticity has been doubted by certain political sceptics.

The complaining and exculpatory epistle now before us appears to have been written before the noble Earl was actually deprived of the high office of Lord Lieutenant, and to have been founded merely on the 'calumnies, the aspersions, the false charges †' which, says the supposed noble writer, 'are levelled against my devoted head.'—The refutation of these calumnies is written with animation, accompanied with many references to characters and facts respecting the *then* state of politics in Ireland; the whole forming a good preparative to his Lordship's *second* letter:—which, odd as it may seem, came forth as *first* in respect of publication. Whether the circumstance originated with the booksellers in Dublin, or in London, we know not.

Art. 26. *A Letter from a venerated Nobleman*, who lately left this Country [Ireland], to the Earl of Carlisle; explaining the Causes of that Event. 8vo. 1s. Dublin printed, London reprinted, for Messrs. Robinsons, &c.

This pamphlet appears before us as the *second* letter from Lord F. to Lord C. on the subject of the dismissal of the former from the viceroyship of Ireland. Among the points of explanation relative to his

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\* An intimation is given that the P——'s debts, GREAT as they are, would, compared with the private fortune of his R——l F——r, bear a proportion somewhat similar to that of a drop of water to the ocean from which it had been taken.

† Communicated by Lord C. in his private friendly correspondence with Lord F.

Lordship's

Lordship's recall, the principal is, that the grand measure then in contemplation, respecting the catholics, 'entered for *nothing* into the real cause' of Lord F.'s removal:—no, 'not in the most distant degree.'—His Lordship's espousal of the interest of the family of Ponsonby, in opposition to the rival house of Beresford, it is averred, *was the real cause.*

Art. 27. *A Letter from the Earl of Carlisle to Earl Fitzwilliam, in Reply to his Lordship's Two Letters.* 8vo. 1s. Stockdale.

We have never heard the authenticity of this letter questioned. Admitting its genuineness, it affords a strong confirmation of that of the two epistles to which it is given in answer. In this publication, Lord C. by no means applauds the measures of Lord F. during his vice-royalty, either with respect to the Catholics, or to his dismissal of Mr. Beresford, and the other gentlemen whom he found in office, or to his consequent appearing in his own defence 'at the tribunal of the public.'—This letter is written perfectly in the style of sincere friendship, but, at the same time, it plainly expresses Lord C.'s entire disapprobation of the political conduct of his noble correspondent.

Art. 28. *Letter to the Right Hon. the Earl Fitzwilliam, occasioned by his two Letters to the Earl of Carlisle.* By William Playfair, Author of "the Commercial and Political Atlas." 8vo. 1s. Stockdale.

Lord F. must have expected, on the event of his difference with the ministry, that the whole treasury pack would be after him, in full cry; nor has he been disappointed: *he must be hunted down.*

Mr. Playfair attacks Lord F. with too much flippancy and sarcasm. He gives no credit to the intimation that the 'dismissal of Mr. Beresford was the cause of his Lordship's disgrace;' and he thinks it absurd to suppose 'that for the cause of a single family in Ireland, whether it begins with a B. or a G. the minister will risk his popularity, himself, and this kingdom,' &c. We are indeed of the same opinion:—but what is your opinion, Mr. Playfair, or our's, in a case like the present? would they but let us take a peep behind the curtain, it were *something!*

Art. 29. *A Fair Statement of the Administration of Earl Fitzwilliam, in Ireland, containing Strictures on the Noble Lord's Letters to Earl Carlisle.* 8vo. 1s. White, Piccadilly.

We have here a serious and argumentative investigation of Lord F.'s statement of his case, respecting the grounds of his recall. The writer does not admit that the dismissal of the Beresfords and other old servants of government, nor the support of the Ponsonbys, was the efficient cause of the removal of the late Lord Lieutenant. On the contrary, he maintains that his Lordship brought this mishap on himself, solely by his departure from the tenor of his instructions, and by his eagerness to *accelerate* the catholic cause, instead of *procrastinating* it, as *was intended*, till the peace. This able writer has, at least, probability on his side; and he seems to be well supported by deductions from facts that appear to have been fairly quoted.

Art. 30. *The Conclusion of the Strictures on the Earl Fitzwilliam's Letters to the Earl of Carlisle.* 8vo. 6d. White.

We suppose that by *The Strictures*, &c. is meant the preceding '*Fair Statement*.' The author now proceeds, *in conclusion*, to animadvert on what has been assigned as the *real* cause of Lord F.'s recall, viz. "Mr. Pitt's design, at the time of the *coalition* [with the Portland party], not to strengthen administration by any accession of character, but to debase, degrade, and disgrace that character." To explode this idea, is a principal part of the intention of this *tail-piece* to the author's former publication; and if all that is here urged be not strictly fact, it is, at least, truly specious, and worthy of the attentive reader's examination.—In taking leave of the subject, the writer observes that 'enough has been said to refute Lord F.'s attack on the cabinet, for his removal, which *his Lordship* has [himself] so amply proved to be *necessary* and *unavoidable*.'

Art. 31. *A Plain Statement of Facts relative to the Administration of Earl Fitzwilliam.* 8vo. 6d. White, Piccadilly.

The author of the *Plain Statement* takes the other side of the question, (see the *Fair Statement*, &c. in the preceding articles,) and enters decidedly, and rather *warmly*, into a defence of Lord F.'s administration; the great advantages of which, to the Irish nation, though of only a few months' continuance, are here stated at large; and indeed they seem, from this enumeration, to have been of high import to the welfare of the country. He particularly vindicates the measure of displacing Mr. B. whose extraordinary portion of power and influence in that kingdom he thus represents:

'This gentleman had been long in the service of the Revenue and of the Crown; he had voted for seven and twenty years for every measure of every Administration, however hostile or odious to the Irish nation, and had acquired some influence from being supposed the devoted agent of English influence; but having opposed the Parliamentary establishment of the Constitution of his country, and all the resolutions which had been deemed necessary for the acquisition of a free trade, and having taken, in the person of his son, an active part against the Roman Catholics in 1792, and having opposed, in the person of the same son, the introduction of the Catholic bill in the last session, he was thought improper to be continued in the confidence of a government which endeavoured to unite all ranks of people in support of the crown; and his places were of that sort which made it impossible to support him in office and deprive him of confidence. He united in his own person, or of his son, the different offices of Minister, of Commissioner of Treasury, of Revenue, of Counsel to the Commissioners, of Storekeeper and of Banker, destroying thereby all controul which a Commissioner of the Treasury ought to have over the Commissioners of the Revenue; and establishing an interest in the Commissioners of the Revenue to postpone the payment of duties in order to increase the fees of the storekeeper, and establishing a system of reciprocal combination, instead of reciprocal control. The great quantities of stores suffered to remain in storehouses against law, at the hazard of the revenue, and to the certain postponement of the pay-  
ment

ment of the duties, justified the apprehension of Government from this confusion of capacities.

‘ There were other reasons, though not coming to absolute proof, which made it less reputable to continue this gentleman as the Prime Minister of the country; but there was one amongst others which seemed to justify government in his removal. His family had aspired to all the powers of government; his brother-in-law was Chancellor, his son-in-law Treasurer, he has endeavoured to make his brother Primate, and he himself had the entire control of the Revenue; so that the system of his family was to monopolize the patronage of the Church, the Law and the Revenue, and by the last power to overawe and govern all the mercantile interest in the country. It was therefore thought expedient by the Duke of Portland, and those connected with him, that this gentleman should be removed; and the compensation of his retreat was 3000*l.* a year for himself, with all the places and emoluments which the various branches of his family possessed. His case, however, was thought by the Cabinet a case of compassion, and it was thought right to break faith with Lord Fitzwilliam, and to restore Mr. Beresford to the administration of the country. The effects of such a measure as this to the nation or the empire, no man of understanding can be at a loss to foresee.’

This little tract is ably written: but we should have given it still farther commendation, had it borne less of the air of a party publication.

Art. 32. *Earl Fitzwilliam's Letters and Administration rescued from Misrepresentation, &c.* 8vo. 1*s.* 6*d.* Kearsley.

The pamphlet which is the subject of this article is expressly given as an answer to the “ Fair Statement,” (see p. 99.) the nameless author of which is here pointed out as ‘ a member of the Irish Commons, recently dismissed from office;’ and his ‘ statement’ is represented, by the writer of the present tract, as teeming with the most indecent invective, and the most wanton misrepresentation.’ A strict regard, therefore, to truth and justice, this answerer observes, ‘ demands that its malignant tendency should be exposed, and its falsehoods refuted.’—This our readers will consider as the common language of party altercation, in which personality and abuse are generally more abundant than argument. It must, however, be allowed that this advocate for Lord F. can do something more than “ scold,” as Bp. Warburton expressed it. He offers many considerations to the reader's attention, in favour of the late Lord Lieutenant; on whose honour, openness, and liberality of conduct he bestows the warmest (and we doubt not, well-founded) encomiums; at the same time that, as may be expected, he is not sparing of his satire on the measures of administration which relate to the main subject of this dispute.—On the whole, those who read the *Fair Statement* will not find their time wholly thrown away in the perusal of this earnest and keen reply to it.

Art. 33. *Letter to Earl Fitzwilliam, on his Speech in the House of Peers, April 24, and on Mr. Grattan's Motion in the House of Commons of Ireland, April 21. By a Member of the Whig Club.* 8vo. 1*s.* Baldwin, &c.



A very severe reprehension of Lord F.'s conduct with respect to his late administration in Ireland—to his recall,—and to his two celebrated epistles to Lord Carlisle. The unceremonious writer of the letter now before us treats the *si devant* vice-roy very roughly indeed; representing him as void of ‘*prudence, judgment, wisdom, magnanimity, or any sort of policy* that was either *dignified or just.*’—Were this picture a true resemblance, what would the world think of those who appointed the original to an office of such high and hazardous consequence?

This letter is too violent an attack on the truly respectable nobleman who is the subject of the author's extraordinary virulence. It will doubtless give great offence to his Lordship's numerous friends and admirers; to whose animadversion we consign a performance which, in other respects, is by no means contemptibly written. In point of political acumen it is not to be lightly regarded by either party.

Art. 34. *Bill for the Emancipation of the Roman Catholics of Ireland.* Presented to the House of Commons of Ireland, April 24. 1795. By Mr. Grattan. 8vo. 6d. Debrett.

The fate of this memorable bill, one of the most important that ever was introduced to parliament in either kingdom, is well known. It was rejected, after a most ample and merited discussion, by a majority of 155 against 84;—and thus did this great political bubble burst!

Art. 35. *The Whigs unmask'd; or an Address to the People of Great Britain, on the two Letters of Earl Fitzwilliam to the Earl of Carlisle:* to which are added, by way of Appendix, the two Letters. 8vo. 6d. Symonds.

CONTENTS. I. Eight pages of left-handed compliments to Mr. Pitt for ‘making a tool’ of Lord F. II. Twenty-three pages, comprising a re-print of the *two letters*, as promised in the title-page; the editor's object being ‘to circulate Earl F.'s letters,’ together with what appears to him (the editor) ‘to be their proper comment:’—a comment by no means unfavourable to the cause of the noble writer. Wonderfully varied, indeed, are the *manœuvres* of party, and the modes of book-making!

#### MODERN PROPHECY, continued.

Art. 36. *A Calculation on the Commencement of the Millenium, with Observations on the Pamphlets intituled “Sound Argument” &c. and the “Age of Credulity.”* Together with a Speech delivered in the House of Commons, 31st March 1795, respecting the Confinement of Brothers the Prophet. By Nathaniel Brasley Halhed, M. P. To which is added, an original Letter written by Brothers in 1790 to P. Stephens, Esq. and also a Paper, pointing out those Parts of Brothers's Prophecies that have been already fulfilled. 8vo. 1s. 6d. Crosby.

The doctrine of a millenium, or a future paradisaical state of the earth, is not of Christian but of Jewish origin. The tradition is attributed to Elijah, which fixes the duration of the world, in its present imperfect condition, to six thousand years, and announces the approach

preach of a sabbath of a thousand years of universal peace and plenty, to be ushered in by the glorious advent of the Messiah. This idea may be traced in the epistle of Barnabas, and in the opinions of Papias, who knew of no written testimony in its behalf. It was adopted by the author of the Apocalypse, by Justin Martyr, by Irenæus, and by a long succession of the Fathers. As the theory is animating and consolatory, and, when divested of cabbalistic numbers and allegorical decorations, probable, even in the eye of philosophy, it will no doubt always retain a number of adherents.

Mr. Halhed is rather too impatient for this pleasing revolution, and labours to inculcate a belief that, on the 19th day of November next, at sun-rise, will begin at Jerusalem the mighty metamorphosis. In order to support his hypothesis, he maintains that Richard Brothers truly estimates the age of the world at 5913 *solar* years; and that it is to endure only 6000 *divine* years; which, like those of the Greeks, consist of 360 days only, but admit of no embolism. In this notion he is probably not solitary, as may be seen by consulting the Encyclopædia Britannica.

Of the other articles in this publication, it may suffice to say that they are enumerated in the transcript of the title-page. Tay.

Art. 37. *Occasional Remarks*; Addressed to N. B. Halhed, Esq. in Answer to his late Pamphlet intitled 'A Calculation of the Commencement of the Millenium, &c.' With Carfory Observations on that Gentleman's Speech in the House of Commons, respecting the pretended Prophecies of Richard Brothers. By George Horne, D. D. Author of *Sound Argument*, &c. (See Rev. March, p. 348.) 8vo. 1s. 6d. Boosey, &c.

Dr. Horne still retains his opinion that the bold pretensions of the *modern prophets* are pregnant with danger to the public. Again he enters the field in order to deliver us from this danger; and, on the ground which he has taken, we think him completely successful; yet we are not convinced (see Rev. as above) of the necessity for keeping alive, in so serious a way, a controversy of *such* a kind, and thereby giving consequence to effusions of fanaticism; the current of which, like other sudden torrents, if unopposed, must soon spend their force, subside, and be forgotten.

This writer considers Mr. Halhed's calculations of the millenium as 'inconsistent, and repugnant to divine revelation;' and to evince this, is the purport of the 'Occasional Remarks.'

Dr. H. may puzzle some of his readers by quoting, as he frequently does, 'Dr. Whiston,'—'the learned Dr. Whiston.' He means the famous Mr. Whiston, who was himself a *milleniumist*, if we may be allowed the word.—He also repeatedly mentions Dr. Clerk; meaning the celebrated Dr. Samuel Clarke. An Oxford Doctor might be expected to be more familiarly acquainted with the names and honorary distinctions of learned men, especially men so eminent as WHISTON and CLARKE; and who, perhaps, were Dr. Horne's contemporaries. The writer of this article was personally acquainted with the former, and might have seen the latter.

Art. 38. *An Answer to Dr. Horne's Second Pamphlet*, intitled "Occasional Remarks," &c. By N. B. Halhed, M. P. 8vo. 6d. Crosby,

Mr. Halhed affirms that Dr. H.'s 'Occasional Remarks are more abusive and more self-sufficient than his first work, and no less deficient in facts. Nay, more, they are stuffed with abominable blasphemies, and gross and wilful lies.' The learned answerer enters on a circumstantial refutation of some of these 'lies;' but we are too much concerned to see such a stream of intemperate language flow from the pen of a scholar and a gentleman, to dwell on the particulars.

Having bestowed due chastisement on the Oxford Doctor, (if such his antagonist really be,) Mr. H. gives us an extraordinary explanation of the "slain lamb of the Revelations," in order to prove that this prefiguration, or type, bore not, as commonly supposed, any reference to Jesus Christ, but to *Richard Brothers*!

Mr. H. is much dissatisfied with the present confinement of Mr. Brothers, by authority, in a private mad-house; which measure he considers as both unjust and cruel. We shall transcribe the account which he gives of Mr. B.'s situation, at this time, as we imagine it will gratify the curiosity of many of our readers:

'By an arrest, under warrant of the Secretary of State, on suspicion of treasonable practices, was Mr. Brothers deprived of his liberty; by an inconsiderate verdict of a jury\*, deciding on incompetent evidence, on evidence even worse than none at all, was he surreptitiously incapacitated from every function of civil life, and reduced virtually to the situation of an object to be protected by the new *dead body-bill*; by a close and severe confinement, already [April 15,] of above six weeks, in an obscure room, in an obscure street, is he robbed of all the comfort of light, air, and exercise; and, by a most deliberate refinement of cruelty, from the first moment of his arrest as a traitor to the present hour of his detention as a mad-man, has he been constantly denied the privilege of seeing a single friend to divert his solitary reflections, or sympathize with his unprecedented sufferings.'

The pamphlet concludes with some curious '*Remarks on the Departure of the Israelites*' from Egypt; in which Mr. H. traces some wonderful coincidences with the divine appointment of Mr. Brothers to conduct the Hebrews again out of captivity, 'this very year;'—in order to which, we conceive, it will be necessary for the prophet to be himself released from his present captivity.

Art. 39. *The Second Speech of N. B. Halhed, Esq. delivered in the House of Commons April 21, 1795, respecting the Detention of Mr. Brothers the Prophet.* 8vo. 4d. Crosby.

This elegant piece of oratory served to introduce the author's motion for 'a copy of the warrant of the secretary of state, for the apprehending of Richard Brothers, to be laid before this house, together with a copy of the information on which this motion was grounded.'—The motion, not being seconded, could not be put from the chair; which was the case with regard to Mr. H.'s former motion respecting Mr. Brothers's publications. He was, however, heard with the most profound attention.

Art. 40. *An additional Testimony given to vindicate the Truth of the Prophecies of Richard Brothers.* Dictated by the Spirit of God, and

\* Mr. H. fully explains this reflection on the jury *de lunatico inquirendo*, mentioning the facts on which it is founded.

wrote by Thomas Taylor. 8vo. 6d. Riebau. *Printed in the Year of Christ 1795.*

Mr. Thomas Taylor dates from 'No. 8, Ludgate Hill, 8th day of the 3d month, called March;' and he hereby informs the public that he has had frequent communications with the spirit of God; and that he has never seen Mr. Brothers personally, (though in another place he styles him his friend,) but that he *feels* it his duty to bear testimony concerning him.—For the nature and weight of such testimony, we refer to the pamphlet.

Art. 41. *Richard Brothers neither a Mad-man nor an Impostor: with a few Observations on the Possibility of his being the Prophet of God, &c.* By Francis Offley, late of Oxford. 8vo. 1s. Riebau, &c.

Mr. Offley's publication is more elaborate than some of those which have been given as testimonies in favour of the pretensions of Mr. Brothers. Many scriptural and other arguments are here brought to prove that gentleman to be neither lunatic nor impostor. We have no doubt that this is the real opinion of the present writer; who solemnly declares that, 'from his soul,' he 'believes Mr. Brothers to be the very man he professes himself.' We learn from a note, preface p. 19, that Mr. Brothers is a native of Placentia, in Newfoundland; and that he has not any near relations in England.

Art. 42. *Strictures on the Prophecies of Richard Brothers; and the Publications and Parliamentary Conduct of N. B. Halhed, Esq. in their Defence.* By a Country Curate. 8vo. 1s. Rivingtons, &c.

If we consider poor *Brothers* as a lunatic, any degree of harshness which may appear in this attack on him will reflect little honour on the writer, who appears to be a person of sense and learning; and animated by a laudable zeal for religion and piety: but when we see him engaged to earnestly with Mr. Halhed, and so well "fighting the good fight of faith," we must allow that he will gain real credit by a victory: yet we cannot help thinking him somewhat too severe in certain constructions which he seems to have put on that gentleman's motives for the part which he has [perhaps GENEROUSLY] taken, in regard to this extraordinary affair, so far as it has affected or may affect Mr. Brothers.

#### T A W.

Art. 43. *Full Report of all the Proceedings on the Trial of the Rev. William Jackson, at the Bar of his Majesty's Court of King's Bench, Ireland, on an Indictment for High Treason. Collected from the Notes of William Ridgway, William Lapp, and John Schoales, Esqrs. Barristers at Law.* 8vo. pp. 142. 3s. 6d. Robinsons. 1795.

This ample report also includes the argument in arrest of judgment, after the verdict of *guilty*, and the particulars of its termination by the sudden decease of Mr. Jackson in the Court; the deposition of the surgeons who examined the body; the coroner's inquest and verdict; and a short prayer in the deceased's writing, found in his pocket.

The cause of his death was a metallic poison, but by whom administered is not discovered.

G. 2.

THEOLOGY, &c.

Art. 44. *Two Sermons*, adapted to the present Situation of Public Affairs; preached in the Cathedral Church of Chester; the first, April 15th; the second, September 23d, 1794, at the opening of the Spring and Autumn Assizes for the County. Dedicated by Permission to the Lord Bishop of the Diocese. By the Rev. Peter Halsted, Rector of Grappenhall. 8vo. 1s. Lowndes.

Against the general principles which it is the design of these sermons to establish, no reasonable objection can be urged. Such a discontented and restless spirit, as would prompt a man to desire and pursue innovations without urgent necessity, ought unquestionably to be discouraged; and the lower orders of the people ought to be impressed with a conviction of the necessity of subordination in society. It will also be readily admitted, as the author of these sermons ingeniously maintains in his second discourse, that it is necessary for the ultimate security of peace and order in society, and therefore not inconsistent with the peaceable religion of Christ, that a judicial authority should be exercised against internal violence, and that a military force should be employed against external assault. Both these points are ably supported in these well-written discourses; and we have only to lament that, in applying these general doctrines to the present situation of affairs, the author has hastily, and, we must add, uncandidly, taken it for granted that all who wish for an alteration in public measures are turbulent discontented spirits, who, while zeal for the public good, redress of grievances, and improvement of the present corrupt state of things, are the pretence, are in reality governed by selfish passions.—The author is zealous for the continuance of the present war, and perhaps somewhat too boldly predicts the success of our arms; asserting that, whatever have been the causes, the strange unaccountable causes, of our reverse of fortune, *there is no doubt* (with the blessing of God) that the magnanimity of these kingdoms will yet bring things to a happy issue. With the blessing of God this must no doubt be the case: but whether it will please God to bless us with success, who is there that will presume, in the present state of affairs, to determine?

E.

EDUCATION.

Art. 45. *Poetæ Sententiosæ Latini*; &c. Dhe Sententious Poets: Publius, dhe Syrian; C. D. Laëlius, dhe Roman Knight; L. A. Seneca, dhe Philosopher; D. Cato, dhe Moralist: also, from Ausonius, dhe Sayings of the Seven Greek Sages; arranged, and translated into correspondent English Measure. By James Elphinstone. 12mo. pp. 80 the Latin, 115 the English. 2s. 6d. sewed. Richardson. 1794.

Mr. Elphinstone could not easily have undertaken an office for which he is better adapted than for these translations. His facility at rendering, with pithy precision, the moral remarks of the ancients had not escaped the critical eye of Dr. Johnson, who requested from him a version of the mottoes to the Rambler.

This

This volume contains the proverbial sayings of Publius the Syrian, of Laberius, Seneca, Cato, and Aufonius. A few are inserted which the spirit of our religion forbids us to approve; as *Inimicum ulcisci vitam accipere est alteram*, and *Læso doloris remedium inimici dolor*, &c. but the greater number well merit preservation. We transcribe a few:

- 'Gravissima est probi hominis iracundia.'
- 'Dhe anguer, hardest to' endure,  
Iz dhat ov patient men and pure.'
- 'Pericla timidus, etiam quæ non sunt, videt.'
- 'Dhe coward perrils kens afar,  
Hwich nedher wil be, wer, nor ar.'
- 'Diu apparandum est bellum, ut vincas celerius.'
- 'For war, widh long consult, 'prepare;  
If dhou woodit speedy laurels wair.'
- 'Malignos fieri maximè ingrati docent.'
- 'Ingratitude may boast won pow'r:  
She makes dhe sweetest foll turn sour.'
- 'Casta ad virum matrona parendo imperat.
- 'Dhe moddest wife, submitting, sways;  
And rhules dhe roast, hwile she obeys.
- 'Fortuna nulli, plùs quàm consilium, valet.'
- 'On Fortunes favor nehr depend:  
Dhy conduct must becom dhy frend.'
- 'Effugere cupiditatem, regnum est vincere.'
- 'Know't dhou each false dezire to' shun?  
A real kingdom dhou hast won.'
- 'Inferior horret, quicquid peccat superior.'
- 'Hwen higher folks abuze dheir pow'r,  
Dhe lower dred dhe fatal our.'
- 'Omnes aequo animo parent, digni ubi imperant.'
- 'Hwarehr dhe wordhy bair dhe sway,  
All widh alaccrity obey.'
- 'Homo toties moritur, quoties amittit suos.'
- 'At evv'ry dearest Friends demize,  
'Tiz doutles dhe survivor dies.

Dr. Franklin took much pains to bring into circulation the traditional maxims of prudence, which his experience had taught him to approve. Such a task is greatly facilitated by throwing them into rimed distichs. Of Mr. E.'s *reform* of our language, we have already hazarded an opinion.

*Fay.*

#### GEOGRAPHY.

Art. 46. *A New Geographical Table, shewing the Position of Places by a View of the Sun only.* By J. Moon, Salisbury. On a Card, price 6d. Crowder. 1794.

This table consists of 6 columns, the 1st and 2d of which shew the day of the month and the hour of the day in which the sun is vertical to 17 different places within the torrid zone, which are set down in the 3d column.

column. The 4th and 5th columns exhibit the countries and the quarters of the globe in which these places are found. The 6th column contains the respective distances in miles, and the bearings in points of the compass from London. The work is designed to enable a person to ascertain the situation of any of the places marked in the table, or of others contiguous to them:—but it is obvious that this can be determined by means of the sun, with any degree of exactness, only for two days in the year, when the sun is vertical to such places; and that the distances in arcs of a great circle are the nearest distances, the knowledge of which can answer no practical purpose. The table will also serve to determine the difference of time or of longitude between London and the several places respectively:—but the whole of it is more a matter of curiosity than of real use. To persons, however, who have no access to a globe, nor to books of geography, it may afford some amusement.

On the reverse side of the card, the author has given an explanation of the table, and two examples of its application.

*Re-s.*

#### NOVEL.

Art. 47. *The Duke of Clarence*, an Historical Novel. By E. M. F. 12mo. 4 Vols. 12s. sewed. Lane: 1795.

It requires more reading than commonly falls to the share of our novel writers, to give to an historical tale the characteristic features of the age in which it is placed. The incidents of the present novel are supposed to have happened in the fifteenth century, during the reigns of Henry V. and VI. and the principal male characters are military men, who are represented as having distinguished themselves in the wars of that period:—but the story is marked with few of the peculiar traits of ancient English manners and customs, and has few references to the real history of the times; it has therefore but a slender title to the character of an *historical* novel. It has, however, some claim to commendation as an interesting love-tale, in which a variety of passions, highly excited by a quick succession of uncommon incidents, are strongly expressed; and which, through a tolerably well connected narrative, occupies the reader's curiosity, and exercises his sympathy. The principal characters are well conceived and delineated; and the language, though not particularly elegant, will seldom offend the reader by any gross violations of accuracy. The piece, however, is not without its defects. In the construction of the story, we remark a premature and unnecessary discovery of the hero's high descent, by means of a picture. The circumstances, in which Julia is supposed to relate the long story of her woes, cannot be reconciled with probability. The baseness of Stafford meets with too easy a pardon from the gentle Matilda. No apology can be made for the absurdity of introducing, in one place, the ghost of Clarence in complete armour, and in another, the ghost of the murdered Montcalm. At the period in which the story is laid, the belief of ghosts, it is true, prevailed:—but ghosts were then, as well as now, non-entities; and it is a gross injury to young minds to impress on them, in tales of this kind, the belief of their real existence.

*E.*

POETRY.

POETRY.

- Art. 48. *Epithalamium on the Nuptials of his Royal Highness, George Prince of Wales, and Carolina Princess Royal of Brunswick.* 4to. 1s. Owen. 1795.

The British muses have not been so loyally alert as might have been expected on the joyful occasion which has given birth to this solitary *IO PÆAN*; this posy of snow-drops and primroses, the flowers of the season, being the only offering of the kind which we have seen presented to "GEORGE and CAROLINE!"—whose happily adapted names ring so harmoniously at the end of every division of the verses.—Names well tuned to the Muse's ear, we see, are of some consequence on these mellifluous occasions. What would the writer of the *Epithalamium* before us have done with Wenceslaus, and Cunegonda?

- Art. 49. *The Poll Tax, an Ode.* By GRIZZLE BALDPATE, Esq. 4to. 1s. 6d. Griffiths, No. 169, Strand, &c.

This is not the first time that Peter Pindar has received the honours of *imitation*. 'Squire Baldpate, whose design seems to be to ridicule the powder-tax, somewhat in the manner of P. P. is not the most successful of his imitators, few of whom can much boast of their good fortune: but he may, perhaps, do better when he has learnt to 'write by rule \*,' and to put rhimes where rhimes seem to have been intended.—At present, however, he appears to be so completely regardless of all propriety, when addressing the public in verse, that (although he is not destitute of wit) we almost despair of his being ever brought to a due sense of his imperfections.

- Art. 50. *Somerfet House, a Vision.* By Joseph Moser, Author of *Timothy Twig*, &c. 8vo. 6d. Griffiths, No. 169, Strand, 1795.

Mr. Moser tells his historical dream, about *old Somerfet House* and *new Somerfet House*, pleasantly enough; and he points the end of it with a compliment to Sir William Chambers,—the justice of which will be acknowledged by every competent judge of architectural merit.

- Art. 51. *A Poetical Epistle from a little Insolvent Debtor to a Great Insolvent Debtor.* 4to. 1s. Jordan. 1795.

If the prisoners for debt, in *Banco Regis*, &c. &c. expected, as report has given out, an act of grace, on the recent occasion of the marriage of the Prince of Wales, they have been disappointed; and this disappointment, and their consequent chagrin, may possibly have tintured the complexion of these sorry verses: which, the reader is to suppose, express their feelings and complaints:

SPECIMEN.

' REFLECT! *No season this* † to ask fresh aid;  
KNOW—There's no real grandeur in parade;

\* He fairly professes to write by *no rules*. See his prefatory hint to "the Critics."

† Alluding to the hardships of the times, and the horrid prospect of a *famine*.

THAT



THAT—While a country feels taxation's press,  
 Reproach stares boldly on each spangled dress;  
 That diamond blaze casts shades of strongest shame,  
 Whene'er the wearer bears a DEBTOR'S name.<sup>1</sup>

## MISCELLANEOUS.

Art. 52. *Minutes of the Proceedings of the Court Martial held at Portsmouth, Aug. 12, 1792, on Ten Persons charged with Mutiny on board his Majesty's Ship the Bounty. With an Appendix, containing a full Account of the real Causes and Circumstances of that unhappy Transaction, the most material of which have hitherto been withheld from the Public.* 4to. pp. 79. 3s. Deighton. 1794.

The circumstances communicated to the public in the Appendix,—the most interesting part of the present publication,—were collected by the brother of Mr. Fletcher Christian; who, disclaiming every wish and intention of vindicating the crime of mutiny, attempts to bring forwards certain causes and circumstances, hitherto concealed or misrepresented, which cannot fail of administering some consolation to the friends and relatives of those who were criminally concerned in one of the most remarkable events in the annals of the navy. The information contained in this appendix is collected from many interviews and conversations, in the presence of certain respectable gentlemen, with several of the men belonging to the Bounty who returned in the boat with Capt. Bligh, with three of the four who were tried and honourably acquitted, with Mr. Haywood, midshipman, who received his Majesty's pardon, and with William Musprat, discharged by the opinion of judges in his favour on a point of evidence.

Mr. Christian, from the testimony of these people belonging to the Bounty, represents the behaviour of Capt. Bligh to his officers and men in a very unfavourable point of view; asserting that his conduct to Christian was particularly abusive and mortifying; and that the latter was frequently heard to complain of the treatment which he received, and of the impossibility of his bearing such ill usage.

We are informed that Christian had prepared to leave the ship on a raft, and that there was no plot nor intention to mutiny before he went on his watch at four in the morning. It is agreed that Christian was the first to propose the mutiny to the people in his watch, which he declared was suggested to him by an expression of Mr. Stewart; who, knowing his intention of leaving the ship, said to him, "when you go, Christian, we are ripe for any thing."

The sufferings of Capt. Bligh and his companions in the boat, (says Mr. Edward Christian,) however severe they may have been, are perhaps but a small portion of the torments occasioned by this dreadful event: and whilst these prove the melancholy and extensive consequences of the crime of mutiny, the crime itself, in this instance, may afford an awful lesson to the navy, and to mankind, that there is a degree of pressure beyond which the best formed and principled mind must either break or recoil. And though public justice and public safety can allow no vindication of any species of mutiny, yet reason and humanity will distinguish the sudden unpremeditated act  
 of.

of desperation and phrenzy, from the foul deliberate contempt of every religious duty or honourable sentiment; and will deplore the uncertainty of human prospects, when they reflect, that a young man is condemned to perpetual infamy, who, if he had served on board any other ship, or had perhaps been absent from the *Bounty* a single day, might still have been an honour to his country, and a glory and comfort to his friends.

Gel.....d.

Art. 53. *An Answer to certain Assertions contained in an Appendix to a Pamphlet, intituled, Minutes of the Proceedings on the Court Martial held at Portsmouth, Aug. 12th, 1792, on Ten Persons charged with Mutiny on board his Majesty's Ship the Bounty.* By Capt. William Bligh. 4to. pp. 31. 1s. 6d. Nicol. 1794.

It is with no small degree of regret that I find myself (says Capt. Bligh,) under the necessity of obtruding my private concerns on the public. A pamphlet has appeared under the title of "Minutes of the Proceedings on the Court Martial held at Portsmouth, Aug. 12, 1792, with an Appendix, &c." This appendix is the work of Mr. Edward Christian, the brother of Fletcher Christian who headed the mutineers of the *Bounty*; written apparently for the purpose of vindicating his brother's conduct at my expence.

Capt. Bligh objects, with great propriety, to the conduct of Mr. Edward Christian, in mixing together the names of men whose assertions merit very different degrees of credit, and blending their evidence into one mass, without distinguishing the particular information given by any individual. He rests his defence on the testimony of others, which he trusts will be sufficient to do away any evil impression that the public may have imbibed from reading Mr. Edward Christian's defence of his brother.

The affidavits of Coleman, Smith, and Lebogue, late belonging to the *Bounty*, contradict, in the most express terms, most of the assertions respecting the behaviour of Capt. Bligh to his officers and men, advanced in Mr. Christian's Appendix to the Proceedings of the Court Martial.

Lieut. Hallet, in a letter to Capt. Bligh, published in this defence, considers himself as bound, in justice to the character of Capt. Bligh, to advance his mite towards the confutation of the assertions and insinuations conveyed to the public through the medium of the above-mentioned Appendix. To this is added a letter from Mr. Edward Lamb, Commander of the *Adventure* in the Jamaica trade, to Capt. Bligh; who, on reading the Appendix, thought it his duty to vindicate, as far as came within his knowledge, the character of Capt. Bligh.

On such evidence Capt. B. submits his conduct to the judgment of the public.—The Appendix makes positive assertions:—the Defence contains equally positive denials.—It remains therefore with the public to determine not only what they are to believe—but whom they are to credit.

D°

Art. 54. *Observations on Mr. Stedman's History of the American War.* By Lieut. Gen. Sir Henry Clinton, K. B. 4to. pp. 34. 2s. Debrett. 1794.

It

It has been thought by many that our ill success on the continent of America, during the late unfortunate war, may in part be attributed to the jealousies and disagreements of the respective commanders of the British forces. The truth of this observation must appear to every one who peruses the present strictures on Mr. Stedman's *History of the American War*.\*

How far the observations of Sir Henry Clinton are founded in justice, it is impossible for us to determine; in some instances, he appears with propriety to object to the conduct of Lord Cornwallis, of whose military operations, during that war, he seems to entertain no very favourable opinion.

We could not avoid noticing a fact brought forwards by Sir Henry Clinton, respecting the plunder taken at the siege of Charlestown: 'The army (says he) is now waiting to receive a very small share of plunder taken at a siege, of which the navy divided their ample share full 14 years since!!'

Ged. a.

Art. 55. *Sketch of a Plan for an effectual and general Reformation of Life and Manners.* By John Donaldson, Esq. 8vo. pp. 180. 4s. sewed. Cadell and Davies. 1794.

In a projector, it is certainly some merit to have, like Sterne's *Le Fevre*, "all the dispositions in the world:" but to form a plan for the effectual and general reformation of life and manners is a vast undertaking, which requires something more than a laudable desire of promoting the public good. It demands a degree of knowledge and good sense, of acquaintance with the world, and of penetrating discernment of men and things, far beyond what we are able to discover in this publication. Many a project appears well on paper, which, nevertheless, on trial is found impracticable. In favour of this author's projects, we cannot, universally, say so much as that they are at first sight promising. One of Mr. Donaldson's schemes is to oblige not only prisoners, but people against whom no legal suspicion has arisen, to give security on oath for their good behaviour: for example, all apprentices, clerks, shopmen, and servants, all school-masters, and dissenting teachers, and all foreigners,—a kind of stigma, which it would be injurious as well as unnecessary to put on a good man; and which, with respect to bad men, would be altogether nugatory. The taxes, which Mr. D. proposes on foreigners, are equally illiberal and injudicious. His plan for making straight roads and parallel roads, though it has not much to do with the reformation of life and manners, might be very eligible if it were not impracticable, as it certainly is, in inclosed and cultivated countries. Various other projects are thrown out in this volume, but in so confused and imperfect a manner, that, even where the idea is in the main good, we are apprehensive that they will be of little use. Some tolerable hints are offered with respect to the regulation of prisons: but, on this subject, Mr. Donaldson's random proposals can add little to the accurate and indefatigable inquiries, and judicious suggestions, of the benevolent HOWARD.

E.

\* Of which see our account, Rev. vol. xv. N. S. p. 55.

Art.

Art. 56. *A Letter to the Magistrates, Burgesſes, &c. of the Royal Burghs of Scotland.* Second Edition. By John Donaldſon, Eſq. 8vo. 6d. Cadell jun. and Davies. 1795.

Mr. Donaldſon has ſome favourite plan for the improvement of Scotland, the particulars of which he will fully diſcloſe as ſoon as he is aſſured of a ſhare of the profits that may ariſe from the execution; and he is exceedingly diſappointed at not having obtained ſuch a degree of attention to his propoſal, particularly from the Committee of Royal Burghs in Scotland, as, in his judgment, the extenſive utility of his projects demands. For farther information concerning the nature of this writer's ſcheme, the reader may conſult his other pieces. See the preceding article; and Rev. N. S. vol. iii. p. 224; and vol. x. p. 232. E.

Art. 57. *Evenings at Home*; or the Juvenile Budget opened. Conſiſting of a Variety of Miſcellaneous Pieces for the Inſtruction and Amuſement of Young Perſons. Vol. IV. 12mo. pp. 156. 1s. 6d. Johnſon. 1795.

After the juſt tribute of approbation which has been paid to the former parts of this work\*, little more is now to be done than to announce to the public the appearance of a fourth volume. We can with ſatisfaction continue our recommendation of this amuſing and moral miſcellany. The addition which it here receives preſents uſeful information and rational entertainment. Our youth, not to mention others, may derive conſiderable advantage from the peruſal of theſe dialogues, eſpecially if they happen to fall under the direction of ſome capable friend, who may proſecute the ſubjects to farther effect. Hi.

Art. 58. *Friendly Advice*; comprehending general Heads of Qualiſications, requiſite for thoſe who wiſh to marry well and live happy: Compiled and tranſlated from different Authors. By Cæſar Muſſolini, Profeſſor of the Italian Language, in London. 8vo. 3s. Richardſon. 1794.

It is one of the privileges of reviewers, that they have an opportunity of ſeeing more literary curioſities than other people. The preſent work is of this kind. It is a collection of obſervations, ſentiments, and ſtories on love and marriage, huddled together without any method, and told in vulgar language; to which the author prefixes an humble addreſs to the public, aſſuring them 'that the preſent *ſubject* has been *compiled* and *tranſlated* from different authors with great accuracy, exactneſs, and ſuperior attention;' and *only* requeſting from an indulgent public their approbation:—which humble petition an indulgent public will doubtleſs have too much humanity to rejeſt. E.

Art. 59. *The Life of Lord George Gordon*: With a Philoſophical Review of his Political Conduct. By Robert Watſon, M. D. 8vo. pp. 137. 3s. 6d. ſewed. Symonds, &c. 1795.

The fame of Lord George Gordon has found a zealous friend in his preſent biographer, who has warmly defended his general character and political conduct, in regard to the various inſtances and aſpects in which both were exhibited to the obſervation of the public, at different periods of a brief but active life. The biographer ſets out

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\* See Rev. for Nov. 1793, vol. xii. p. 355.

with observing that 'whether we reflect on the eccentricity of Lord George's character, or on the vicissitudes of fortune which he experienced, he was undoubtedly one of the most extraordinary persons of the age. But, as a celebrated writer has justly observed, the lives of few men deserve to be transmitted to posterity; and did not gratitude for a departed friend, added to a strong impulse to rescue injured virtue from the revengeful attacks of ministerial hirelings, urge me on, I should have submitted to the misfortune with calm resignation, and silently regretted his death with the patience of philosophy, as the common lot of human nature; such were my feelings for the loss of my departed friend; but so implacable is the rage of his oppressors, that it pursues him even beyond the grave. They continue to libel a man whom they could not corrupt, and conscious of their injustice and barbarity towards him, basely and cowardly endeavour to avert censure from themselves, by reflecting obloquy on the memory of one who can no longer defend himself. He has fallen a martyr to cruel and sanguinary laws, or at least to the merciless sentence of lawyers;—but the veil of prejudice is about to be removed, and posterity will judge between them. There lies a tribunal whence there can be no appeal, and where there will be neither threats nor promises to pervert the judgment.'

Our readers will already perceive that Lord George's biographer is rather his *apologist* than his *historian*; and that in this work his Lordship's cause is supported by an advocate who possesses considerable powers, and who exerts those powers in such a manner as will scarcely fail of convincing the impartial reader that the extraordinary person, who is the subject of this memoir, was, in some respects, hardly used, and calumniated by the zealots of almost every party; which, indeed, is not surprizing, if we consider the peculiarities of his Lordship's character, and of the situations into which he was precipitated by the singularities of his conduct, on particular emergencies.

With respect to the riots in London in 1780, the author observes that 'few events in the annals of Britain have excited more attention,' and that, perhaps, 'none are involved in greater darkness;' nor has he been able to throw much light on it: but he recites the principal circumstances of them, so far as they immediately relate to the hero of the present tale. On the whole, with respect to Lord George, he offers this general reflection: 'Many advocates for reform, from a dread of anarchy and plunder, have decided too rashly on the subject, and as the newspapers are either in the pay of administration, or under the influence of factious partizans, no pains have been spared to blacken his character, and to expose him to popular contempt and hatred through the medium of prejudice. They in part succeeded, for an honest individual has no chance in contending with a phalanx of placemen, pensioners, and expectants; secret-service money is profusely scattered to calumniate virtue: and hence the true patriot is often sacrificed to the joint efforts of malice and corruption.'

The author's account of Lord George's conversion to Judaism is curious: but, as we must not enlarge, we shall conclude by recommending the work to the perusal of our readers. They will find in it more entertainment than they will probably expect from a bare perusal of the title.

Art. 60. *A Dissertation on the Theory and Practice of Benevolence.* By George Dyer, B.A. 8vo. pp. 106. 2s. Kearsley. 1795.

This ingenious and liberal author very reasonably requests his readers, before they form a judgment concerning the present work, to consider its precise character and its avowed object. It is not his intention to enter into a metaphysical investigation of the origin of our moral feelings; he rather chooses to exhibit a portrait of benevolence under its leading characters, in order to inspire the spirit which it is his leading design to call into exercise. The theoretical part of the work, or the Dissertation, is accordingly short, and the tract is principally a narrative of facts, presenting objects for the exercise of benevolence. In continuation of the detail contained in a former publication, "The Complaints of the Poor People of England," Mr. Dyer gives at length plans of a charity-school, work-house, and house of industry, and reports of hospitals and the Philanthropic Society. An entire chapter is devoted to the subject of the poverty and distress of men of letters, in which an account is given of a society instituted for their relief, and of another for the joint purposes of encouraging science and relieving distress. The last subject in the order of this Dissertation, but, as the author confesses, the first in his mind, is the case of those who have been lately put on their trial for treason or sedition. Mr. Dyer calls the public attention to this subject not in a political but in a moral view, in regard to the inconveniences and losses sustained by the defendants; and, in order to stimulate generous exertions in their behalf, he gives a particular account of the circumstances of the several individuals; not at their solicitation, but purely from motives of benevolence and public spirit. There are, doubtless, in many of these cases, circumstances of peculiar hardship, which may entitle them to the liberal attention of those who regard the persons in question as sufferers in the cause of freedom. Mr. Dyer has given some of the details in the exact words of the respective reports, as he says, not with a view of saving labour, but of preserving accuracy. A work of this kind can scarcely with propriety be considered as an object of literary criticism.

E.

Art. 61. *An Account of Mr. Joyce's Arrest* for "Treasonable Practices;" his Examination before his Majesty's Most Hon. Privy Council; his Commitment to the Tower, and subsequent Treatment: By Jeremiah Joyce, Twenty-three Weeks a close Prisoner in the Tower. *Second Edition*, corrected and enlarged. 8vo. 9d. Ridgway, &c. 1795.

First published with Mr. Joyce's sermon, [see M. Rev. for Dec. 1794. p. 477.] and now printed in a separate form, with corrections and enlargements, as the title-page sets forth.

FAST SERMONS, *Feb. 25, continued.*

Art. 62. Preached in the Episcopal Chapel in Stirling. By George Cleig, M.A. 8vo. 1s. Rivingtons.

Mr. Cleig judiciously comments on *Is. x. 5, 6, 7.* As the Assyrians, a wicked people themselves, were appointed to chastise the abominations of the Israelites, in like manner he states that the wickedness of *this* country may, by the all-wise dispensations of Divine Providence,

Providence, receive its due punishment by the hands of the French, although our enemies may be a more sinful nation than ourselves. He conceives, in common with many other Divines, that 'there is, indeed, much wisdom displayed in making one impious nation, in the regular course of Providence, chastise another,' without supposing 'that the righteous Judge of all the earth ever over-ruled the minds of a people, and compelled them, for the sake of executing his vengeance, to enter on an unjust war against another;' which, he adds, 'would be wholly inconsistent with every notion which we can form of the Divine attributes of goodness and justice.'—On this hypothesis he enlarges with propriety and judgment, in order to render it consistent with scripture and reason. As to any experience which we may have had with regard to the actual *good effects* of our national fasts, of late years, he seems to think, with Mr. Hill \*, and others, that very little, if any, reformation has followed the observance of them. 'The same total neglect,' says he, 'of the ordinances of religion prevails among us this year that disgraced us the last. No man seems to have retrenched his superfluous expences, or to have forsaken his sinful pleasures; and the trading part of the community have increased, *without reason*, [the author's words] *and beyond all proportion*, the price of the necessaries of life: thus aggravating the burdens, which the exigencies of the state must lay upon the people.'

The good preacher would not, however, that we should abandon ourselves to despair, on account of the 'successes' of our enemies: but, on the contrary, that we should by a speedy and earnest repentance of our sins, and a general reformation of our 'national manners,' endeavour to avert the just judgments that may await us. 'True repentance,' he concludes, 'is, like godliness, "profitable for all things, having the promise of the life that now is, as well as of that which is to come."

Art. 63. *Individual Vice, the Source of National Calamity.* Preached in the Chapel of the Right Rev. Dr. William Abernethy-Drummond, in Edinburgh. By James Walker, A. B. of St. John's College, Cambridge. 8vo. 1s. Rivingtons.

Mr. W. very justly contends that 'An irreligious and immoral man cannot possibly be a good subject; nor, on the other hand, can a bad subject be truly religious nor strict in his moral conduct.' In another place, he observes that 'without private virtue, and individual religion, the wisest schemes of politics must eventually be ineffectual, and the best civil constitution must quickly decay.' This general idea may be considered as the foundation of the theological part of this discourse: but Mr. W.'s performance is chiefly of a *political* cast. He lashes the French nation with unrestrained severity of language: nor is he more favourable to the advocates for reformation in the government of our own country. 'Our presses,' says he, 'teem with writings on the subject of civil government beyond all precedent; and political poison is industriously disseminated through the remotest corners of the nation, by men who are dissatisfied *they know not why*,

\* See Art. 53, in the Review for April, p. 474.

and who are endeavouring to amend what they do not appear to *understand*.'

We have no doubt that the zeal of this animated preacher may be founded in sincere good-will to his country, and in well-meaning loyalty to government: but, surely, in the invective parts of his performance, (not here quoted,) he has adopted too much of the virulent style of our ministerial pamphleteers, and newspaper paragraphists; writers who seem to aim at *widening the breach* between England and the neighbouring nations,—which it ought to be the ardent wish of every true friend to this *commercial country* to see amicably, speedily, and honourably closed\*: but to the attainment of which happy end, abusive and irritating language does not seem to be a suitable preparative.

Art. 64. Preached at the Chapel in Hanover-square, Newcastle. 8vo. No Price, nor Publisher.

The author of this spirited discourse has not permitted his name to accompany this publication, and no doubt he had prudential reasons for his caution. It might not seem wise to risk the personal consequences (such as the violence of the times have lately produced,) of the freedoms which he has taken with the "Sins of the Nation†:"—among which he includes pride: that *PRINCE*, that 'over-weening conceit of ourselves, as a nation,' which, in his opinion, has led us 'to interfere in the concerns and quarrels of our neighbours, to settle their successions, the divisions of their territories, their religious creeds, and their forms of government; involving ourselves in endless continental disputes, from which our insular situation was peculiarly adapted to have preserved us,—and in boundless expences, which the consciousness of our wealth persuaded us we were able to bear, and by which alone, on various occasions, our allies have been tempted to fight.'

It is needless to enter farther into the character of this sermon, which bears some resemblance to Mrs. Barbauld's performance, to which we have referred in the note; and which the author quotes and recommends.—Political system out of the question, this anonymous production will, by moderate and candid readers, be deemed a good discourse: the latter part, especially, applying, with propriety, to private and personal as well as to general reformation.

Art. 65. Preached in the County of Durham. 4to. 1s. Longman.

The author of *this* sermon on the late fast-day has likewise, as well as the preceding anonymous preacher, suppressed his name: but we cannot imagine the reason of such reserve in the present instance; the discourse being conceived in the usual strain of piety, suitable to the occasion, and perfectly inoffensive with respect to politics.

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\* How different are the ideas of these gentlemen from the opinion of Mr. Erskine, as occasionally expressed in his excellent speech in defence of Mr. Horne-Tooke!—"It would be the most dangerous thing in the world, to say *we must nurse up an endless animosity* between the two nations:"—meaning Great Britain and France. P. 67. Jordan's Edit.

† See Mrs. Barbauld's "Discourse for the Fast," entitled, "Sins of the Government, Sins of the Nation," Rev. New Series, vol. ii. p. 237.

Art.



Art. 66. — At Fillingley, in the County of Warwick. By James Illingworth, D.D. Vicar. 8vo. 1s. Robinsons, &c.

A very becoming manifestation of Dr. Illingworth's zeal for *Government*, for the *Church*, for a vigorous prosecution of the war,—and of his hearty detestation of French anarchy!

Art. 67. — At the Church of St. Mary, Taunton. By the Rev. John Gardiner, Curate, &c. 4to. 1s. Rivingtons.

Mr. G. is, on this occasion, a fervent defender of the war, as he before was in his sermon at the consecration of the colours of the Somerset dragoons\*: see Rev. vol. xv. N. S. p. 539.—The present discourse has considerable merit. In the preface to it, Mr. G. takes notice that 'the ground-work of it, and some entire passages, are borrowed from a production of nearly 50 years standing:' for which he makes a very proper and just apology.

Art. 68. — At — (the Title does not mention where.) By the Rev. J. Morton, of Trinity College, Cambridge, and Chaplain in Ordinary to the Prince of Wales. 8vo. 1s. Rivingtons.

A flaming Philippic against the French, and against republican principles of government. If it were the eloquent preacher's wish to embrace this occasion of evincing his loyalty and zeal, he has accomplished it with good success.

#### SINGLE SERMONS.

Art. 69. Preached before the Lords Spiritual and Temporal at the Abbey Church of Westminster, on Jan. 30, 1795. By Spencer, (Madan,) Lord Bishop of Peterborough. 4to. 1s. Rivingtons.

From a text (Rom. xiii. 1.) which has been hackneyed in the service of this day, the Right Rev. preacher deduces none of those slavish and unconstitutional doctrines which some of his predecessors on this occasion advanced, and that too under the sanction, (as they would have had it supposed,) of apostolic authority. Bishop Madan manfully admits that St. Paul does not enjoin an abject submission to every species of power, whether legal or illegal, and maintains that, in stating a general rule or maxim respecting a submission to civil governors, the apostle could only have in his contemplation those who were lawfully appointed. On this basis the Bishop erects a judicious comment, which stands very clear of the extremes of party, and which all the lovers of good government must venerate. In speaking of that melancholy part of our history to which the anniversary refers, he appreciates, with tolerable fairness, the character of the contending parties; and, though the scale preponderates in favour of Charles, he allows 'him to have been too fatally disposed to violate the rights and liberties of his subjects beyond what they could well bear, and to have acted under mis-conceived notions of kingly power.' The Bishop does not therefore seem to condemn the opposition which the parliament made to the King's tyrannic measures, but their refusal to accept his concessions. — Independently of the merit or demerit of the prominent characters in this scene of civil commotion and subversion of government, the

\* Some remarks on that discourse have been published, which will probably be farther mentioned in our next Review. Mr. G. notices them in the present sermon.

very

very circumstances with which they were attended convey an important lesson to rulers and people:—to the former they inculcate the danger of irritating the people by the abuse of power:—to the latter, the importance of guarding against tumult, anarchy, and civil war. The R. R. preacher enforces such reflections as are apposite to his subject, and lays it down as an indisputable maxim, (and surely it is so,) that peace and happiness, loyalty and religion, civil order and Christian piety, are naturally and properly united.

Mo-y.

Art. 70. Preached at Royston, on the much lamented Death of the Rev. Habakkuk Crabb, who died Dec. 25, 1794, aged 45. By Samuel Palmer; to which is added, The Funeral Oration, by Robert Hall, M. A. Printed for the Benefit of Seven Orphans. 8vo. 1s. Longman, &c.

Justice appears to have been here done to an amiable character, in a very proper funeral *sermon*, and in a pathetic *oration* at the interment of the deceased. An *elegy* is added, conceived in strains that are superior to many pious effusions of this kind, which have occasionally fallen under our notice. It is signed with the initials J. T. R.

Art. 71. *The mournful and pleasing Vicissitudes of Life*.—Preached at St. Thomas's, Jan. 1, 1795; for the Benefit of the Charity School in Gravel-lane, Southwark. By Robert Winter. 8vo. 6d. Knott.

The mutability and decay of nature, which the Epicurean considered as a call to pleasure, are here more properly stated by the preacher as motives to virtue and usefulness; and while the elegant but luxurious Horace sings,

*Quem fors dierum cunque dabit, lucro  
Appone: nec dulces amores  
Sperne, puer, nec tu choreas;  
Donec virenti canities abest  
Mors tua:—*

Mr. Winter urges such views of the uncertainty of life as tend to render the world not a scene of dissoluteness, but of rational enjoyment, and which may enable man to derive satisfaction and hope (as Addison expresses it) from his very decays and infirmities. Mr. W.'s observations and reflections on *the passing away of one generation, and the coming of another*, (text, Eccles. i. 4.) are judicious and well arranged.

Mo-y.

## CORRESPONDENCE.

\* LORD MOUNTMORRES presents his compliments to the Editors of the Monthly Review, and consigns the following statement to their acknowledged candor and liberality:

Though he has reason to be well pleased, and is unquestionably much flattered, by their good opinion of his various productions, and of the success of his laborious efforts in the public service, (eulogiums far beyond his pretensions,) yet, he must say, as a friend to truth, and one who never has concealed, garbled, nor misrepresented any fact, that could be of public service, either in the Letters of Themistocles, the Crisis, or any of his works: that more than supposition has been stated in the *first* compilation, as the true grounds of the dispute with Spain in 1790. [See Rev. for April, p. 470.]

\* But,

‘But, lest any doubt should remain upon that subject;—Lord M. begs leave to *state*, in the most clear and *emphatic* manner, that all the information contained in these Essays, relative to Spanish America, was derived from General Miranda:—that he never had any occasion to doubt his veracity:—that he always saw him in the light of a soldier of fortune, but true to the party with whom he engaged for political and temporary purposes.

‘That Lord M. always thought, that any inducement, to the most extensive and enlightened traveller he had known or heard of, to settle in this country, would have been a great national acquisition; at a time, when a general knowledge of the affairs of Europe is so essential to statesmen; and when it may *now* be stated as a great truth, which will be daily more and more evident,—that most of the calamities, which have befallen the empire in this calamitous and miscondacted war, have arisen from an ignorance of the state of the different nations of Europe; and the want of able men, in diplomatic designations.

‘That Lord M., apprized of General Miranda’s circumstances, had offered and pressed any pecuniary aid in his power: an offer which was as honourably declined, as it was liberally proposed.’

‘And, finally, Lord M. begs leave to state, not from *supposition*, but from General Miranda’s unreserved assertion and information, in his last conference in February 1792, which he was authorised to communicate, as he thought proper:—that though the business of Nootka Sound and the whale fishery, at the Antipodes, was the supposed and ostensible cause of the war, yet that the true object and design of the contest in 1790, was the commercial emancipation of Spanish America, the destruction of the monopoly of the mother country, and the admission of *this* country into a participation of the Spanish colonial trade.

‘General Miranda added farther, that he had given every necessary information for this purpose; that he had reason to expect a liberal gratification for this service, from Ministers: and Lord M. collected from the tenor of his discourse, that his disappointment in this respect was the true reason of his engaging in the service of the French republic.’

‘York-street, St. James’s-square,

‘May 5, 1795.’

We give to the world the information with which Lord M. has favoured us, just as we received it; and we shall only observe that the account of his Lordship’s work called the Crisis, in this number, was printed before we received the above letter.

\*\*\* G. G. is of opinion that the sentence in an extract from Miss Wollstoncraft’s View of the French Revolution, (Rev. April, p. 398,) which we marked in a note as incomplete, is deficient only in two commas, and that there should be one at the word *clergy*, and one at the word *orders*. The meaning, certainly, is thus rendered intelligible, and it was before impervious to us. We wish, most sincerely, that writers in general would pay more attention to punctuation. It is of indispensable importance to the right reading and understanding of composition; and where it is deficient or erroneous, impenetrable obscurity or most essential mistakes may be the consequence.

††† W. D.—Clericus, &c. are unavoidably postponed.—J. A.—  
F. I. P.—Truth, &c.—are received.

h. 62. *l. penult. for* ~~vitæ~~ *viterous*, *r. vitreous*.

# THE MONTHLY REVIEW,

For JUNE, 1795.

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ART. I. *Memoirs of the Reign of George III. to the Session of Parliament ending A. D. 1793.* By W. Belsham. 8vo. 4 Vols. 11. Boards. Robinsons. 1795.

**T**o write memoirs of the present eventful scene, before it is closed, must be acknowledged to be an undertaking of no small difficulty—an enterprize which requires no inconsiderable portion of courage. When Mr. Belsham intimated, at the close of his memoirs of the reign of George I. and II. (see Rev. N. S. vol. xiii. p. 143,) that at some future time, if in future time the truth could be safely spoken, he might resume the subject, we had little expectation of being so soon called to the pleasing task of attending this judicious memorialist through his review of a period so highly interesting to every Briton. We are happy to find that a writer of Mr. Belsham's principles, which are evidently those of genuine whiggism, or pure constitutional freedom, feels sufficient confidence in the antient British spirit to venture on an unreserved examination of the wisdom of measures, and of the merit of characters, while the former yet remain unfinished, and while many of the latter are continuing to act their parts, whether honourable or disgraceful, on the political theatre. Such a work, received, as we think it will, and as we are certain it ought to be, not only without official censure but with strong marks of public approbation, may contribute to banish the apprehensions which have lately been entertained for the safety of that grand palladium of British liberty, **THE FREEDOM OF THE PRESS.**

If Mr. Belsham's Memoirs be not, according to the critical definition of the term, a history; they are, however, much more than a mere journal or register of facts. As far as respects domestic affairs, they are a comprehensive and masterly retrospect of the political system which has been pursued through the period in question, with such an exhibition of the consequences of these measures, as may enable the reader to form a tolerably correct judgment concerning their wisdom. In taking this

VOL. XVII. K survey,

survey, the author chiefly attends to the parliamentary transactions of the present reign; and he at once enlivens his narrative, and supports his strictures, by interesting extracts from the speeches of members of parliament. The leading character of the work is that of a parliamentary history: but, besides this, the author introduces a variety of domestic occurrences, which, being fresh in the recollection of most of his readers, will on that account be particularly interesting. He likewise takes a general review of the great events and transactions in the remote part of the British empire, and in foreign nations, which, during the last thirty years, have furnished such important materials for the records of history.

To detail the contents of these volumes is wholly unnecessary. The reader, without being particularly informed, will of course expect that the rise, progress, and termination of the American war form the principal figure in this historical piece; that the memorable struggle between Mr. Wilkes and the parliament; the unsuccessful efforts which have repeatedly been made by the clergy for the abolition of subscription to the thirty-nine articles, by the dissenters for the repeal of the test and corporation acts, and by the friends of humanity for the abolition of the slave trade;—with other objects which have successively interested the public; have, in their proper place, their due share of notice in these memoirs. Nor will it be supposed that the important transactions in the East Indies have been overlooked; nor that the author, though professedly occupied in English history, would be wholly silent on an event so stupendous as that of the French revolution.—Instead of an outline of these memoirs, (a task which would be attended with the greater difficulty, as the author of the work has not contrived either to divide it into chapters, or to furnish his readers with a table of contents, or alphabetical index; an omission which we seriously consider as material injustice to the purchaser,) we shall present our readers with a few extracts, which, after the distinct notice that we have taken of the author's former publications, will leave them at no loss to estimate the value of this work.

Perhaps no subject has ever more generally agitated the public mind, than the important question concerning the right of taxing America. Mr. B. gives the following account of the state of this dispute in the year 1765:

‘ The *indulgence* of the Minister in deferring the imposition of the stamp duties till the present year, had not produced any advances towards an accommodation. The difference of principle occasioned by the agitation of this new and dangerous question, was in fact far too great to admit of any amicable compromise. Numerous petitions or  
memorials

memorials were transmitted from the different colonies, none of them expressly admitting, but the majority on the contrary positively denying, the right of the British Legislature to impose any tax for the purpose of raising a Colonial revenue, at the disposal of the British Parliament, and payable into the British Exchequer.

On the part of the Colonists it was urged, that the claim of England was not only absolutely novel, but diametrically opposite to the spirit and letter of the English constitution, which has established as a fundamental axiom—that taxation is inseparably attached to representation—that as the Colonies were not, and from local and political obstacles could not, be represented in the British Parliament, it would be of the very essence of tyranny to attempt to exercise an authority over them, which from its very nature must lead to gross and inevitable abuse. For when Great Britain was in full possession of the power now contended for, could it possibly be imagined, when a sum of money for the supply of the exigencies of Government was wanting, that the British Parliament would not rather choose to vote, that it should be paid by the Colonists, than by themselves and their constituents?

In reply to the argument which stated as highly reasonable that America should contribute her proportion to the general expences of the empire, it was said, “that America had never been deficient in contributing, at the constitutional requisition of the Crown, in her own Assemblies, to the utmost of her ability, towards the expences of the wars in which conjointly with England she had been involved—that, in the course of the last memorable contest, large sums had been repeatedly voted by Parliament, as an indemnification to the Colonies for exertions which were allowed to be disproportionate to their means and resources”—that the proper compensation to Britain for the expence of rearing and protecting her Colonies was the monopoly of their trade, the absolute direction and regulation of which was universally acknowledged to be inherent in the British Legislature.” It was however clearly intimated, that a specific sum in lieu of all other

“In the month of February 1756, the sum of 115,000*l.* was voted by Parliament, as a free gift and reward to the Colonies of New England, New York, and Jersey, for their past services; and as an encouragement to continue to exert themselves with vigor. May 1757, 50,000*l.* was in like manner voted to the Carolinas; and in 1758, 41,000*l.* to the Massachusetts and Connecticut. April 1759, 200,000*l.* was voted as a compensation to the respective Colonies in North America—March 1760, 200,000*l.*—1761, 200,000*l.*—1762, 133,000*l.*—1763, 133,000*l.* in all, one million seventy-two thousand pounds. Exclusive, however, of these indemnifications, and of the extraordinary supplies granted in the different Colonial Assemblies, a debt of above two millions and a half had been incurred by America during the war; and this debt was far from being as yet liquidated. But it might be inferred from the conduct of the present Ministry, that the most trivial revenue extorted from America was deemed preferable to the largest sums freely and voluntarily granted.”

claims might be obtained from the Colonies, if accepted as a voluntary offering, not as a revenue extorted by a tyrannical and lawless force, which left them no merit in giving, and which might ultimately leave them nothing to give.

‘ The argument or pretext which appeared to excite most indignation in the breast of the Americans and of their advocates, was that which affected to deem them *already represented*; and as being, if not actually, yet virtually included in the general system of representation, in the same manner as that very large proportion of the inhabitants of the British island who have no votes in the election of members or representatives in the British Parliament. “ The very essence of representation,” said America, “ consists in this—that the representative is himself placed in a situation analogous to those whom he represents, so that he shall be himself bound by the laws which he is entrusted to enact, and liable to the taxes which he is authorized to impose. This is precisely the case with regard to the national representation of Britain. Those who do, and those who do not elect, together with the elected body themselves, are, in respect of this grand and indispensable requisite, upon a perfect equality—that the laws made and the taxes imposed extend alike to all. Where then in this case is the danger of oppression, or where the inducement to oppress? But in the case of American taxation, these *mock representatives* actually relieve themselves in the very same proportion that they burden those whom they falsely and ridiculously pretend to represent. Where then in this case is the security against oppression? or where is the man so weak and prejudiced as not to see the irresistible tendency of this system to oppression, however honest and upright candor would represent the intentions of those by whom it should be originally established?”

‘ It is painful to reflect how little influence these clear and irrefragable reasonings had in an Assembly so intelligent and dignified as that of the Parliament of Great Britain. Jealous in the highest degree, in common with all other bodies of men in whom power is vested, of the slightest violation of their authority, they unanimously concurred, however divided in other points, in not suffering the memorials which questioned their jurisdiction to be read in the House of Commons. The Minister indeed proposed, that the Colonial Agents might be indulged in being heard at the bar of the House by counsel, contrary to the usual parliamentary practice, against the tax, in behalf of their respective colonies; but this was refused as derogatory to the honour of the colonies, who would not on this occasion petition, but protest: and the STAMP ACT, after passing through the usual forms, and confiding in the support of great and decisive majorities, received at length the royal assent.

‘ The opposition to this famous act, though weak in respect to numbers, was nevertheless unusually ardent and animated. General Conway, with the magnanimous firmness of an ABRAHAM, singly protested against the *right*; and Colonel Barré, a speaker of great eminence in the House, in reply to the reflections of Mr. Charles Townshend on the pretended ingratitude of the Americans, whom he styled “ children planted by our care, and nourished by our indulgence,” broke

broke out into a most eloquent and indignant exclamation—"They planted by your care!" said he, "no—your oppressions planted them in America—they fled from your tyranny to a then uncultivated and inhospitable wilderness, exposed to all the hardships to which human nature is liable. They nourished by your indulgence!—No; they grew by your neglect of them: your *care* of them was displayed, as soon as you began to care about them, in sending persons to rule them who were the deputies of deputies of Ministers—men whose behaviour on many occasions has caused the blood of those sons of liberty to recoil within them—men who have been promoted to the highest seats of justice in that country, in order to escape being brought to the bar of a court of justice in their own.—I have been conversant with the Americans, and I know them to be loyal indeed; but a people jealous of their liberties, and who will vindicate them if ever they should be violated: and let my prediction of this day be remembered, that the same spirit of freedom which actuated that people at first, will accompany them still." The House sat a while apparently hesitating and amazed, but the event shewed how transient was the impression.

Having, in the text, mentioned a scarcity of corn which happened in the year 1765, the author enters more fully into the general subject of the price of provision, in a note which we shall transcribe:

'A succession of wet and unfavorable seasons may sufficiently account for the extraordinary scarcity which prevailed at this particular period; but the grand and interesting problem yet remains to be solved; WHEREFORE is it, that the means of subsistence have been for thirty years past less easily attainable by the bulk of the people than at any former æra?—that while on the one hand our ears are soothed and delighted with those annual *parliamentary proflusions*, in which the prosperity of the nation is described in the most brilliant and glowing colours of eloquence, on the other our eyes are grieved and shocked at the display of wretchedness and misery which the habitations of the poor every where exhibit? Whence is it that the poor's rates are so alarmingly increased, that the workhouses of the kingdom are crowded, and the villages deserted?—that the labourer is bereft of the comforts which once made his cottage the abode of contentment; his family pining under the accumulated evils of cold, nakedness, and hunger? That this is an ideal picture, those who move in the gay and splendid circles of fashion would no doubt willingly affect to believe, but the evidence of facts is too strong to be resisted or weakened by a pompous parade of words; and, where such a state of things exists, to talk of the prosperity of the country is a gross abuse of language. Effects so fatal must no doubt originate in something radically wrong in the general system. Two causes obviously present themselves as jointly and powerfully co-operating to their production: 1. The enormous increase of the national debt, which is in fact only a taxation of the poor householder for the benefit of the rich stockholder; and, 2. The vast and prodigious fortunes amassed by individuals, particularly by the oppressors and plunderers of the



East, which have contributed more than is easily-conceivable to the rapid and astonishing increase of luxury, i. e. of the consumption of superfluities, which has an immediate and irresistible tendency to raise the price of the necessaries of life—while by the excessive influx of wealth the value of money is perpetually decreasing. Thus the blood we have so profusely shed in our successive wars, the treasures we have lavished, and the treasures we have extorted, all combine to induce a state of political debility, languor; and decay, in which it may be truly affirmed “that the whole head is sick, and the whole heart is faint.” And as there is no prospect of a change of system, it must necessarily terminate in a catastrophe, which will be the more dreadful in proportion as it is procrastinated by artificial and temporary expedients.\*

In the third volume, Mr. Belsham enters fully into the history of the government of Bengal under Mr. Hastings. In the course of this narrative, as well as in a former part of the work, in which he relates some of the transactions under Lord Clive, our author brings abundant proofs of the injustice and inhumanity of the general principles on which this great monopoly is conducted: but he directs the charges of extortion and oppression against Mr. Hastings with a more decided tone than ought to have been assumed by an historian, while the cause of the accused was still *sub judice*, in the supreme court of the nation: nor will the decision of this court in favour of Mr. H. since Mr. B. wrote, support the author's sentiments\*.

The state of public affairs respecting America, in the year 1781, at the meeting of parliament, is strongly represented in the following passage:

“In the speech from the throne his Majesty observed, “that the war was still unhappily prolonged, and that, to his great concern, the events of it had been very unfortunate to his army in Virginia, having ended in the total loss of his forces in that province. But he could not consent to sacrifice, either to his own desire of peace or to the temporary ease and relief of his subjects, those essential rights and permanent interests upon which the strength and security of this country must ever principally depend.” His Majesty declared, “that he retained a firm confidence in the protection of Divine Providence, and A PERFECT CONVICTION OF THE JUSTICE OF HIS CAUSE;”—and he concluded by calling “for the concurrence and support of Parliament, and a VIGOROUS, ANIMATED, and UNITED EXERTION OF THE FACULTIES AND RESOURCES OF HIS PEOPLE.” Upon the whole, this speech was plainly indicative of a fixed and resolute determination to prosecute a war, of which it might well be supposed, that “fools as gross as ignorance made drunk” might by this time have seen the hopelessness and the absurdity.

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\* See a publication on this subject, in reply to Mr. Belsham, in this month's *Catalogue*, Class *East Indies*.

• The Monarch had now swayed the sceptre of these kingdoms more than twenty years, and, in a course of a long and variegated series of events, his character both personal and political was completely matured and developed.

• • • • • If we wish to reverse the medal, a view of the private life and domestic habits of the King will indeed discover a life passed without any remarkable deviation from the rules of propriety and decorum, and much less any direct violation of the higher and more serious obligations of morality and religion. But the virtues of the man, were they such as to entitle him to the honours of papal canonization, unfortunately afford to the public a most inadequate and wretched compensation for the errors and imperfections of the monarch.

• The speech from the throne underwent, as may well be imagined, the severest animadversion.—Mr. Fox said he had expected, and he knew it had been expected by many others, to hear on this occasion his Majesty declare from the throne, that he had been deceived and imposed upon by misinformation and misrepresentation; that, in consequence of his delusion, the Parliament had been deluded, but that now the deception was at an end; and requesting of his Parliament to devise the most speedy and efficacious means of putting an end to the public calamities: instead of which, they had heard a speech breathing little else than vengeance, misery, and blood. Those who were ignorant of the personal character of the Sovereign, and who imagined this speech to originate with him, might be led to suppose that he was an unfeeling despot, rejoicing in the horrid sacrifice of the liberty and lives of his subjects, who, when all hope of victory was vanished, still thirsted for revenge. The Ministers who advised this speech, he affirmed to be a curse to the country, over the affairs of which they had too long been suffered to preside. From that unrivalled pre-eminence which we so lately possessed, they had made us the object of ridicule and scorn to the surrounding nations. “But,” said he, “the time will surely come when an oppressed and irritated people will firmly call for SIGNAL PUNISHMENT on those whose counsels have brought the Nation so near to the brink of destruction. An indignant Nation will surely in the end compel them to make some faint atonement, for the magnitude of their offences, on a PUBLIC SCAFFOLD.” He concluded with moving, “That of the Address proposed the whole be omitted excepting the first paragraph, and the following words inserted:—“And we will without delay apply ourselves with united hearts to propose and digest such counsels as may in this crisis excite the efforts, point the arms, and, by a total change of system, command the confidence of all his Majesty’s subjects.”

• This amendment was vigorously supported by Mr. Pitt, who declared, “That the duty he owed his Sovereign and his Country compelled him to exert every effort to prevent the House from precipitately voting an Address, which pledged them to the support of that fatal system which had led this country, step by step, to the most calamitous and disgraceful situation to which a once flourishing and glorious empire could be reduced,—Was it becoming the Parliament of a free

people to echo back the words which a Minister, long practised in the arts of delusion, had dared to put into the Royal mouth? He implored the House not to vote an Address fraught with treachery and falsehood, which could not have been framed by any who felt for the honor of the King, the dignity of Parliament, or the interest of the Nation."

"An amendment of the same import was moved in the Upper House by the Earl of Shelburne, and supported by the Duke of Richmond, who declared "the misfortunes of this country to be owing to that wretched system of government which had been early adopted in the reign of his present Majesty, and to the influence of that INTERIOR CABINET which (he said) had been the ruin of this country;" and he recalled to the recollection of the House the memorable declaration of the late Earl of Chatham, "that he was duped and deceived, and that he had not been ten days in the Cabinet before he felt the ground rotten under his feet."

"In both Houses, however, the Addresses were carried by great majorities, and a most melancholy and alarming prospect presented itself to the Nation, of a fatal perseverance in a war which, from an involuntary and irresistible conviction universally impressed, was now regarded as desperate, and passionately deprecated as tending to certain and remediless ruin."

At the beginning of the fourth volume, which opens with the dismissal of the *coalition administration*, Mr. B., who seems well acquainted with both the former and present state of political parties in this country, makes the following observations on the distinct characters of modern Whigs and Tories:

"The established appellations of WHIG and TORY, as descriptive of the two grand political parties which under these or equivalent terms of distinction will doubtless subsist so long as the present Constitution of Government shall remain, though greatly changed from their original signification, it would nevertheless be fastidious to reject. The gradations of sentiment and principle which mark their progress it is however of indispensable importance occasionally to specify. The principles of Whiggism may indeed in this respect be said to have gained a complete triumph over those of the ancient Tories, inasmuch as the once favorite maxims of Toryism—passive obedience, non-resistance, and the divine and indefeasible right of monarchy—have fallen into general contempt. Nor can any doctrines bearing the most distant analogy to these monstrous absurdities be now maintained, without the use of such artificial and ambiguous phraseology as, however magnificent in sound and show, shall vanish from the touch of reason as mists and vapors from the noon-day sun.

"Agreeably then to the vicissitudes which have in a long series of eventful years taken place in the views and sentiments of the opposing parties of the State, a WHIG must now be understood to mean a man who, in addition to the speculative principles of liberty civil and religious which have descended to him from his ancestors, entertains a lively and well-founded jealousy lest the prerogative of the Crown should, in consequence of the prodigious increase of its influence, ultimately

timately absorb the whole power and authority of the other branches of the government, and with them the liberties of the nation at large, in its vast and tremendous vortex. A modern Whig acknowledges and deeply regrets the improvidence of his ancestors in contributing, by the facility of their compliances, to the accumulation of an immense public debt, and the establishment of a standing army, both of which are yet in a state alarmingly progressive. He can scarcely forgive those extravagant ebullitions of loyalty which could sacrifice the most sacred principles of the Constitution to the interest or ambition of the reigning family, in prolonging by a most unjustifiable stretch of power the existence of Parliaments to a term of dangerous duration, and in furnishing to a Minister, little scrupulous of expedients, and regardless of consequences, the means of universal and unbounded corruption. Whatever palliations of the fatal system then adopted, the peculiarity of that Minister's situation, and the situation of the country at large in a political view, might then afford, had, it was affirmed, been long since entirely at an end; but the same system is nevertheless resolutely and uninterruptedly pursued, recovering Antæus-like from every apparent or accidental fall with renewed and redoubled vigour.

On the other hand, the modern Tories, although the descendants of those who long entertained a most inveterate enmity against the family upon the throne, and who from motives not of the purest patriotism vehemently opposed in the former reigns the unconstitutional measures of the Whigs, having at length entirely shaken off their old attachments, and being taken into favor and invested with power under the marked and too partial protection of the Court, suddenly became its open and zealous advocates—combining, as far as the spirit of the times would admit, the speculative errors of one party with the practical errors of the other. The necessity of strengthening the prerogative of the Monarch, and of supporting the DIGNITY of the CROWN, was from this time the incessant theme of their argument and declamation. Concessions and indulgencies were in their estimation things incompatible with the majesty of the regal character. The high, harsh, and peremptory tone of AUTHORITY uniformly marked every act of Government under the almost constant predominance of this dangerous faction during the present reign, from the commitment of a printer, or the prosecution of a libeller, to those measures of provocation and oppression terminating in a war which rent in twain and had well nigh subverted the empire.

This party, now grown strong and confident by an unexpected return of prosperity, assumed with ostentatious audacity the appellation of the KING'S FRIENDS, in which novel capacity they hesitated not to give their eager and ardent support to those measures of Court policy, which had been ever reprobated by the Tories of elder days as in the highest degree pernicious and unconstitutional. The STANDING ARMY, so long the theme of their invective and reproach, was now affirmed to be necessary for the preservation of the national tranquillity; the public debt was pronounced a public benefit; the connection with Hanover was honorable and useful; the influence of the Crown was the happy means of consolidating the harmony of the  
different

different branches of Government ; a long Parliament was said to be attended with no such inconvenient consequences as had been previously and erroneously apprehended ; and every attempt to restore that equality in the representation, or rather to remove those glaring inequalities so inconsistent with the spirit of the Constitution and the practice of former ages, was opposed and rejected by them in terms of unbounded obloquy and detestation, as leading to nothing less than the absolute subversion of Government. They professed on all occasions their dread of innovation and novelty—not adverting to the constant declaration of the antient Tories, that the things to which they objected were themselves innovations wholly extraneous to the Constitution—and that they who merely wished to *restore* were most unjustly accused of a fondness for innovation, or a dangerous propensity to tamper with the Constitution by trying new and hazardous experiments.

Although the high and preposterous notions once prevalent respecting the AUTHORITY of the CHURCH had, in common with the old opinions relative to Civil Government, gradually fallen into disrepute, the Tories of the present reign have been invariably characterized by the strength of their attachment to the Ecclesiastical Establishment, which they are delighted to applaud and extol as a model of purity and perfection. Any suggestions of the expediency of a reform in the Church, whether in relation to the irregularities of its discipline, or the errors of its doctrine as exhibited in a set of obsolete and unintelligible articles of faith, are received by this class of men with a sort of horror, as leading to foul suspicions of sectarian heresy or atheistical profaneness ; while the Dissenters of all denominations are on the contrary viewed by them with eyes of jealousy and hatred, and assiduously held up on all occasions as the inveterate enemies of at least one part of the Constitution, and as the doubtful friends at best of the other : and every idea of enlarging the limits of the toleration allowed them by law, and much more of extending to them the common privileges of citizens, they have uniformly exclaimed against with affected terror and real malignity.\*

We remark, through the whole of this interesting publication, a happy union of ease and strength in the composition ; and, in the sentiment, a no less felicitous and much more difficult combination of temperance and firmness. We admire the author's steady attachment to the constitutional principles of freedom, and have only to express our surprize that he should have any hesitation in following this principle to its full extent, in the case of the Roman catholics of Ireland.

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ART. II. *Selections from M. Pauw, with Additions* by Daniel Webb, Esq. 8vo. pp. 235. 4s. Boards. Dilly. 1795.

OUR philosophical readers are no strangers to the ingenuity and the eccentricity of M. Pauw's speculations. They have more than once passed under our animadversion in our account

account of foreign literature ; and some of his principal works have already been introduced to the English reader in entire translations.

In this selection, Mr. Webb appears to have a farther view than merely that of introducing the writings of M. Pauw to more general notice. He seems desirous of directing the attention of the public to certain curious facts respecting the natural history, customs, manners, arts, and commerce, &c. of various nations ; either such as have imperfectly emerged from savage life, as the native American ; or such as, having risen to a high degree of civilization, still retain peculiarities which may excite the curiosity of the antiquary, or suggest matter of important inquiry to the philosopher. Mr. Webb, at the same time, performs a higher office than that of mere selection. He often pauses to reflect on the facts which his author furnishes ; and his reflections, though sometimes a little out of the beaten track, are always ingenious, and most commonly judicious. We shall quote a short passage from M. Pauw on the fable of the giants, with Mr. Webb's *additional observations*, which are throughout printed in Italics, that neither M. Pauw nor the author of the additions might be responsible for what was not his own :

‘ The Abbé Pluche was of opinion, that the fable of the giants was no more than the allegorical history of the early revolutions of our planet ; and that all people had personified the phenomena occasioned by deluges and the ruinous combustions of the globe.

‘ On examining and analyzing the name of the greater part of those giants, who fought as long as they could against the gods, one sees, in effect, that they signify precisely derangements of the earth, atmosphere, and elements. The name of the terrible *Briareus* implies darkness, or light eclipsed ; that of *Orbus*, the confusion of time and the seasons ; that of *Arges*, lightning ; that of *Brontes*, thunder ; that of *Mimas*, the fall of waters ; that of *Porphyrion*, the chasms and crevices of the earth ; that of *Typhæus* signifies a whirlpool of inflamed vapours ; that of *Enceladus*, the rushing of torrents ; that of *Ephialtes*, frightful dreams, or black clouds.

‘ It must be confessed, that there is in this croud of consenting etymologies a very clear meaning ; but that which is not to be so easily accounted for is the apparent consent of all the people on the earth to personify, after the same manner, and under the same emblems, meteors and physical catastrophes ; that the Egyptians, Indians, Japanese, Peruvians, Norwegians, Mexicans, and Britons, should meet exactly in their allegories, and have conspired to metamorphose terrestrial and aerial phenomena into giants ; this, I say, is remarkable indeed.

‘ Admitting that the Greeks and Jews had derived this tradition from Egypt, it cannot be supposed that the Norwegians, who have composed the Edda of the Icelanders, had any knowledge of the  
Egyptian

Egyptian writings; it cannot be supposed that the Peruvians, who have never known how to read or write, should have borrowed this fable from the ancient books of the Japanese, from the Vedams of the Indians, or the writings of the Jews, of which no one exemplar had penetrated into the New World before the year 1492.

*‘I must take the liberty in this place to observe, that our author has not stated this particular point with his usual candour. Let us substitute oral tradition in the place of written information, and a great part of the difficulty disappears. By what means of communication could the Peruvians have received such oral traditions? To answer one question by another—How came they by the use of the Chinese Quipos, or the circumcision of the Egyptians? How came they by the castration of males, and infibulation of females, usages indisputably oriental? And again, whence their tradition that Mungo Capac, their first civilizer, came from a far distant country; and that he and his family were children of the sun, an idea manifestly of Asiatic origin? After all, the difficulty lies solely in our ignorance of the history of the earliest ages; a difficulty much increased by the obligation we are under of believing that the world is not more than 6000 years old, and that the history of man is included in that of one particular people.’*

Mr. Webb, with great ingenuity and spirit, refutes the opinion of M. Volney that the ancient Egyptians were negroes:

*‘When from the account given by the spirited and elegant Savary of the temples and subterraneous excavations in Egypt, I pass to descriptions of similar works in India, from the still more elegant pen of our incomparable Orme, I fancy myself travelling through distant provinces of the same empire: by this, and other points of resemblance, some have been led to conclude that the Egyptians and Indians were originally one and the same people; but to this there is an insuperable objection—Alas! the Egyptians were Negroes.—Negroes! O ye Muses, can ye pardon the profanation? To the inventors of letters ye owe your divinity. I have this moment in my fancy, a picture of Plato taking his lecture in philosophy under a Negro Professor. But how shall we look up to a Negro Muse? Dii Deæque! were ye not almost all of Egyptian origin, and had ye not your first altars on the banks of the Nile?’*

*‘So much for the first view of this subject: but as the notion in question is seriously urged, it is fit it should have a serious answer. It is founded on a passage in Herodotus, thus rendered by an author in high esteem:—“For my part, I believe the Colchi to be a colony of Egyptians; because, like them, they have a black skin and frizzled hair.” To which M. Volney adds, “That is, that the ancient Egyptians were real Negroes.” The best answer to this passage, or rather to its comment, will be another from Herodotus, by which the decisive article of frizzled hair is quite done away. “The priests of other nations have long hair, those of Egypt are close shaved: in mourning for near relations, all other people cut their hair short; but the Egyptians, mourning for the dead, suffer the hair of the head and chin to grow*

*‘<sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> 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<sup>999</sup> <sup>1000</sup>*

long.”

long\*." *A change, which, from the nature of the thing, could not take place on the woolly head or chin of a Negroe—And now, my good M. Volney, the surprise is all over. As to the complexion of the Egyptian, make it as black as you please, but for the honour of letters, in which few men are more interested than yourself, restore to the preceptor of Solon and of Plato, a face with some meaning, and a decent head of hair.*

\* *It has been admitted that the Egyptian was black; Herodotus is decisive on the point, when, speaking of a certain prophetsi, concerning whose country there was some doubt, he observes—"In saying she was black, they mark that the woman was an Egyptian †."*

† *It is probable, that the Negro was not known to the Greeks so early as the age of this historian. Certain it is, that the ancients do not appear to have entertained the least dislike of a black complexion; nor should we, after the first surprise, did we not connect with it the image, and, with that, the character of the Negro.*

‡ *There are throughout Asia numerous tribes of blacks, but with European features and abundant hair.*

§ *From among those tribes must have come that Sable Beauty, who thus asserts her pretensions—in the Song of Songs—"I am black, but comely, O ye daughters of Jerusalem!"*

The reader will find many other amusing speculations in this volume; from which he will perceive that the author, whose former ingenious productions on the beauties of poetry, painting, &c. (see Review, vol. xxvi. p. 282. xli. p. 321,) have gained him high reputation as a writer of taste, has not been unsuccessful in his occasional excursions into the fields of philosophy.

E.

ART. III. *Henry*. By the Author of *Arundel*. 4 Vols. 12mo. 12s. sewed. Dilly. 1795.

IT is well known in the literary world, that Mr. Cumberland, the author of that admirable comedy the *West Indian*, and of many other dramatic pieces, is likewise the author of this work; and, as in most of this gentleman's productions, we find in it much to praise and much to censure. In a short preface, he, with a spirit which ought to be cherished by every writer, disclaims all appeal to the compassion of his reader; fairly avowing that, "if these volumes do not merit his approbation, they have small claim on his candour; forasmuch as they have been carefully and deliberately written, some years having passed since the first hand was put to them; during which no diligence has been spared to make them worthy, both in style and matter, of the public."

Nor is this all. In imitation of Henry Fielding, whom of all other novelists he appears most to admire, Mr. C. has given

\* Ἀνισι τὰς τερχας αὐξήσαι, τὰς τε ἐν τῇ κεφαλῇ, καὶ τῷ γυνίῳ. Herod.

† Μελανὰ δὲ λεγόντες ἡμεῖς, σημάμενος ὅτι Αἰγυπτίη ἡ γυνὴ ηῖ. Herod.  
prefatory



prefatory chapters ; in which he has laid down rules for novel-writing. Several of these rules, which we think applicable, we shall quote ; being persuaded that nothing can be more equitable towards an author, than to examine his own works by his own rules, when those rules are such as are generally approved. It is certainly our intention to be undeviatingly just ; though we shall be obliged to point out various instances, and we could greatly increase the number, in which, according to our opinion, the author has acted in direct opposition to his own canons of criticism.

He who should happen to read the prefatory chapters, and not the work, would imagine that no man could be more averse to grossness than the author of *Henry*. He tells us, vol. i. p. 4. that, ' though the real scenes of life can hardly fail to contaminate the page that records them, the writer who *invents impurities* is without excuse.' Again, p. 95. ' Those rules which a *well-bred man* lays down for himself, when he engages in the difficult task of telling a long story about persons unknown to the circles he is in, may with equal propriety be adopted by an author, in the conduct of a novel.'— ' A story will intollibly disgust if it is told in vulgar and ill-chosen language.'— ' If a man (vol. ii. p. 5.) *runs* about from place to place with no cleaner purpose than to search for filth and ordure, I conceive his office to be that of a scavenger more than a scholar.'

Of the serious nature, indeed, of the task which he had undertaken, few men seem to have had a stronger conviction :

' It is a very sacred correspondence (vol. iii. p. 114.) that takes place between the mind of the author and the mind of the reader ; it is not like the slight and casual intercourse we hold with our familiars and acquaintance, where any prattle serves to fill up a few social minutes, and set the table in a roar ; what we commit to our readers has no apology from hurry and inattention ; it is the result of thought well digested, of sentiments by which we must stand or fall in reputation, of principles for which we must be responsible to our contemporaries and to posterity.'

Again, (p. 116.) ' An author cannot be harmed by a bad critic : and why should he be afraid of being benefited by a good one ?' To the first part of this sentence we cannot assent : we think that authors and literature are daily harmed by bad critics : but in the latter we entirely agree ; and, with an endeavour to be as good critics as our time, our means, and our knowledge will admit, let us proceed.

We shall labour under some disadvantage with those readers who may not have perused the work in question : for many of the passages and pictures, which we think deserving of censure,  
we

we likewise think improper to be quoted. There is one general feature, however, with some and but few exceptions, in which our author's females all resemble each other. They are such viragos in what he calls love, but which we should be induced to stigmatize by another epithet, that it is dangerous for a man, of a certain make of body, to come within arm's length of them. Susan, Jemima, and Fanny Claypole, three of his principal characters, are so impelled by licentious promptitude, that Potiphar's wife, with such traits as a Dutch painter of the last century would have bestowed, is generally present when these females are on the scene. The instances are too numerous to need reference; they cannot have escaped the attention of any one who has read the novel.

There are moments in which Mr. Cumberland persuades himself, and almost his reader, that he cannot think but with a chastened, discriminating, and delicate imagination; yet how opposite to these are the pictures which he draws of the sickness of Zachary, the recipes of Alexander Kinloch, and the effects produced by Dr. James's Powders! Again, we dare not quote: we are obliged only to *hint* at what Mr. C. broadly *describes*: for we are not adventurous enough to administer emetics to the imagination. Those who delight in them may, in the first of these four volumes, find sufficient for a whole pharmacopœia. We are well convinced that the author is really a lover of mankind, and has a sincere desire of promoting good morality: but it is somewhat astonishing to us that he should have so mistaken the means: for we think that those parts of the work, which we here condemn, are as immoral as they are offensive; and likewise that they are highly improbable, with the colouring and circumstances under which they are here heightened and combined.

The admiration of Mr. C. for Fielding has induced him to imitate not only the great outline, but one in particular of the minuter parts of that work: we allude to the prefatory chapters already mentioned. These discourses, in Fielding, have been, as we believe, injudiciously praised. Whatever the value of the remarks which they contain may be, they are certainly out of place: they impede the progress of the story. 'Whatever makes a pause in the main business, and keeps the chief characters too long out of sight, must be a defect.' So says Mr. C. himself, (vol. ii. p. 216.) and so say we. Now each of these chapters is a marked, distinct, and painful pause; foreign to the subject, and generally dedicated to the egotism of the author. It is a display of critical knowledge, which ought to be exhibited in the work itself; and not in maxims against which, if the author be not very attentive, he is in continual danger

danger of sinning; as we think is most remarkably exemplified in the work before us. Nor does his danger end here. He recollects the mistakes that he imagines he has discovered in other writers, and they become the subject of desultory animadversion which has neither the appearance of being manly nor digested; therefore they subject the writer of them to accusations which, perhaps, he does not deserve. Thus, after having loosely characterized the past race of English novel writers,—in which list he has placed Richardson, (who in our opinion is the first and most admirable of them,) below both Fielding and Smollett, and has treated him with a kind of contempt at which our feelings revolt,—he professes to revere the talents of some of his contemporaries, and to think it right, that they should be left for time to decide on their respective merits: but, forgetful of this opinion, he, in others of these chapters, reviews first one class and then another of them; and each either with sneers or marked disapprobation. He acts thus also, though not so fully, with dramatic writers; and, in an indirect manner, does little less than condemn the whole. Yet, so inconsistent is he in these crude attacks, that, in other parts, he speaks with all the liberality and apparent conviction of the merit of his contemporaries, which we think becoming the character of a just and discerning critic: for, be their inferiority to their predecessors what it may, they still preserve a relative scale of merit among themselves.

No man appears to be a greater friend to religion than the author of *Henry*: nor to have a more marked antipathy to infidels and free-thinkers: yet we cannot well imagine how he can conceive it honourable to the Deity to write such loose and undigested sentiments, on such subjects as we find in this work. After a dialogue between an atheistical terrified doctor, (whom, we suspect, no infidel would willingly acknowledge as the *fac simile* of himself,) and his hero, in which Mr. C. seems to treat religion nearly with as much freedom as the most daring scoffer could desire, the doctor adds, (vol. i. p. 58.) ‘Why, above all things, should I be vapouring with this poor lad, and shewing off my courage at the expence of religion? which is about as wise a thing to do, as it would be to pluck a *sleeping Bear* by the beard.’ Is here any allusion to the Deity? Is Mr. C. aware of the insinuations and deductions contained in a passage like this?

Appropriate language, in which each character speaks not only in the tone of the passion that he feels, but in the idiom that is characteristic of his habits, manners, and rank in life, is one of the most captivating charms of good writing. To this, we think, Mr. C. has not been sufficiently attentive. His

low characters have no dialect of their own; or, at least, no marked and consistent one; at which, considering how frequently the author has written for the stage, we cannot but wonder.

Few novel-writers escape improbabilities; and many such, if our observations of men and events be true, may be discovered in this novel. Among others, the flight of Henry on the death of his protector, the habits to which he had been accustomed while this protector was living, and the account which he gives of himself on his first appearance, when questioned by Zachary, are remarkably contradictory; or at least difficult to be reconciled and made consistent.

Novel writers generally profess themselves ardent moralists; yet few of them scruple to make their virtuous characters prevai-ricate, and be guilty of indirect falsehood; which we suspect to be at least as immoral as the lies for which such people pretend to feel contempt and abhorrence. Henry evades the truth without difficulty, whenever his convenience seems to require it. From an author who is so angry, not only with immorality, but with that which he perhaps supposes to be still worse, a deviation from that creed which he deems orthodox, we should expect purer doctrine, and better examples.

We have already said that we have not time and opportunity to animadvert on this publication so fully as a work, coming from an author of established reputation, might seem to demand: but having chiefly hitherto had occasion to blame, we must not pause here; for we would by no means have it imagined that we deem these volumes deserving only of censure: Of the characters that attract our esteem, interest our affections, and teach us the vagaries to which the mind of man is subject, Ezekiel Daw stands foremost; and we think that Mr. Cumberland deserves great praise for the force and unity with which that portrait is drawn. The hero and heroine have charming traits, and in many parts great beauties, but accompanied with equally great defects. That Henry should kill Frenchmen will possibly accord with the feelings of most readers; and Mr. C. is not one of those "*new fangled*" philosophers who roundly declare that killing in any case is murder:—but that the author should make Henry, as we recollect he does all his heroes, consider duelling as one of the requisites for a virtuous man, is, we own, in our apprehension, a dangerous circumstance for those who may make his works their moral guide. Of his heroine, the author, in his singular and contradictory mode, first tells us, (vol. iv. p. 102.) "he will not aim to describe what will not bear a description," but then proceeds to give us as full a picture as his imagination could supply; and, among many traits which, we think with him, are truly beautiful, he adds some at which we confess our

REV. JUNE, 1795.

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surprize.

surprize: He tells us, vol. iv. p. 103, 'she loved music, but was no performer; and had an eye for nature, but never libelled a single feature of it, by pen or pencil.' Is it his opinion, then, that it is beneath the dignity of a Baronet's daughter to play excellently on the harp, piano forte, or any other musical instrument; to paint like Madame le Brun, or Angelica Kauffman; or to write like the authoress of Cecilia? Should such be his sentiments, we confess that they are not ours; and had his Isabella Manstock possessed all these degrading qualities,—degrading, it seems, in his eyes,—she would in ours have been much more lovely. Deprived of them as she is, by the creator of her imaginary existence, we own that we think her, on the whole, but an insipid young lady; and, though we might be contented to take tea with her, we should never wish to pass many evenings in her company.

What shocking propensities we critics have! we are again falling into our old habit of finding fault. Let us, however, conclude by doing the author the justice to say that, while perusing his work, we have frequently both laughed and shed tears; and that, as we cannot afford time to point out all its defects, we have still much less the means of noticing all its merits. On the former we dwell most, invidious as it may appear, because, in order that any fault should be corrected, it must necessarily be specified: while, with respect to the latter, a general but sincere acknowledgement may afford the author sufficient encouragement to attempt more unalloyed excellence. Hole.

ART. IV. *Observations on a controverted Passage in Justin Martyr*, P. 47. Edit. Benedict. Hagæ Comit. 1742. Also upon the Worship of Angels. 4to. pp. 32. 1s. 6d. Richardson.

THE passage to which this author refers is in Justin's first Apology, c. 6. No. 49. of the Benedictine edition, and is supposed by the editor (Martianay) to authorise angel-worship. The writer before us is of a different opinion, and endeavours to support Grabe's translation, which the Benedictine had deemed absurd.—We will subjoin the original, with Martianay's Latin version, and our author's English translation, that the learned reader may judge which of the two has best rendered his text:

‘Εἰδυὶ καὶ Ἀθιοὶ κεκλημένα· καὶ ὁμολογεῖται τοῖσι τοῖσι νομιζομένοις θεοὶ Ἀθιοὶ εἶναι, ἀλλ’ οὐχὶ τὴν ἀληθείαν, καὶ παῖρος δικαιοσύνης καὶ σωφροσύνης, καὶ τῶν ἄλλων ἀρίων, ἀντιμῆκεν τι κακίας Θεῶν. ΑΛΛ’ ἑκείνους τε, καὶ τοὺς παρ’ αὐτοῦ υἱοὺς ἐλθοῦσα, καὶ διδάξαίη ἡμᾶς ταῦτα, καὶ τοὺς τῶν ἄλλων ἱπομένους καὶ ἐξομωμένους ἀγαθῶν Ἀγγέλων γράσι, Πνεῦμα τε τὸ προφητικὸν σιδομένη, καὶ προσκυτοῦμαι, λογῶν καὶ ἀληθείᾳ τιμῶν, καὶ παῖς βουλομένη μαθεῖν, ὡς εἰδ-  
δαχθῆναι, ἀφ’ οὗτος παραδιδόσης.’

‘ *Aigue*

\* *Atque Atheos quidem nos esse confitemur, si de opinatis ejusmodi Diis agatur: secus vero, si de verissimo illo, et justitia, ac temperantia, ac cæterarum virtutum, patre, nullâ admixto vitiositate, Deo. Sed eum et Filium, qui ab eo venit, ac nos ista docuit; et cæterorum, qui illum affectantur, eique assimilati sunt, bonorum Angelorum exercitum, et Spiritum propheticum colimus et adoramus, ratione et veritate venerantes, et ut quisque discere voluerit, citra invidiam ut edocti sumus, impertientes.\**

\* In consequence of this, we are called Atheists: and we fairly confess that we are so, in respect to those pretended divinities: but far otherwise, in respect to that most true God, the Father of all righteousness and wisdom, and of every other virtue, without the least mixture of depravity. For, we reverence and worship both Him and his Son, who proceeded from him; and who afforded us this knowledge (*of God and Christ*); and afforded the same to the whole host of his other excellent Messengers, the good Angels, who minister to him, and are made like him. We likewise reverence and adore that Spirit, from whence proceedeth all prophecy, affording towards it a true and rational worship: and we are ready to impart freely to all, who are willing to be instructed, the same information that we have received.\*

We have, somewhere, seen an observation of Archbishop Secker, that seems here applicable. That good man remarks that our translators of the Bible were so much afraid of what they termed *Papish idolatry*, that they avoided rendering the Hebrew word *שָׁחָה*, and the Greek word *προσκυνῶ*, by the English word *worship*, as often as it is applied to any other Being than God. This, says he, was being too scrupulous: worship is a relative term, and may denote either that supreme honor which we pay to the Supreme Being, or an inferior honour which we may pay to other Beings, particularly to God's messengers or angels.

Nothing can be more judicious than this remark. To worship *man* or *angel* as *God*, would be idolatry: but to worship either of them as the servant of God may be perfectly innocent, and consonant with scripture. Abraham worshipped the angels that were sent to destroy Sodom, even before he knew that they were angels\*. Nay, he worshipped those Hittite chiefs who offered him a burying-place†. Jacob, seven times at once, worshipped Esau‡. In short, every sort of respect or veneration is in the Hebrew scriptures expressed by the same word;—and do not our bridegrooms at this day *worship* their brides, according to the ritual of our established church?

Had our observer attended to all this, he would not, we presume, have so rashly concluded that the sense of Justin is not very properly given in Martianay's translation. That of Grabe appears to us forced and unnatural, and we are persuaded that

\* Gen. xviii. 2.

† Gen. xxiii. 7.

‡ Gen. xxxiii. 3.

it would never occur to any one who had not a system to support, or a formidable objection to repel.

We trust we are not idolaters, nor abettors of popery: but we cannot see any harm in angel-worship, if, as Origen observes, the term be used in a limited sense, and rise not to supreme adoration.

We shall conclude this article with the words of Grotius, so much the rather, as they obviate our author's general arguments from scripture, and in particular that drawn from Revel. xix. 10.

"*Non potest idem dici de angelis; (quod de idolis,) qui et intelligere preces possunt et beneficia ex animi quadam libertate prestare. Hos ergo qui honore prosequitur aliquo, qui etiam aliquid eorum beneficio se sperat posse consequi, non peccat in hanc legem; sed is demum, qui eis ea tribuit, quæ summo Deo sunt propria: nam vox DEI, in hoc præcepto, in summitatis sensu sumenda est... Nam quod, in apocalypsi, angelus eum honorem a se amovet, non inde venit, quod in eo esset quid illiciti; sed apostolum sibi æquat angelus, quod ambo Christi angelorum capitis ministri essent.*"—i. e. in substance: "Not so with respect to the angels, who can both hear our prayers, and confer on us favours. He then who gives to them a certain degree of honour sins not against this law; but he only who ascribes to them what is peculiarly due to God... For the angel's refusing such honour, in the Revelation, did not arise from there being any thing unlawful in it; but because he considered the apostle as his equal; since they were both ministers of Christ, the head of the angels."

Indeed, if this were not the true state of the question, the apostle must have been extremely ignorant of his duty, as well as prone to idolatry: for after this warning he again commits the same fault, (chap. xxii. 8.) and again receives the same *rebuke*, if *rebuke* it be; or *interdict*; as our author calls it.

The observer having had occasion to quote a passage of S. Paul, (Col. ii. 18.) he has, in an additional observation, proposed a conjectural emendation: he would read *ελθων* for *θελων*; and he renders, or rather paraphrases, the passage thus: 'Let no man deprive you of the reward of your faith, *by coming* to you with an affected shew of humility; and by the doctrine of angel-worship, &c.' The conjecture is ingenious: but the text has nothing to do with the present question. The scope of the apostle is to warn the Colossians against those who would submit to the ceremonial of the Jewish law; which was given *by the ministry of angels, or messengers*, it is true, but of messengers far inferior to *Jesus Christ*, who is the head of all the members of the church of God.—For the rest, there is in the Greek quotation a capital error of the press; namely *κρατων*, instead of *ου κρατων*.

Geol..s

ART:

ART. V. *A Narrative of the Operations of Captain Little's Detachment, and of the Mahratta Army, commanded by Purseram Bhow ; during the late Confederacy in India, against the Nawab Tippoo Sultan Bahadur. By Edward Moor, Lieutenant of the Bombay Establishment. 4to. pp. 524. 1l. 11s. 6d. Boards. Johnson. 1794.*

THE object of this work is to describe the movements and conquests of Captain Little's detachment, which acted in conjunction with an army of Mahrattas during the late war in Hindostan. This detachment *itself* gained great honour by the siege of Darwar, but especially by the victory of Gadjnoor, and the consequent capture of Simoga ; which events were accomplished in a manner that entitles its commander to rank, if not with an Antigonus, a Lyfimachus, or a Seleucus, yet with many distinguished generals of the former conquerors of the East. The history is well composed, and forms an essential addition to those which have already been published concerning the exploits of the Eastern Concert of Sovereigns against Tippoo Sultan.

As the whole volume is singularly entertaining, we could select from almost every chapter digressions the most amusing and most varied, concerning the arts, manners, geography, superstitions, and other phænomena of a country, great part of which, when visited by this army, had never before been explored by any European traveller. Such are the accounts of the singing girls ; of the moving city which accompanied the camp of Purseram Bhow ; of the veterinary skill of the Mahrattas ; of the Moghul equipments ; of an easy method of making paper ; of the manners of the Bandjarrahs, or oriental Gypsies ; the chess-party in the pagoda ; the anecdotes of burglary ; the catafact of Gurtpurba. The 21st and following chapters are full of interesting geographical information. The whole is comprised in twenty-six chapters, to which are subjoined copious notes and an appendix.

Of these passages, we extract the first :

' Our gentlemen in camp lead not an unpleasant life ; as but one battalion is on duty at the advanced posts, the tour comes round but once in four days ; and the intervals may be agreeably employed in hunting and shooting, this country abounding in foxes, jackalls, hares, partridges, &c. At this time the Bhow's army was conjectured to amount to twenty-five thousand horse, and fifteen thousand foot, with fifteen pieces of heavy cannon, twenty-four pounders and upwards ; but although small as to the number of fighting men, the extent of the encampments is very great, owing to the followers and such quantities of cattle. The number of women with this army, could they be at all accurately computed, would not be believed ; our estimate so far exceeds the bounds of probability, at least strangers would



would deem it so, that we are afraid to give it. There are a great many sets or parties of dancing and singing girls, five, six, or seven in a set; others who dance the tight rope, jump, tumble, and play all manner of tricks; of these parties, ten or fifteen perhaps are constant in their visits to our line. The singing girls are generally attended by an old man who carries a drum and a parcel of pictures, chiefly descriptive of the battles and conquests of their deified heroes. These he exhibits in rotation, and chaunts an account of them, in which he is now and then relieved by a slave from the damsels by way of chorus. The girls in their singing are accompanied by a curious piece of music: it is a round shallow pan of brass, about a foot diameter, and two inches deep, on the bottom of which a thin piece of slit bamboe, inserted in a piece of wax to keep it from slipping, is placed; and one of the party slides her thumb and finger of both hands alternately heavily down it, bringing out a sound uniformly deep and sonorous, that serves as a bass to their vocal strains. The pan is actually a culinary utensil; it is used to wash and clean rice in preparatory to cooking, and to serve it up in at meals: when used as a musical instrument, one side rests on the ground, supported by the feet of the performer, who, as well as the whole party, squats on the ground, or on carpets, if the auditors choose to furnish them.

'The subjects of their songs are not at all limited; they comprehend a great variety of incident from which the obscene cannot be excluded; the actions of their armies and heroes are for the most part the theme, and we could not but remark that our detachment did not go unsung. The persons, however, who through their favour had become heroes, were not very characteristically introduced, from which it may be supposed the poems were not new, but old ones adapted to the occasion. It would be impossible for so many of these itinerants to get a livelihood merely by singing; they depend, indeed, more upon their personal appearance than their vocal abilities, which we apprehend they find more profitable, as in general the handsomest girls are selected for this vocation. Being professedly votaries of pleasure, subject to the same regulations as the dancing girls, of whom they are an inferior class, chastity is not at all necessary either to their credit or character.'

At page 69 are some very temperate allusions to a subject which, it is whispered, may grow delicate in India\*. Indeed it must be conceded that, all over Europe at least, military service is underpaid. The same quantity of time and industry devoted to this division of labour is not habitually attended with so competent a reward as in commercial and other pursuits. It favours too of ingratitude toward the greatest, because the most hazardous, of public services, to reduce the salaries of officers in times of peace; whereas the civil or clerical servants of the state are not reduced in times of war. Besides, it is unfavourable to a pacific system permanently to interest any body of men, and particularly of idle men, in desiring war.

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\* The increase of pay to the Company's servants, civil and military

At page 177, occurs a singular instance of the propensity in human nature to be the herald of an interesting and impressive tale, even at the expence of truth; a propensity often magnified with complacency by the irreligious philosophers.

After a campaign of glory and of pleasure, how melancholy and tremendous is the accumulated desolation described in the 17th chapter! which brought on a famine that compelled the British and Mahrattan armies to separate:

'The army on the 21st moved four or five miles to the northward, which seemed all that could be accomplished in two days; and as at this rate, matters daily growing worse, it would be ten days before we reached the river, we determined to quit the army. A strong remonstrance was made to the Bhow, our situation explained to him, and the absolute necessity we were under of leaving him. He at last reluctantly consented, but pointed out the expediency of our reaching Hurry Hal in one march, as no place nearer was in his hands, and if we halted, the Beyders would discover us, against whom, he said, we were not strong enough to defend ourselves. However impossible it was for our cattle, in their weak state, to reach Hurry Hal in one march, we determined on quitting the army the next morning. As to the Beyders, admitting the worst, it was as desirable as starving in a camp, which prospect seemed opening in a view not very distant.

'Forage was not to be procured on any terms, and we had the mortification to see our valuable horses and cattle picketed at our doors without a morsel of food. Toward evening our horsekeeper brought a man who had a bundle of what he called forage to sell, at four rupees, which on examination proved to be the thatch of a house: on expostulating with him on so unreasonable a charge, he said he would take which ever was most agreeable, four rupees or a feer of raggee:—there was reason in this, and he was paid the money—but the horses would not eat the forage, it was so old.

'Rice and gram for our family and cattle cost this day five rupees per feer, at which rate, grain only, for a single horse, would in one day cost upwards of three pounds sterling.

'Will the following story be believed?—It is too true, and when retrospection brings it to mind, it furnishes other sensations than the poor desire to excite attention by an improbable tale—other emotions than a wish to deceive.—A number of poor creatures, principally aged women and children, having no means of earning a livelihood, (and of whom could they beg?) for some days existed on the undigested particles of gram which they diligently picked from the excrement of the cattle. Now grain was no longer to be procured for the cattle, this wretched resource was cut off, and they found one—in death!—Let it not be supposed that we have painted this picture of wretchedness, with the pencil of exaggeration—powerful, indeed, is the pen that could convey an adequate idea of this scene of distress—a power our pen pretends not to possess.

'From such a scene of complicated misery, when there is no possibility of alleviating it, one turns with an avidity that would on other occasions be repugnant to his humanity: and although we felt our-

selves peculiarly fortunate when about to leave this ill-fated army, we could not but look forward to the distresses that were daily accumulating for them to encounter : for, as from their feeble state, this unwieldy body could not reach the river in less than six or seven days, it was not difficult, although painful, to anticipate the consequences of the scarcity and want, to which, if no supplies arrived, they must necessarily be reduced.

‘ Our departure being fixed at four o’clock the next morning, and as we knew the impracticability of reaching Hurry Hal in one march, being upwards of five and thirty miles, it was necessary to make some provision for the journey. A sheep was accordingly purchased at fifteen rupees, and other necessary preparations made. For our own family we made the important purchase of two seer of rice, which cost eleven rupees. In the evening the state of the bazaar was as follows : rice, six rupees per seer ; gram, five and a half ; jowary, five ; raggee, four rupees per seer ; milk, as it was called, one rupee a bottle ; mutton, two rupees per seer ; two or three seer of dried cocoa nuts were exposed at six rupees per seer, and half a dozen green ones at a rupee each.’

From the notes, we shall transcribe the account of the Parsees :

‘ We have observed them as the favourites of fortune ; let us add they are deservedly so, for we find them doing very extensive acts of charity and benevolence. In the Bombay Herald of the 4th October, 1790, we read the following paragraph. “ We are happy in the opportunity of pointing out the liberality of Soorabjee Muncherjee, whose conduct does honour to humanity : during the present scarcity of provisions, he daily feeds upwards of two thousand people, of different casts, at his own expence.” Other public instances might be given.

‘ Some of them also have poor Europeans on their pension list, to whom are given a weekly allowance, and food and cloathing. To their private charity and benevolence, they add all the public show and expence necessary to give dignity to their riches. Some of them have two or three country houses, furnished in all the extravagance of European taste ; with elegant and extensive gardens, where European gentlemen are frequently invited, and where they are always welcome to entertain their own private parties, and retire to enjoy the rural pleasures of the country, free from the noise and bustle of a busy, dirty town. We have seen Parsee merchants give balls, suppers, and entertainments to the whole settlement ; and some of them ride in English chariots, such as a nobleman in England need not be ashamed to own, drawn by beautiful animals that every nobleman cannot equal in his stud. The Parsees have been often known to behave to English gentlemen, respecting pecuniary concerns, in a manner highly liberal ; and although instances might be given to the contrary, and instances might also be given, where individuals, elated by their riches, have forgotten the respect due to English gentlemen, still they are but instances, and are not more reprobated by any than themselves.

‘ A Parsee beggar was never known ; and their women, who are as fair as Europeans, are proverbially chaste ; so that a harlot is as rare

rare as a barbarian. Upon the whole, they are a very handsome race of people.

An enquiry into the history and customs of the Parsees, would, we think, be curious. Their history commences at the period of the troubles caused by the Saracen conquerors of Persia: when, persecuted for their religious opinions, a few Persians took refuge in the Isle of Ormus, whence, some time after, they sailed for India, and landed in Gudjraat, where they found an asylum, on condition that they should reveal the mysteries of their creed, should renounce their own language and dress, that their women should go abroad unveiled, and their nuptials be celebrated in the evening. These restrictions were all complied with, and the Parsees' dress is nearly the same with the Hindoos, and they use the nagri character. So far is their own language forgotten, that perhaps there are not ten Parsees, we know not of one, on the Island of Bombay, that can speak it.

Tavernier, in his *Persian Travels*, page 163, gives a long account of the Guars, by whom he evidently means this people; but he is so unfortunate as to err notoriously in a number of particulars.

They never intermarry, [with other sects,] nor have they any public places of prayer; like their progenitors, the puritans of the east, they do not think temples, as places of worship, at all necessary, merely as such: they pray in the open air, and make their prostrations to the sun, as the grandest emblem in nature of the Deity, whose temple is the universe, and the all-pervading element of fire his only symbol.

Most of their original customs are, however, somewhat altered. No one, perhaps, is so singularly curious as their method of sepulture, with which, in a brief description, we shall terminate this note.

The defunct, after laying a proper time in his own house, for the purposes of mourning, is carried, followed by his relations and friends, the females chaunting a requiem, and deposited in a tomb of the following construction. It is a circular building, open at top, about fifty-five feet diameter, and twenty-five feet in height, filled to within five feet of the top, excepting a well of fifteen feet diameter in the centre. The part so filled is terraced, with a slight declivity toward the well. Two circular grooves three inches deep, are raised round the well, the first at the distance of four, the second at ten feet from the well. Grooves of the like depth, or height, and four feet distant from each other at the outer part of the outer circle, are carried straight from the wall to the well, communicating with the circular ones, for the purpose of carrying off the water, &c. The tomb, by this means, is divided into three circles of partitions: the outer, about seven feet by four; the middle, six by three; the inner, four by two: the outer for the men, the middle for the women, the inner for the children; in which the bodies are respectively placed, wrapped loosely in a piece of cloth, and left to be devoured by the vultures; which is very soon done, as numbers of those animals are always seen hovering and watching about these charnel houses, in expectation of their prey. The friends of the deceased, or the persons who have charge of the tomb, come at the proper time, and throw the bones into their receptacle, the well in the centre; for which purpose,

pose, iron rakes and tongs are deposited in the tomb. The entrance is closed by an iron door, four feet square, on the eastern side, as high up as the terrace, to which a road is raised. Upon the wall, above the door, an additional wall is raised, to prevent people from looking into the tomb, which the Parsees are particularly careful to prevent. A Persian inscription is on a stone inserted over the door, which we once copied, but have forgotten its tenor. From the bottom of the wall subterraneous passages lead to receive the bones, &c. and prevent the well from filling.

\* Men of great property sometimes do not chuse to be deposited in these indiscriminate receptacles, and cause a small one to be built for their own families. Soorabjee, formerly a rich merchant of Bombay, is laid in a private one in the garden to his house on Malabar Hill; and we understand his tomb is grated over; if so it is the only one on the island so covered. The public tombs are, we think, five in number, but not now all in use, situated about three miles north westerly from Bombay fort: the largest, for they are of different sizes, is that here described. We have seen accounts of this custom of the Parsees, and descriptions of their tombs, but never any correct.

\* Led by idle curiosity, when very young, we went into every tomb on the island, the private one in Soorabjee's garden excepted; not only into the tombs but into the wells. We were not then aware of the impropriety, or should not so indecently have obtruded on the sacred repositories of the dead.\*

The sixth note, concerning European adventurers in the East, and the profelytes there made to animal magnetism, is curious. The seventh illustrates a common-place idea which cannot too often be repeated,—that national antipathies are chiefly the work of designing statesmen; who, by these means, worry their subjects, to the sport or profit of their own ambition. The eighth note, on the obscenities of Indian worship, (although we by no means wish to be numbered among the heresy-ferrets,) appears to us exceptionable. It is one thing to maintain that it is cruel to associate ideas of future punishment with actions unhurtful to society:—it is another to insinuate that the rites of public worship should be converted into provocatives of libertinism. The eleventh note, concerning the swinging martyrs, offers a new groupe for Superstition's limbo of fools. The seventeenth corrects an error of Dr. Robertson, relating to the antient Musiris, and the nineteenth offers an elegant critical remark on a passage of Milton.

The appendix first presents a copy of the partition-treaty between the Company, the Nizam, and the Mahrattas. The following are the second and ninth articles:

\* Tippoo Sultaun, having engagements with the three contracting powers, has notwithstanding, acted with infidelity to them all; for which reason, they have united in a league, that, to the utmost of their power, they may punish him, and deprive him of the means of disturbing the general tranquility in future.

\* The

\* The three contracting powers having agreed to enter into the present war, should their arms be crowned with success in the joint prosecution of it, an equal division shall be made of the acquisitions of territory, forts, and whatever each sirkar or government may become possessed of, from the time of each party commencing hostilities; but should the honourable company's forces make any acquisitions of territory from the enemy, previous to the commencement of hostilities by the other parties, those parties shall not be entitled to any share thereof. In the general partition of territory, forts, &c. due attention shall be paid to the wishes and convenience of the parties relatively to their respective frontiers.'

Next follows a dissertation on certain coins of Tippoo, and on the Zodiac rupees, belonging to Mr. Morgan of Southgate: then, reasons for believing that the metropolis of Tippoo should be spelled Sree rung puttun, instead of Seringapatam as is usual; and, lastly, a glossary and index.

Mr. Moor's style is not very pure: but he makes no pretensions to studious habits; and he has certainly deserved the thanks of the public, by the copious fund of varied and valuable information which he has brought into the *bazaar* of literature.

*Thy.*

ART. VI. *Discourses preached before the Honourable Society of Lincoln's Inn.* By the Assistant Preacher, Robert Nares, A. M. Chaplain to his Royal Highness the Duke of York, &c. 8vo. pp. 350. 6s. Boards. Rivingtons. 1794.

**P**ERHAPS there is nothing which would contribute more to increase the utility of preaching, than to employ it less on general and common-place topics, and to give it a more pointed direction towards the present state of opinions and manners. General discourses in proof of acknowledged principles, or in illustration of obvious moral sentiments, gradually lose their effect: but addresses to the public, judiciously adapted to correct rising errors, to counteract growing prejudices, or to give a check to fashionable vices and follies, can scarcely fail of making a strong and beneficial impression.

The author of this volume of sermons appears to be so far sensible of the truth of the above remark, as to suffer himself to be in some degree influenced by it in his choice of subjects of discourse, and in his manner of treating them. There is particularly one characteristic fault of the present times, which seems to have attracted his imagination with uncommon force, and against which a great part of the eloquence of these discourses is levelled; namely, the fault of indifference with respect to religion. Mr. Nares regards it as the peculiar crime of the age that the spirit of religion is become extremely weak, and that, while many renounce the name of Christians, even among those who retain it the neglect and contempt of Christian duties,

duties, inattention to Christian knowledge, and forgetfulness of Christian hopes, are shamefully prevalent.

The general cause of this error he conceives to be the increase of fancied knowledge, and the pride of imaginary wisdom. Vanity and presumption, he says, have hurried men with blind precipitation into the abuse of metaphysics; where, immersed in *central* darkness, they have imagined that they discovered, and could demonstrate, whatever pernicious fancies *the ruler of the darkness of this world* thought it most expedient for his purpose to suggest.

With these ideas concerning the fact and its cause, it might have been expected that Mr. Nares, especially in sermons delivered before the intelligent society of Lincoln's Inn,—who have long been accustomed to argumentative discourses from preachers of the first celebrity,—would have presented his audience with elaborate discussions on some of the main points on which the truth of religion, natural and revealed, is known to rest; or on some of those difficulties which are acknowledged by the learned to press with the greatest weight on the general question:—or, if this were an undertaking which a modest regard to the *quid valeant humeri* led him to decline, it might at least have been expected that he would have eagerly seized the opportunity, which his favourable situation afforded him, of refuting some of those flimsy objections against revelation, to which certain brilliant wits have lately given such a degree of currency as to make infidelity fashionable. This might have been exceedingly instructive and useful to the younger part of his audience, who cannot commonly be expected to devote much time to studies, however important, which are foreign to their professional pursuits. With the single exception of an Easter sermon, on the resurrection of Christ, we find no discourse in this volume which at all comes up to our idea of a caveat against infidelity, suited to an enlightened and learned auditory. Mr. Nares, it is true, harangues with considerable fluency and energy on several popular topics, such as the sublimity of devotion; the importance of religion; the mercy of God; the regard of God for the temporal welfare of man; the duties of proving all things, holding fast the faith, and not concealing our religion: he explains, with ingenuity, several difficult texts of scripture; and he inveighs vehemently against what is called rational Christianity. Lamenting, also, the melancholy necessity which God has imposed on the ministers of religion, that at this late day they should be obliged to contend for the fundamentals of their faith, as if they were of new invention, he, through several discourses, stands forth as a strenuous defender of what are called the mysteries of religion, particularly the doctrine

doctrine of the Trinity. All this may very well serve to confirm those who are already 'sound in the faith,' but we fear that it will be of little efficacy in stemming the torrent of infidelity. We are even apprehensive that the pertinacity with which certain incomprehensible doctrines are maintained to be so essential to the Christian faith, that the name of Christian is assumed in vain by those who call them corruptions, may rather serve to increase than to diminish the number of infidels: for they will be ready enough to urge that no reasonable man can be bound to embrace a religion, which teaches doctrines contradictory to the first principles of natural religion and common understanding. If what Mr. N. asserts in one sermon be indeed true, that 'those infidel writings which for a time seduced so many, are sinking rapidly into oblivion,' revelation may be safely left, without any extraordinary efforts on the part of its advocates, to resume its wonted authority:—but if it be true, as he elsewhere says, that 'infidelity, encouraged by its triumphs in a neighbouring country, will probably attempt new conquests among us,' and that 'the present is an awful period for the Christian world,' in which 'every Christian should begin to collect his forces for a contest severer, perhaps, than this theatre of human action has produced for centuries:' it is unquestionably the duty of every champion for revelation, not to waste his time and breath in blowing the trumpet of orthodoxy, but, with his Christian brethren of every sect, to retire within the fortrefs, and there exert every nerve in defence of the common cause.

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ART. VII. *Sallust on the Gods and the World*; and the Pythagoric Sentences of Demophilus, translated from the Greek; and five Hymns by Proclus, in the original Greek, with a Poetical Version. To which are added five Hymns by the Translator. 8vo. 4s. Boards. Jeffery. 1793.

IT is by no means certain who was the Sallust that wrote concerning the Gods and the World: whether the Secundus Sallustius Promotus, the friend of the Emperor Julian, and, in 363, his fellow-consul; or whether some philosopher less engaged in active life, such as the one mentioned by Suidas to have disagreed in some respects with Proclus. His book on the Gods, &c. of which Marsilius Ficinus had spoken with approbation, was printed at Rome with a Latin interpretation in 1638, and was reprinted by Gale in the *Opuscula Mythologica*, in 1671. A French version of it occurs in the *Philosophe Payen* of M. de Formey. The translation here offered to the public, we think, is superior to some former *energies* of the whimsical author. We shall insert, as a specimen, the eleventh and twelfth chapters:

‘CHAP.



• CHAP. XI.—*Concerning a good and depraved Polity.*

• But the forms of polities are produced according to the triple division of the soul; for the rulers are assimilated to reason, the soldiers to anger, and the common people to desire. Hence, when all things are administered according to reason, and he who is the best of all men possesses dominion, then a kingdom is produced: but when, from reason and anger in conjunction, more than one hold the reins of government, an aristocracy is produced: but where government is carried on through desire, and honours subsist with a view to possessions, such a polity is called a timocracy; and that polity which takes place in opposition to a kingdom is called a tyranny; for the former administers every thing, but the latter nothing, according to reason. But an oligarchy, or the dominion of a few, is contrary to an aristocracy; because in the former, not the best, but a few only, and those the worst, govern the city. And lastly, a democracy is opposed to a timocracy; because in the former, not such as abound in riches, but the multitude alone, is the ruler of all things\*.

• CHAP. XII.—*From whence Evils originate, and that there is not a nature of Evil.*

• But how came evil into the world, since the gods are good, and the producing causes of all things? And, in the first place, we ought to assert that since the gods are good, and the authors of all things, there is not any nature of evil, but that it is produced by the absence of good; just as darkness is of itself nothing, but is produced by the privation of light. But if evil has any subsistence, it must necessarily subsist either in the gods or in intellects, in souls or in bodies: but it cannot subsist in the gods, since every god is good. And if any one should say that intellect is evil, he must at the same time assert that intellect is deprived of intellect: but if soul, he must affirm that soul is worse than body; for every body considered according to itself, is without evil. But if they assert that evil subsists from soul and body conjoined, it will certainly be absurd, that things which separately considered are not evil, should become evil from their conjunction with each other. But if any one should say that dæmons are evil, we reply, that if they possess their power from the gods they will not be evil; but if from something else, then the gods will not be the authors of all things: and if the gods do not produce all things, either they are willing but not able, or they are able but not willing; but neither of these can be ascribed with any propriety to a god. And from hence it is manifest that there is nothing in the world naturally evil; but about the energies of men, and of these not all, nor yet always, evil appears. Indeed, if men were guilty through evil itself, nature herself would be evil; but if he who commits adultery considers the adultery as evil, but the pleasure connected with it as good; if he who is guilty of homicide considers the slaughter as evil, but the riches resulting

• • All the forms of polities mentioned in this chapter are accurately discussed in Plato's Republic, which the reader will do well to study, together with the fragments of the Commentaries of Proclus on that inimitable work.

from

from the deed as good; and if he who brings destruction on his enemies considers the destruction as evil, but taking revenge on an enemy as good; and souls are by this means guilty; hence evils will be produced through goodness, just as while light is absent darkness is produced, which at the same time has no subsistence in the nature of things. The soul therefore becomes guilty because it desires good, but it wanders about good because it is not the first essence. But that it may not wander, and that when it does so, proper remedies may be applied, and it may be restored, many things have been produced by the gods; for arts and sciences, virtues and prayers, sacrifices and initiations, laws and politics, judgments and punishments, were invented for the purpose of preventing souls from falling into guilt; and even when they depart from the present body, expiatory gods and demons purify them from guilt.

After this treatise, follow the Pythagoric Sentences of Demophilus; which might as well have been reserved to accompany his Similitudes, as Mr. Taylor also promises to offer them to his English readers. A few of these aphorisms certainly merit preservation. Among the annexed hymns from Proclus, the author presents an improved version of the one To Minerva which already occurs in his Dissertation on the Eleusinian and Bacchic Mysteries\*; and to them he has subjoined original compositions in a similar vein, which recall to mind certain passages in Spenser. Of these, the Ode to Jupiter is the best:

‘TO JUPITER,

‘THE DEMIURGUS OF THE WORLD.

‘OF the mundane gods the king,  
Mighty Jupiter, I sing;  
Whose unenvying, perfect will,  
Can the world with order fill,  
And throughout with life inspire,  
And expell confusion dire.  
Pregnant with paternal power,  
Shining like a fiery flower,  
Joye at first, thro’ æther bright,  
Gave the world unhop’d-for light.  
Jove all-seeing, Bromius strong,  
Various names to thee belong.  
Secret, shining, holy god,  
Nature trembles at thy nod.  
Father of this mighty whole,  
Number, harmony, and soul,  
Thee, Minerva’s sire, I sing,  
Saturn’s son, of gods the king:  
Light and spirit, Jove, are thine,  
Council, intellect divine.  
Mighty parent, may thine eye,  
Which can every thought descry,

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\* See Rev. N. S. vol. xiv. p. 29.

Piercing, swift, divinely bright,  
 Round me scatter mental light.  
 Oh regard my fervent prayer !  
 Free me from degrading care ;  
 From the toil which want requires,  
 From the flames of base desires.  
 Dæmons from my life expel,  
 That in matter's darkness dwell ;  
 Noxious to the human race,  
 Dogs of hell, terrific, base.  
 Fraudful Hyle here prepares  
 Me to plunge thro' magic snares,  
 Deep in black Barbaric mire,  
 Torn from thee, my lawful fire.  
 From dark uproar where she dwells,  
 Now she raises by her spells,  
 Tempests potent to control,  
 And in horror wrap the soul.  
 Place me in celestial light,  
 Far beyond this horrid night ;  
 Far beyond her dire domain,  
 And oblivion's drowsy plain.  
 While, involv'd in earthly folds,  
 Me indignant Hyle holds,  
 While I struggle to be free,  
 Burst my bonds and fly to thee,  
 Strengthen me with mental might,  
 Wide my pinions stretch for flight,  
 That my soul may rapid rise,  
 And regain her native skies.  
 Now my fallen state I mourn,  
 Bodies scenes phantastic scorn,  
 Which the soul in evil hour  
 Subject to earth's sluggish power,  
 Till thro' thee her bonds she breaks,  
 And herself to life betakes.  
 With the luscious drink ensnar'd,  
 By Oblivion's hands prepar'd,  
 Staggering and opprefs'd with sleep,  
 Thro' dark Hyle's stormy deep,  
 Headlong borne with forceful sway,  
 And, unconscious of the way,  
 Far I fell, midst dire uproar,  
 Till I touch'd this gloomy shore.  
 But my soul, now rous'd by thee,  
 And enabled truth to see,  
 Scorns her fetters, and aspires,  
 Borne on wings of pure desires,  
 To thy meadows full of light,  
 Fill'd with fountains of delight.

Arbiter

Arbitrer of mental life,  
 'Thro' these realms of endless strife,  
 'Thro' earth's dark Tartarian tomb,  
 May thy light my steps illumine;  
 And disclose the arduous way  
 To the coasts of mental day.  
 Cut the reins, and loose the bands,  
 Wove by guileful Nature's hands,  
 Which, forgetful of her birth,  
 Keep the soul a slave to earth.  
 From the fount contain'd in thee,  
 Source of life's prolific sea,  
 Here a shining drop I sell,  
 Destin'd here at times to dwell.  
 Oh restore me back again  
 From dark Hyle's stormy main,  
 From these realms of ceaseless strife,  
 To thy lucid fount of life;  
 To thy fount divinely pure,  
 Ever tranquil and secure.  
 Gracious bid my sorrows end,  
 And my exil'd soul defend;  
 Exil'd from her place of rest,  
 Wand'ring, weary, and oppress'd.  
 To thy bosom haste my flight,  
 Where e'en gods to dwell delight;  
 Where the soul from anxious toil  
 Rests, as in her native soil;  
 Finds the period of her woes,  
 Joy unmixt with sorrow knows;  
 And to be divinely free,  
 Loses all herself in thee.'

The public is certainly obliged to Mr. Taylor for promulgating many scarce and unnoticed performances: yet the most remarkable portion of all his books is not so much the work itself which he professes to translate, as the aim and view with which he makes it known, and to which all his prefaces, notes, and appendices, industriously tend. This aim appears to be no less than once more to place *the heathenism of Greece, as interpreted by the Platonists*, among the religions publicly taught in temples and professed in society; and we much fear that this enterprize may not wholly be ranked among the *harmless* dreams of literary caprice. We have heard obscure reports of some persons being willing to incur expence for opening a pantheon in honor of the benefactors and instructors of society; or (as Mr. Taylor would phrase it,) for commemorating the ascent of excellent dæmons; and perhaps, if such a temple were projected from the hostility of the laws and of the populace, by

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bringing into the foreground the characteristic opinion of the modern Arians, which would assimilate with these tenets; if the rites, executed with classical punctuality, became objects of curiosity to the learned and to the idle; it might not be impossible "in this declining age of learning and of mankind" to collect a permanent congregation of new Platonists. At least Mr. Taylor seems to think so; for he says (Preface, p. 15,) 'But my design with respect to myself was to reap that *most solid advantage* with which the celebration of divinity in a becoming manner is invariably attended.'

Wholly singular he is not. In modern Italy, many persons have given into these chimæras; and the Theurgists have even excited the jealousy of ecclesiastical authority. Among ourselves, Henry More and Soame Jenyns have avowed their belief in the pre-existence of souls: a doctrine whence these new Platonists think it obvious to deduce the eternal superiority of certain hero-souls, and the propriety of worshipping them. It may surely be expected that some of our Theologians will read this and the other publications of our active author, and exert themselves in opposition to the growth of his anti-christian impiety.

Tay.

ART. VIII. *The Theory and Practice of the Drill Husbandry*; founded upon Philosophical Principles, and confirmed by Experience. Containing I. A Dissertation on the *Natural Food* of Plants. II. A Dissertation on the Shape and Size of the Roots of such Plants as are the Object of Field Culture. III. A Dissertation on the superior Advantages of the Drill to the Broadcast Husbandry. IV. Full Directions for making Two different Kinds of Drill Machines, and a Drill Plough, for Sowing or Planting all Kinds of Grain, Pulse, Seeds, &c. on any Kind of Land, in any given Quantity, and at any proper Depth or Distance required. V. General Directions for preparing the Land, and for using the different Machines, in the Sowing or Planting all Kinds of Grain, Pulse, Seeds, &c. VI. Full Directions for making several Kinds of *Horſe* and *Hand Hoes*, with proper Instructions for Horſe and Hand Hoeing all Kinds of Grain, Pulse, Seeds, &c. with different Kinds of Hoes. Illustrated with exact Drawings of all the respective Parts, and a perspective View of each Machine complete, on Nine Copper-plates. By William Amos. 4to. pp. 244. and 9 Plates. 15s. Boards. Robinsons. 1794.

ABOUT one-third of this volume relates to the vegetable economy, to the structure and food of field plants. This part is well put together. In the shape of a little pocket treatise, which form it might take with great propriety, it would be an acceptable Vade Mecum to farmers and others, who have no opportunity of referring to the volumes from which it is composed.

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What follows relates to the Drill Husbandry;—much of it being a recital of experiments, shewing its *vast* advantages:—but, from the want of a few particulars, with respect to the circumstances of the farm on which they were made, the parish, hundred, county, or kingdom, in which the said farm is situated, &c. &c. we find some difficulty in appreciating them. We can, therefore, only say that they very much resemble many others which we have had occasion to peruse, on the same subject. The author's motive for publishing them we conceive to be, either the common one of a drill manufacturer, (which, however, we have the less right to suspect, as he says that any farmer may make his own drill-machinery from the drawings given,) or the less profitable one of bringing before the public, in a handsome way, the following little history:

'In March 1788, I presented this machine (which had then an apparatus for sowing pulverized manure), with two drill ploughs, to the Society instituted at London for the Encouragement of Arts, &c. in the Adelphi: they lay there several weeks before a committee could be formed to decide upon them, when it was determined that they had not merit enough to deserve the approbation of the Society.

'As to the respectability of the Committee, I cannot say; but this I aver, that notwithstanding the judgment they passed, the Rev. James Cooke (who is a member of that Society, and perhaps was one of the Committee) in his clerical liberality purloined the principal of those improvements in *his new improved and simplified drill machine*, from mine, while they were in the Society's rooms. A comparative view of his drill machine with mine will not only prove this assertion, but also the superior principles upon which this machine is constructed.'

Mr. Amos very properly acknowledges his obligations to the following authors; Sir Torbern Bergman, the Bishop of Landaff, the Rev. Dr. Priestley, Dr. Hunter of York, and M. du Hamel. 'I make,' says he, 'this public acknowledgement, to avoid the charge of plagiarism.' Pref. p. ix.

Mars...l.

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ART. IX. *Philosophical Transactions of the Royal Society of London.*  
Part II. for 1794.

[Article concluded from p. 63.]

PHILOSOPHICAL PAPERS, continued.

*Experiments and Observations made with the Doubler of Electricity, with a View to determine its real Utility in the Investigation of the Electricity of Atmospheric Air, in different Degrees of Purity.*  
By Mr. John Read.

HAVING been led, by some previous observations, to suspect that air, vitiated in a small degree by respiration, putrefaction, &c. had lost a portion of its natural electricity, and had thus

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become

become electrified negatively, Mr. Read made a number of experiments in order to ascertain this fact. In a small room, which was usually inhabited, the doubler constantly exhibited negative electricity; while, in the open air and in an adjoining room of a larger size, it gave positive electricity. This difference the author attributed to the respiration and usual effluvia of his body. In order to determine whether a similar change might be effected in the large room by the same means, he invited another person to sit with him in it, when the weather was very hot and serene, the thermometer being at  $75^{\circ}$ . The door and windows were shut close, and Mr. R. and his companion continued in this room during 20 or 30 minutes. At the end of 20 minutes, Mr. R. was in a profuse perspiration. He then began to work the doubler, and found that, agreeably to his expectation, it gave negative electricity. In another experiment, the electric state of the air of his bed-room, when he went to rest, was examined, and found to be positive: but, when he arose at six in the morning, the doubler on being worked became electrified negatively. On this occasion, he observed that the air in the room was deprived of its insulating quality, for the electric charge of the doubler was conducted away almost as quickly as it was obtained. In a garret, which was shut up close, and where the air was excessively hot, the thermometer being at  $80^{\circ}$ , and in some degree noxious, (owing, as he afterward judged, to some wearing apparel that was laid up in it,) the doubler, after a few turns of the revolving plate, became electrified negatively; and when the door and windows were opened, the electric state of the air in the room continued the same, though it became considerably better for breathing. When these experiments were performed, the general state of the atmospheric air was ascertained to be of the positive kind.

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In two kitchens, under ground, the doubler was electrified positively: but, after they had been white-washed and painted, and of course filled with a noxious effluvia, the doubler worked in them by a few turns of the revolving plate gave negative electricity. In the school-room of the charity-school at Knightsbridge, where Mr. R. often found the effluvia, occasioned by the number of children and by the main sewer which runs at no great depth below it, to be very offensive, the doubler was strongly negative; which shewed that the aqueous or other conducting matter in the air of the school possessed less than its natural quantity of electricity; while that of the schoolmaster's parlour adjoining, nobody being in it, possessed somewhat more than its natural quantity, and was, therefore, found positively electrified.

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In the two small wards for men in the Lock hospital, the electrical state of the air was every where negative:—but, in the south end of the large or long ward, the floor of which had been washed, the boards being wet and all the windows opened, the doubler was electrified positively. At the north end, where the window was shut close, and the air in a small degree offensive to the smell, the doubler gave negative electricity. In the long ward for women, through which a current of air passed, there was no offensive smell, and the doubler gave positive electricity. When the doubler was placed on a heap of loppings and leaves of shrubs in a state of putrefaction, it became possessed of a weak negative electricity, though the surrounding atmospherical electricity was positive.

Over a large dunghill, somewhat above the dung, but within the reach of the ascending vapour, the doubler was electrified positively, which was at that time the state of the atmosphere:—but, by lowering it and placing it on the dung, it was found to be electrified negatively. These experiments were varied, and the circumstances attending them particularly noticed. In a hot-house, the doubler became electrified negatively after about 14 revolutions. As no smell was perceived in this situation, our author ascribes the negative electrical state of the vapour to the heat of the fire and the vigour of the plants, which might possibly absorb the fluid faster than it could get in through the floor, which is rendered very dry by flues that lie on three sides of it.

From these facts, and others of a similar nature, it clearly follows 'that air infected with animal respiration, or vegetable putrefaction, is always electrified negatively, when at the same time the surrounding atmosphere is electrified positively.' The prosecution of experiments of this nature may serve to determine how far, and under what circumstances, the influence of electricity is concerned in all sorts of vitiated air.

*Tables for reducing the Quantities by Weight, in any Mixture of pure Spirit and Water, to those by Measure; and for determining the Proportion, by Measure, of each of the two Substances in such Mixtures. By Mr. George Gilpin, Clerk to the Royal Society.*

Of these tables, which do great honour to the industry and accuracy of their compiler, it is sufficient to observe that they are founded on the experiments of which the results were given in the report, and supplementary report, on the best method of proportioning the excise on spirituous liquors; and that they are computed for every degree of heat from 30° to 80°, and for the addition or subtraction of every one part in a hundred of water or spirit. They occupy no less than 103 pages. They are introduced with a general account of the manner in



which they were formed by Sir Charles Blagden, and of the practical uses to which they are applicable. An example of their use is subjoined.

The last article, belonging to the class of Philosophical Papers, is an *Abstract of a Register of the Barometer, Thermometer, and Rain*, at Lyndon, in Rutland, 1793. By Thomas Barber, Esq.

#### MISCELLANEOUS PAPERS.

*On the Conversion of Animal Muscle into a Substance much resembling Spermaceti.* By George Smith Gibbes, B. A. of Magdalen College, Oxford.

It has been generally supposed that animal muscle, having lost its living principle, and being exposed to the action either of air or water, undergoes that kind of decomposition which is known by the name of the putrefactive fermentation:—but that this species of fermentation is not necessary to produce the fatty matter, which is the subject of this article, our author has sufficiently evinced by the experiments that are here recited. He was led to direct his attention to this subject by having seen some of the matter, resembling spermaceti, which was found in the *Cemetery des Innocens* at Paris. Apprehending that a similar substance might be found in certain situations, he examined the receptacle at Oxford, in which the bodies are deposited after the anatomical professor has finished lecturing on them. This is a hole about 13 or 14 feet deep, through which, for the purpose of removing all offensive smell, a stream of water is made to pass. From this place he procured at least 12lb. weight of a substance, equal in every respect to spermaceti. In order to determine what time was necessary for procuring this change, he confined a piece of the leanest part of a rump of beef in a box full of holes, and placed it in a river, where the box floated. On examining it from time to time, it was found to become whiter and whiter; and, at the end of a month, it was changed in appearance to a mass of fatty matter. Mr. G. is of opinion that it is sooner converted in running water than when the water is perfectly at rest.

This substance was purified by pouring on it nitrous acid, which immediately produced the desired effect. Its smell was waxy. Its yellow colour was changed by submitting it to the action of the oxygenated muriatic acid; and it was at length obtained quite white and pure. The same change was produced in a much shorter time by pouring nitrous acid on a piece of lean mutton, which after three days was separated from it; and the remaining substance was found to be exactly the same with that which had been before obtained from the water. On the whole, it appears that the putrefactive fermentation

tion is not necessary: but, on the contrary, that it takes away a considerable part of the flesh, which might serve for the formation of a greater mass of the waxy substance.

*Observations on some Egyptian Mummies opened in London.* By John Frederick Blumenbach, M. D. F. R. S.

Our limits will not allow us to pursue the detail of curious observations, on the composition and preparation of mummies, that are contained in this paper; nor permit us to transcribe the collateral remarks, which the author has introduced, on the varieties that occur in the national physiognomy of the antient Egyptians. The subjects which he had an opportunity of examining in this country were chiefly of the diminutive kind; and these, he is confident, are not what they have been long and universally conceived to be, viz. mummies of small children and embryos. Some of them are the real mummies of the Ibis. These sacred birds were generally swathed round with cotton bandages, placed in earthen urns, and deposited in the catacombs appropriated to the preservation of them. They were sometimes prepared in the form of a puppet, with the head and bill projecting at the top, without being put into an urn; and in other cases, the whole bird was wrapped up in this puppet form, and dressed in a mask, like one of the human species. Our author conceives that persons who were employed in manufacturing mummies for sale, instead of being at the trouble of preparing the whole bird, took a bone or other solid part of a decayed mummy, and dressed it up as the mummy of an Ibis. These puppets, he conjectures, might be introduced by the Egyptians at table in their festivals, as a kind of *memento mori*.

*Observations and Experiments on a wax-like Substance, resembling the Pè-la of the Chinese, collected at Madras by Dr. Anderson, and called by him White-Lac.* By George Pearson, M. D. F. R. S.

The matter, which is the subject of this paper, is produced by insects of the coccus kind, which Dr. Anderson first obtained from the natives, who collected them in the woods, and which he propagated with great facility on several of the trees and shrubs growing in his neighbourhood. On examining it, he found that it very much resembled bee's-wax, and he observed that the animal which secretes it provides itself with a small quantity of honey similar to that which is produced by bees. A considerable quantity of it was sent to the President of the Society in 1792, and by him submitted to Dr. P. for examination. The distinguishing properties of this substance are deduced from the observations and experiments here recited.

Many of them it possesses in common with bee's-wax; and both consist of the same kind of constituent parts, though the proportion of these parts in the two substances is very different. The case is the same with regard to many of their combinations, though they have the same kinds of affinity. This substance may be obtained at Madras at a much less price than is given for wax even in the cheapest market; and it would be a valuable article of commerce, as a substitute for wax in the manufacture of candles, if methods could be devised for preventing the smoke and smell which attend the combustion of it, and for rendering its light steady like that of wax. The difficulty of bleaching it suggests another objection to this use of it. As it adheres firmly to wood, tin, paper, &c. it would serve as an excellent cement on many occasions. To what other purposes it may be adapted, and whether the beautiful red colour produced by the lac insect may ever be useful in dying, like that of the true cochineal, time and farther investigation must discover.

*Account of some remarkable Caves in the Principality of Bayreuth, and of the fossil Bones found therein. Extracted from a Paper sent, with Specimens of the Bones, as a Present to the Royal Society, by his Most Serene Highness the Margrave of Anspach, &c.*

*Observations on the fossil Bones presented to the Royal Society by his Most Serene Highness the Margrave of Anspach, &c. By the late John Hunter, Esq. F.R.S.*

There are six of these caves, leading into one another, which are lofty and spacious; and they were probably used, in turbulent times, as places of refuge. In the four interior caves, and in small chambers communicating with some of them by different openings, there has been found a very large quantity of bones and other animal remains. The mould that covers the bottom, and which forms the soil of these grottos, is evidently of animal origin, and intermixed with fragments of bones of various sizes, and in various degrees of preservation. Mr. H. considers these bones as incrustations rather than extraneous fossils, 'since their external surface has only acquired a covering of crystallized earth, and little or no change has taken place in their internal structure.' He supposes that, as they are the bones of carnivorous animals, some of which resemble those of the white bear, and others those of the lion, the animals resorted to these caves, at different periods, as places of retreat, and perished in them. This hypothesis, however, is suggested merely as the most probable conjecture concerning the origin of this phenomenon. The author himself expresses some degree of hesitation in admitting it; and, though he has  
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alleged a variety of presumptive arguments in confirmation of it, there are many remaining difficulties, which it does not satisfactorily resolve.

*Account of a mineral Substance, called Strontionite, in which are exhibited its external, physical, and chemical Characters. By Mr. John Godfrey Schmeißer, F.R.S.*

This substance obtained its name from Strontion in Scotland, where it is found in granite rocks, accompanied by galena and witherite. For a detail of its properties, and for the experiments by which they are ascertained, we must refer to the article itself.

*Account of a spontaneous Inflammation. By James Humfries, Esq. In a Letter from Thomas B. Woodman, Esq. to George Atwood, Esq. F.R.S.*

Linseed oil accidentally fell into a chest containing coarse cotton cloth. On opening the chest, the cloth was found very much heated, and partly reduced to tinder: the wood of the box was also discoloured, as it would have been by the effect of burning. Mr. H. was led by a passage in Hopson's Chemistry to account for this fact; and in order farther to ascertain the true cause of it, a piece of the same kind of cloth was wetted with linseed oil, and put into a box. In about three hours, the box began to smoke, and the cloth was found in the same state with that first mentioned. When the cloth was opened and exposed to the external air, the fire burst out. This experiment was repeated three times with the same success.

The volume concludes with the usual Lists, Index, &c. Re-s.

ART. X. *Antiquities of Athens, by Messrs. Stuart and Revett*

[Article concluded from p. 57.]

IN constructing the map of Attica, with a list of the names of towns, villages, &c. compared with the antient names, Mr. Stuart informs us that he 'endeavoured to trace the original names of the modern villages, or, which is the same thing, the situation of the ancient Demoi:' a part of the work which is likely to prove of much utility to future geographers, and which does much credit to the industrious researches of the author.

Chap. I. of the Temple of Theseus.

The travellers who have visited the city of Athens, and the authors who have described its antiquities, all agree, that this Doric temple, one of the noblest remains of its ancient magnificence, and at present the most entire, was built in honour of Theseus. This opinion is abundantly justified by the sculptures in some of the metopes;

metopes; for, mutilated as they are, it is evident several of the exploits of that hero are there represented.'

The circumstance relative to the removal of the bones of Theseus to Athens, together with the erection of the temple dedicated to him, and the institution of the festivals to his honour, took place in the year in which Aphepsion was Archon, which the best authorities place in the fourth year of the 77th Olympiad, 467 years before Christ; that is, exactly 40 years before the death of Pericles, or precisely when he began to acquire popularity and power in Athens: so that this temple may well be accounted a work of the age of Pericles.

'It is built, (says Mr. Stuart,) of Pentelic marble, and, in the language of Vitruvius, is a peripteres . . . The principal front faces the east; and the pediment of that front appears to have been adorned, like those of the Parthenon, with figures of entire relief, fixed in their places by cramps of metal; for on the face of this pediment remain several holes, in which the ends of those cramps have been inserted, though the figures they supported are all of them destroyed.

'On the metopes in this Eastern front, are represented ten of the labours of Hercules; and on the four metopes next that front, both on the Northern and Southern sides, are eight of the achievements of Theseus. It will appear the less extraordinary, that the labours of Hercules should make so considerable a part of the ornaments of this temple, when we recollect the respect which Theseus professed for that hero, who was his kinsman, who had delivered him from a tedious captivity, and had restored him to his country; on his return to which, Theseus consecrated to Hercules all the places that the gratitude of his citizens had formerly dedicated to himself, four only excepted; and changed their names from Thesea to Herculea. Nor could it be esteemed a slight compliment to Theseus, when on building this temple to his honour, their labours were then placed together. The remainder of the metopes, and the pediment of the posticus, or western front, have never been adorned with sculptures.

'It is now a church dedicated to St. George, for whom the present Athenians have as high a veneration as their ancestors had for Theseus; and to this we probably owe that it is not in a more ruinous condition.'

This building exhibits a fine example of the old Doric order; the columns are about  $5\frac{1}{2}$  diameters high, having no bases, a simple but bold capital, massive architrave, large frieze, and small cornice; very similar to the order employed in the Parthenon. The whole length of the building, from outside to outside of the columns, is 104 feet; the breadth 45 feet. In addition to ten plates of the building, with the accurate measurement of Messrs. Stuart and Revett, there are fourteen plates of the sculptures, from the excellent drawings of the late Mr. Pars. 'It may be proper, (says the author,) to observe that the sculpture on this temple is very fine and much relieved;

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the limbs being in many places entirely detached, which is perhaps one reason that they are so much damaged.'

The II<sup>d</sup> Chapter; Of the Temple of Jupiter Olympius, called also the columns of Hadrian.

This chapter elucidates some interesting facts, relative to these important remains of antiquity which led to the system that guided Mr. Stuart in his topography of the greater part of the buildings in Athens. He took infinite pains to establish his conjecture that these were the remains of the Temple of Jupiter Olympius: he has treated of it in the fifth chapter of the first volume, again in the first chapter of the second volume, and, in the present volume, it is a third time brought forwards, with additional arguments in favour of his system. In the first volume, the argument is founded on the proximity of this building to the supposed fountain Enneacrunos on the Illyssus: but, as the situation of the fountain Enneacrunos does not seem to be well established, and as, from what can be collected from various authors, there seems to have been more than one fountain of that name, this argument cannot be deemed decisive.—

The second volume contained Mr. Stuart's plan of these remains, now stated, on the authority of Mr. Revett, to be incorrect; and an extract from Vitruvius, Proem to Book 7; wherein he mentions this as being a *depteral* temple, and furnishes Mr. Stuart, in the present volume, with reasons for adopting a different reading on that passage of Vitruvius, in Book 3, Chap. 1, in which that ancient author had always been interpreted as calling this temple an *octastulos*. It must be allowed, in favour of Mr. Stuart, that many of the manuscripts have the (et) in the text, and that it does very fairly admit of his interpretation: likewise that this proposed reading of Vitruvius will render the two passages coincident; making the Temple of Jupiter Olympius, at Athens, a *decastulos*. His very ingenious deduction from Pausanias, elucidating that the Elian Temple of Jupiter Olympius was an *hypethros*, and *octastulos*, adds much confirmation to his argument in that respect. The principal evidence, however, *i. e.* locality, is still wanted. These remains are called the Columns of Hadrian; and though we admit, with Mr. Stuart, that we are not always to rely on traditionary accounts, yet they are frequently true, and they often lead to the greatest discoveries. In objects of little note, a corruption of the name is likely to take place; thus a small monument is called the Lantern of Demosthenes, &c. but buildings of more consequence maintain their ancient names; as for example, the Temple of Theseus, Parthenon, &c. The name of the Temple of Jupiter

ter was, no doubt, as likely to be maintained as any other, while there continued such magnificent remains as these columns: but that tradition has continued them as the columns of Hadrian is strong presumptive evidence that they belonged to some remarkable building, erected by that Emperor; and very likely they are the remains of the 120 columns mentioned by Pausanias,—whether as belonging to the Pantheon, or not, is immaterial. It seems, from his manner of expression, that, in his time, they were called the Columns of Hadrian; at least, that the building was the more noticed on account of the columns. Mr. Stuart has endeavoured to controvert the idea of these being the columns mentioned by Pausanias, stating that they are of Pentelico marble, and not of Phrygian stone, as mentioned by Pausanias: it will, however, be very difficult to prove that Phrygia did not produce a similar stone.

Pausanias says that the Emperor Hadrian (only) dedicated the Temple of Jupiter Olympius. The style of these remains proves them to be, with little doubt, the works of Hadrian's time, and makes it very improbable that the work of Cossutius, so long antecedent, should be similar to that of the age of Hadrian.

Allowing Mr. Stuart all credit for the very able manner in which he has endeavoured to prove and establish his hypothesis, we feel ourselves obliged to confess that it is not sufficiently confirmed to induce us to step out of the course in which Pausanias conducts us through Athens.

#### Chap. III. Of the Arch of Theseus, or of Hadrian.

This arch stands nearly N. E. and S. W. and is about a quarter of a mile south eastward from the Acropolis. The front towards the N. W. and the Acropolis bears an inscription, importing that it faces "*Athens formerly the city of Theseus*;" and the front towards the S. E. and the Ilissus, "*This is the city of Hadrian and not of Theseus*."

As the front last mentioned also looks towards the remains called the Columns of Hadrian, the peribolus of which it nearly joins at one of the angles, it affords a most powerful argument against the hypothesis of Mr. Stuart, 'that those columns were the remains of the Temple of Jupiter Olympius.' Mr. Stuart seems to have been sensible of this, and has accordingly recapitulated most of his former arguments in vindication of his hypothesis, which we have already combated. This tedious disquisition on situation, he says, is here introduced, in order to ascertain the true reading of a passage in Thucydides, on account of a mistake made by Valla, 'who instead of *ἡ πόλις* has read *ἡ πόλις Ἀθηνῶν*.'

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Neither in this, nor in any other part of his work, however, does Mr. Stuart refute the reading of Valla; nor bring forwards any good reason for varying from it, unless he supposes himself justified in the alteration by some modern commentators, who, finding that Thucydides was speaking of parts on the southern side of the city, thought that those parts must also be on the southern side of the *citadel*; and that Valla's reading, *on the northern side of the citadel*, must be a corruption. Unfortunately for those commentators, this arch remains a standing memorial of the truth of Valla's reading; placing ancient Athens to the north of the Acropolis; and, consequently, such buildings as were in the southern parts of the city, would still be on the northern side of the Acropolis.

This structure consists of two orders of columns, one over the other, the arch being included in the height of the lower order: it is undoubtedly one of the works erected during the time of Hadrian, and must not be ranked among the productions of Grecian taste. It exhibits some of the grossest abuses of the principles of sound architecture, having solid over void, and archivolts piercing and dividing architraves; and it is altogether destitute of the gracefulness even of works of that age.

#### Chap. IV. The Aqueduct of Hadrian. \*

The columns resemble the ancient Ionic examples still remaining at Rome, rather than those of the best age of Greece; the mouldings in general, it must be allowed, are simple, and in good taste, though not finished with that delicacy which, (says Mr. S.) we have admired in the Eretheum and the temple of Minerva Polias; it is perhaps to be accounted a more complete specimen of this kind of the Ionic than any which Rome can at present furnish.

Of this frontispiece only two columns were standing. On digging, were discovered the vestiges of the other two. Between them an arch was constructed, resting on the architraves.

\* Those who have been accustomed to see what are commonly called Venetian windows resembling this form, but with the arch springing from the cymatium of the cornice, will look on this example as a deviation from the approved practice: but, if we allow that the mouldings of the cornice represent the timbers of the roof, as our Master Vitruvius teaches, the cymatium or upper moulding must represent the gutter, as those, who shall prefer as a more rational practice, the springing the arch from the architrave, the most firm and solid part of the entablature, may think this example a sufficient authority.

\* The city of Athens was so ill provided with water, even in the most flourishing times of the republic, that the inhabitants were obliged to sink wells, to supply themselves with that necessary of life.

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\* These we must conclude were numerous, since, by a law of Solon, those only who lived in the neighbourhood of a well could avail themselves of its water. This defect, so far at least as related to new Athens, was at length remedied by the munificence of the Emperors Adrian and Antoninus Pius. For this purpose a reservoir was dug at the foot of Mount Anchesmus, which was adorned with the Ionic frontispiece, the subject of the present chapter.

\* This reservoir appears evidently to have been supplied with water by an aqueduct of no mean length, for, we passed some ruined arches of it in several places, at a considerable distance from each other, in our way to Cephissia, a delightful village, abounding with the most copious springs I have any where seen in the Attic territory : it is between six and seven miles distant from Athens, and the aqueduct apparently led from that place.\*

Chap. V. The *Monument of Philopappus* appears to have been erected between the years 100 and 111. Pausanias, our author observes, barely mentions it; 'for, after telling us that "there is a hill opposite to the Acropolis called the Museum," he only adds "here afterwards was erected the monument of a certain Syrian." . . . On the authority of the inscriptions still remaining, the travellers, who have visited Athens, have however generally called it the monument of Philopappus. The architecture, like that of those subjects which are discussed in the two preceding chapters, cannot rank among the *fine* productions of the Greeks : but the sculpture, though inferior to their best works, is worthy of attention, and is represented on four plates, from drawings by Pars.

Chap. VI. treats of the temple at Corinth,—'apparently of great antiquity, and built before architecture had received the improvement it afterwards did in the time of Pericles.' Only a few columns, together with their architraves, remain of this antient building: its great antiquity may be conjectured from the columns being only four diameters high, and of one block. The primitive purity and leading principles of Grecian architecture are clearly discerned in this example, which renders it of consequence in the study of the history of architecture.

Chap. VII. of the bridge over the Ilyssus, and the Stadium Panathenaicum.

\* This bridge is very much ruined, no part of the outer face remaining except five or six stones at the springing of the arch. The arches are semicircular; the pier is about five-twelfths of the arch. The breadth of the bridge could not be measured to any certainty, but it must have been at least seventy feet. The situation accounts for its extraordinary breadth, which is directly fronting the Stadium Panathenaicum, and over it passed those who attended the games. There are at present no remains of any ornamental architecture either about the bridge or stadium.\*

Chap.

Chap. VIII. *Of the Odeum of Regilla*; as Mr. Stuart conjectured it to be. We have before hinted that it is, with more probability, the odeum mentioned by Pausanias, in his route to the right of the Ceramicus: the situation and distance of these remains, from the Porta Dipilon, are such as fall in very naturally with that author's description. It is so far demolished, Mr. S. says, that nothing more than the general form of its plan can possibly be ascertained.

Chap. IX. *Of the Ruin at Salonicha*, called the Incatada.

We shall now, with our author, take leave of Athens; where, says he, 'the turbulencies which arose on the death of Beker, the chief of the black eunuchs, occasioned some obstruction to our pursuits; and the insolent rapacity of the Greek, who was our consul there, rendered it necessary for us to procure better protection, or at least a renewal of that with which Sir James Porter had furnished us.'

'To solicit this, (continues Mr. S.) I set out for Constantinople; but an untoward circumstance obliged me to stop by the way, and retire to Thessalonica, where it was my good fortune to find Mr. Paradise, our Consul, who received me with the most cordial hospitality; I shall always remember, with pleasure and gratitude, the many kind offices for which I am indebted to him.

'Hence it became unsafe to proceed farther, on account of the plague, which had broken out in several places through which I must have passed had I continued my journey. Mr. Revett, whom I had left at Athens, joined me at Thessalonica; and soon after his arrival, the plague manifested itself. The contagion spread with dreadful rapidity, and raged for some time with unremitted violence, insomuch that, in the space of a few months, near 30,000 people are said to have perished. These circumstances put an effectual stop to my intended expedition to Constantinople.

'Fresh obstacles arising, we thought it prudent to relinquish all farther pursuits, and return home with what we had already obtained: we therefore agreed to go to Smyrna, where we had some friends, and where we should probably find an early opportunity of procuring a safe and speedy passage to England.

'We had visited such objects of curiosity as our enquiries could discover at Thessalonica before we left it; but, although it is a large and populous city, said at that time to contain 100,000 inhabitants, we found the remains of only one building, the description of which we could flatter ourselves would interest the lovers of ancient art.

'This [ruin] is situated in the Jews quarter. Five Corinthian columns on their pedestals support an entablature, over which is an attic adorned with figures in alto relievo; on the side next the street are a Victory, a Medea, perhaps, or a Helen, with a diadem and scepter, a Telephus, and a Ganymede; and, next the court-yard of the Jews house, a Bacchante dancing and playing on the flute, a Bacchus, a Bacchante crowned with vine leaves, and a Leda. It seems difficult, if not impossible, to ascertain the species of building of which  
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this ruin once made a part; for, though the figures I have specified would seem to be proper decorations for a theatre, no traces were discovered that might confirm the opinion these figures suggested; nor does the vulgar tradition of the place afford any light, that may assist our enquiries. I will, however, relate the account they give, just as I received it, since it may give the reader some idea of the present Greeks, shew their propensity for the marvellous, and the facility with which, from a few given circumstances, they can make out a wonderful story.

' This building they call *Goetria* the *Incantada*, and affirm it to have been the work of magic art. On being asked when, and on what occasion, this extraordinary fact was performed, they answered, ' the fact was undoubted; every body knew that their great king, Alexander, conquered Persia; when he was preparing to invade that empire, he solicited the assistance of a king of Thrace, who accordingly united his forces to those of his Macedonian neighbour, attending in person, with his family, at the court of Alexander, where they were royally entertained, and lodged in a sumptuous palace, near his own, communicating with it by means of a magnificent gallery, of which these columns are the remains. The Thracian Queen, a lady of transcendent beauty, accompanied her husband on this visit: Alexander, young, and unaccustomed to controul his passions, ardent in the pursuits of love as of glory, dazzled with such excess of charms, determined to violate the rights of hospitality and seduce the Queen of Thrace. He contrived, by means of this gallery, to pay her frequent visits, though not so privily as to escape the notice of her husband, who, having verified his suspicions, resolved to take a dreadful revenge on the deluder. He had, in his train, a skilful necromancer from Pontus, who, discovering by his art the instant that Alexander was to pass to the Queen's apartment, scattered his spells and charms throughout this gallery; they were of such marvellous power, that whoever should, at a certain hour, attempt to pass, would inevitably be converted into stone. Aristotle, a conjuror, attached to Alexander, and of skill greatly superior to the man of Pontus, discovered his danger time enough to prevent it: by his advice and entreaties, Alexander was prevailed on to forbear for once his intended visit. The impatient Queen, tired with expectation, sent one of her confidential servants to see if her lover was coming, and she herself soon followed. At this instant, the King, supposing the magic had worked all its effect, issued forth, attended by his conjuror, to feast his eyes with a sight of the revenge he had taken; when, strange to relate, both companies, those with the King, as well as those with the Queen, were instantly changed to stone, and remain to this hour, a monument of vengeance on a jealous husband and an unfaithful wife.'

The architecture of this building is very indifferent in point of taste, and is probably much posterior to the other specimens described in this work.

Chap X. Of the *Island of Delos*, is accompanied with a map, and two examples of Doric remains on that island: one of which is of uncommon beauty.

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'The island of Delos,' says Mr. S. 'has been so well described by Wheeler and Spen, Tournefort and others, that few particulars remain unnoticed by them; and many things they saw are now destroyed. What seemed chiefly to deserve our notice, were the temple of Apollo, and the portico of Philip, King of Macedon, than which last I have not any where seen a more elegant Doric example, nor any more fitted for the use of profane or private edifices.'

The columns of this erection appear to be rather more than  $6\frac{1}{2}$  diameters high.

'This island, once so celebrated, the resort of multitudes, the seat of religion, religious ceremonies, and pompous processions, is now an uninhabited desert, every where strewed with ruins, so various and so well wrought, as to evince its once populous and flourishing condition.'

'The number of curious marbles here is continually diminishing, on account of a custom the Turks have, of placing, at the heads of the graves of their deceased friends, a marble column; and the miserable sculptors of that nation come here every year, and work up the fragments for that purpose, carving the figure of a turban on the top of the monumental stone.'

By a note subjoined, we learn that in the year 1785 there were no other remains than one single altar of marble.

Chap. XI. *Of an Ionic Colonnade near the Lantern of Demosthenes*, consisting of three columns, the workmanship very rude and unfinished.

Chap. XII. and last. *Of some Antiquities, which, from their ruined state, are more inconsiderable.* Besides the ruins already described in this volume, several less considerable remains are to be seen in different parts of Athens: of these Mr. Stuart enumerates the Gymnasium of Ptolemy, part of a beautiful arcade near the Tower of the Winds; (of which a plate is given;) a basement, and many fragments towards the arch of Hadrian; (which appear to have been part of a building of no mean extent and elegance;) and two solitary columns in the deserted parts of the city,—the remains, doubtless, of some stately buildings, of which at present no other ruins appear.

The subjects of the present volume are, in general, less interesting but more numerous than those of the preceding volumes, and have consequently greatly increased the intended bulk of the book.

The least remains, however trifling, of the works which adorned that once flourishing country, (the land of elegance!) must be deemed of importance in the present day; the more so, when we consider that, in addition to the mouldering decay of all-devouring time, the present possessors of that country are converting these beautiful remains into lime, and to other uses, not of higher distinction.

REV. JUNE, 1795.

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The accuracy with which Messrs. Stuart and Revett delineated and measured those remains; the fidelity with which they are given to the public; the candid manner in which Mr. Stuart has cited his authorities; and the ability which he has evinced in his deductions from them; are such as must ever render this work of the greatest importance in the annals of literature: the amateur and the artist are equally gratified; and posterity will be furnished with views of those monuments of elegance, when the originals shall no longer exist.

We are sorry, however, to see this publication made the vehicle of an attack on a gentleman of acknowledged reputation; an attack which is evidently the result of spleen, and directed against one whose age and infirmities disable him from replying: a mode of conduct to which, we are satisfied, the liberal author, had he lived to edit his own work, would never have descended. The arguments are founded on an erroneous, or, at least, an over-strained hypothesis, which might mislead those who are not well acquainted with the subject; and therefore we think it necessary to take some notice of them in this place.

Sir William Chambers studied in the Roman school, as is evident from the treatise which he published on the decorative parts of civil architecture; which, whatever may be the opinion of some of the present day, was, and still is, considered as a masterly work: he took much pains to guide the English school of architecture, and to free it from those spurious contortions which had then gained ground. The publication, replete with judicious remarks on the detail in architecture, and containing many useful deductions from the most esteemed works, has for many years been considered, among architects, as their best guide.

Sir William declaims against general principles, and not against persons; whereas Mr. Revety, in the preface to this third volume of the *Antiquities of Athens*, has directed his attack, personally, against his old master;—with what degree of justice, we shall now proceed to examine.

Mr. Revety has endeavoured to refute Sir William's assertion, "that the Parthenon was not so considerable as the church of St. Martin's in the Fields," by comparing the actual dimensions of those two buildings: for the space which they occupied, Mr. Revety takes the measures from the upper step of each, including the peristyle of columns which surrounded the Parthenon: but, we think, a fairer comparison will be made by taking the measures of the bodies, or walls of the buildings, which will make the contents of the Parthenon only 123 square feet more than St. Martin's church; and, as the Parthenon

was an hypethral temple, the uncovered space ought to be deducted, which will leave a very considerable difference in favour of St. Martin's church.—Supposing the peristyle of columns to be included in the comparisons, we have still reason to believe that the dimensions will be in favour of St. Martin's; so much of the Parthenon remaining uncovered. Mr. Revely's misrepresentation of Sir William's observation on St. Martin's steeple is, surely, unworthy of notice.

The comparison made by Mr. Revely between the massive and the lighter Doric columns, we apprehend, will still remain matter of opinion; few even of the advocates in their favour, as Sir William observes, will have the hardiness to employ these Grecian proportions which they so much extol. Mr. Stuart, after having been feasted with the sight of the "sublime" Doric at Athens, seems to have been enraptured with the lighter Doric of the portico of Philip in the island of Delos. Many works, both in art and nature, produce a sublime effect, of which it would be ridiculous to attempt an imitation. India produces many instances of art, the native works of the country, which exhibit specimens of the highest class of the sublime: yet, who, in these enlightened parts of the world, would recommend them for models? The sublime, as has been demonstrated, is produced by the comparative magnitude of the object, exciting, in the mind of the beholder, a degree of mingled terror and admiration; and a character of eternity, no doubt, must greatly heighten that effect.

By the several vestiges which remain of primitive Grecian works, it appears that columns were in a progressive state of increase, in their proportionate height, until a certain degree of slenderness was proved, by the many works erected by the Romans, to be sufficient. What then was the result of this experience? certainly that they, at last, thought it useless to give more substance than was by experience found to be necessary for the columns, with sufficient variations to characterise the different orders. We do not see how Mr. Revely can prove that the Grecian massive Doric 'was applied only where the greatest dignity and strength were required:' in all the very old examples of the same age, we find nearly the same proportions preserved; and no instances occur, among those very ancient specimens of the same age, in which lighter columns, of the same order, were used in different buildings.

Sir William's conjecture that the hypethral temples were left open, from ignorance of the means of covering them, is not refuted by Mr. Revely's observations. The Opisthodomos, though equal one way to the breadth of the cell, was yet much narrower the other way, and consequently much easier to be

roofed. Mr. Revely's idea, 'that it would have been just as reasonable to suppose that the Romans left the circular opening in the dome of the Pantheon from similar ignorance,' is puerile in the extreme. He is rather unfortunate in citing the Pantheon; for this specimen is a decisive proof of the superiority of the Romans in the constructive part of the architecture, and strongly operates against his argument on that subject.

Thus Mr. Revely's observation, that Sir William's disquisition 'consists entirely in assertions,' will apply to his own; for no one argument is advanced, whence we can conclude that the Grecian works in architecture were superior to those of the Romans. This might be an endless controversy, while no data are established by which the arguments may be examined.

The sum of this controversy appears to be that, on the one side, the panegyrists of Grecian architecture are of opinion that *that art kept pace with sculpture*, and arrived at its highest perfection in the time of Pericles: or, perhaps allured by the sight of something novel to them, they are won by its "sublime appearance," and esteem all other specimens as of inferior excellence: on the other side, the partisans in favour of the Roman specimens of architecture, perhaps accustomed to the sight of those proportions, think that no other can be more beautiful; and that, if a column, of a certain proportioned substance, be found, by experience, to answer the purpose, it is unnecessary to increase it to more than double its substance; which is the difference between the Athenian Doric column of  $5\frac{1}{2}$  diameters high, and the Roman Doric of eight diameters.

It has, in our opinion, been demonstrated by many able authors, that architecture did not arrive at its utmost perfection in the time of Pericles, but was in a gradual state of improvement until the Romans, by their innumerable works, had an opportunity of proving all its varieties. They say that architecture was later in improvement than her sister art, sculpture; because that, in the last, the artist had a model and certain guide in nature; while, architecture not being furnished with any other model than such as arose from an analogous imitation, its advances must have been gradual, and must have depended on experience for the proof of its just proportions;—Accordingly, sculpture might quickly emerge from barbarism, to its utmost state of perfection, in the time of Pericles: but architecture, as being necessarily founded on ages of experience, could not be so suddenly brought to excellence.—The many architects, so much celebrated by Vitruvius, &c., and who flourished since the time of Pericles, considerably diminished the proportionate bulk of the columns; undoubtedly regarding

garding that diminution as an improvement of their beauty. They had the advantage of experience in the great works produced antecedently to their time, and, certainly, better opportunity of appreciating their merits than we can possibly have from the few scattered and mutilated remains of the antient buildings which time has spared. Who then are to be esteemed the best judges? Will any modern, with all these disadvantages, presume to enter into competition with these celebrated antients?

The examples of Grecian architecture, regarded in a proper light, will not want due appreciation: purer, as it was nearer to its source, it is seen without any of those impurities which afterward arose. In it we may trace the simple origins, from which that excellent art has since derived so many beautiful forms, and has become subservient to the pleasures as well as to the wants of mankind.

Saun...s.

ART. XI. *Poems, and a Tragedy.* By William Julius Mickle, Translator of the *Lusiad*, &c. 4to. pp. 380. 18s. Boards. Richardson. 1794.

TO these poems are prefixed many anecdotes relative to the justly celebrated translator of the *Lusiad*, which will be valuable to a future biographer, although the selection is by no means made with taste, nor likely to impress the most advantageous idea of the person to whom they relate. The trifling correspondence with Lord Littleton occupies too considerable a portion of the narrative. The circumstances which led to Mr. Mickle's being employed in Oxford, as corrector of the Clarendon press, might surely, with a little industry, have been sifted out. The virulent prejudices against infidelity, which induced the poet to plan his *Cave of Deism*, ought not to have rendered him insensible of the value of two such men as David Hume and Adam Smith, so far as to circulate among his acquaintance the *Heroic Epistle* in ridicule of these ornaments of philosophy. To have threatened Garrick with a *Dunciad*, if he refused to get up a very moderate tragedy written by the author, would seem inexcusable, were not the *genus irritabile vatum* almost proverbial. The efficient patronage of Governor Johnstone will be remembered to his honour.

Of the principal poems we have already had occasion to speak with applause. Sir Martyn is a happy imitation of Spenser's manner; and from 'Almada-hill,' the truly picturesque description of the prospect, (p. 178) and the sublime description of the earthquake, (p. 190) have been often pointed out. We are here also presented with 'Pollio, an Ode,' but which is more properly an elegy,—with *Mary Queen of Scots*, another elegy,—both of them beautiful and bold; with two ele-



gant ballads, Hengist and the Sorcerers; and with other small poems,—of which the epitaph on Mr. Mortimer is the most successful: yet it should have consisted of the last six lines only.

We give THE SORCERESS; or, Wolfwold and Ulla.

“ Oh, low he lies; his cold pale cheek  
Lies lifeless on the clay;  
Yet struggling hope—O day spring break  
And lead me on my way.  
“ On Denmark's cruel bands, O heaven!  
Thy red-wing'd vengeance pour;  
Before my Wolfwold's spear be driven—  
O rise bright morning hour!”

Thus Ulla wail'd, the fairest maid,  
Of all the Saxon race;  
Thus Ulla wail'd, in nightly shade,  
While tears bedew'd her face.

When sudden o'er the fir-crown'd hill,  
The full orb'd moon arose;  
And o'er the winding dale so still,  
Her silver radiance flows.

No more could Ulla's fearful breast,  
Her anxious care delay;  
But deep with hope and fear impress'd,  
She holds the moonshine way.

She left the bower, and all alone  
She traced the dale so still;  
And sought the cave with rue o'ergrown,  
Beneath the fir-crown'd hill.

Black knares of blasted oak, embound  
With hemlock, fenc'd the cell:  
The dreary mouth, half under ground,  
Yawn'd like the gate of hell.

Soon as the gloomy den she spy'd,  
Cold horror shook her knee;  
And hear, O Prophets, she cry'd,  
A Princess sue to thee.

Aghast she stood! athwart the air,  
The dismal screech-owl flew;  
The fillet round her auburn hair  
Asunder burst in two.

Her robe of softest yellow, glow'd  
Beneath the moon's pale beam;  
And o'er the ground with yew-boughs strew'd,  
Effus'd a golden gleam.

The golden gleam the Sorcerers spy'd,  
And in her deepest cell,  
At midnight's magic hour she try'd  
A tomb o'erpowering spell.

When

When from the cavern's dreary womb,  
Her groaning voice arose,  
" O come, my daughter, fearless come,  
And fearless tell thy woes."

As shakes the bough of trembling leaf,  
When whirlwinds sudden rise :  
As stands aghast the warrior chief,  
When his base army flies.

So shook, so stood, the beauteous maid,  
When from the dreary den,  
A wrinkled hag came forth, array'd  
In matted rags obscene.

Around her brows, with hemlock bound,  
Loose hung her ash grey hair ;  
As from two dreary caves profound  
Her blue flam'd eye-balls glare.

Her skin, of earthy red, appear'd  
Clung round her shoulder bones ;  
Like wither'd bark, by light'ning fear'd  
When loud the tempest groans.

A robe of squalid green and blue,  
Her ghostly length array'd,  
A gaping rent, full to the view  
Her furrow'd ribs betray'd.

" And tell my daughter, fearless tell,  
What sorrow brought thee here ?  
So may my power thy cares expel,  
And give thee sweetest cheer."

" O Mistress of the powerful spell,  
King Edric's daughter see,  
Northumbria to my father sell,  
And sorrow sell to me.

" My virgin heart Lord Wolfwold won ;  
My father on him smil'd :  
Soon as he gain'd Northumbria's throne,  
His pride the youth exil'd.

" Stern Denmark's ravens o'er the seas  
Their gloomy black wings spread,  
And o'er Northumbria's hills and leas,  
Their dreadful squadrons sped.

" Return brave Wolfwold, Edric cried,  
O generous warrior hear,  
My daughter's hand, thy willing bride,  
Awaits thy conquering spear.

" The banish'd youth in Scotland's court,  
Had past the weary year ;  
And soon he heard the glad report,  
And soon he grasp'd his spear.

" He left the Scottish dames to weep,  
And wing'd with true love speed;  
Nor day, nor night, he stopt to sleep,  
And soon he cross'd the Tweed.

" With joyful voice, and raptur'd eyes,  
He press'd my willing hand;  
I go my Fair, my Love, he cries,  
To guard thy father's land.

" By Edon's shore in deathful fray,  
The daring foe we meet,  
Ere three short days I trust to lay  
My trophies at thy feet.

" Alas, alas, that time is o'er,  
And three long days beside,  
Yet not a word from Edon's shore,  
Has cheer'd his fearful bride.

" O Mistress of the powerful spell,  
His doubtful fate decide;"—

" And cease, my child, for all is well,"  
The grizly witch replied.

" Approach my cave, and where I place  
The magic circle, stand  
And fear not aught of ghastly face,  
That glides beneath my wand."

The grizly witch's powerful charms,  
Then reach the labouring moon,  
And cloudless at the dire alarms,  
She shed her brightest noon.

The pale beam struggled thro' the shade;  
That black'd the caverns womb,  
And in the deepest nook betray'd  
An altar and a tomb.

Around the tomb in mystic lore,  
Were forms of various mien,  
And efts, and foul wing'd serpents, bore  
The altars base obscene.

Eyeless, a huge and starv'd toad sat  
In corner murk aloof,  
And many a snake and famish'd bat  
Clung to the crevick'd roof.

A fox and vulture's skeletons,  
A yawning rift betrayed;  
And grappling still each other's bones,  
The strife of death display'd.

" And now my child, the Sorceress said,  
Lord Wolfswold's father's grave  
To me shall render up the dead,  
And send him to my cave.

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" His skeleton shall hear my spell,  
And to the figur'd walls  
His hand of bone shall point and tell,  
What fate his son befalls."

O cold down Ulla's snow like face,  
The trembling sweat drops fell,  
And borne by sprights of gliding pace,  
The corse approach'd the cell.

And thrice the Witch her magic wand  
Wav'd o'er the skeleton;  
And slowly at the dread command,  
Up rose the arm of bone.

A cloven shield and broken spear,  
The finger wander'd o'er,  
Then rested on a fable bier  
Distain'd with drops of gore.

In ghastly writhes, her mouth so wide,  
And black the Sorceress throws,  
" And be these signs, my child," she cries,  
" Fulfill'd on Wolfwold's foes.

" A happier spell I now shall try;  
Attend, my child, attend,  
And mark what flames from altar high,  
And lowly floor ascend.

" If of the roses softest red,  
The blaze shines forth to view,  
Then Wolfwold lives—but Hell forbid  
The glimmering flame of blue!"

The Witch then rais'd her haggard arm,  
And wav'd her wand on high;  
And while she spoke the mutter'd charm,  
Dark lightning fill'd her eye.

Fair Ulla's knee swift smote the ground;  
Her hands aloft were spread,  
And every joint as marble bound,  
Felt horror's darkest dread.

Her lips ere while so like the rose,  
Were now as violet pale,  
And tumbling in convulsive throes,  
Express'd o'erwhelming ail.

Her eyes, ere while so starry bright,  
Where living lustre shone,  
Were now transform'd to sightless white,  
Like eyes of lifeless stone.

And soon the dreadful spell was o'er,  
And glimmering to the view,  
The quivering flame rose thro' the floor  
A flame of ghastly blue.

Behind

Behind the altar's livid fire,  
 Low from the inmost cave,  
 Young Wolsfold rose in pale attire,  
 The vestments of the grave.  
 His eye to Ulla's eye he rear'd,  
 His cheek was wan as clay,  
 And half cut thro' his hand appear'd  
 That beckon'd her away.  
 Fair Ulla saw the woeeful shade  
 Her heart struck at her side  
 And burst—low bow'd her listless head,  
 And down she sunk and died.'

The *Siege of Marseilles*, a tragedy of unusual length, terminates the collection. The character of Raymond has energy: but the concluding scene, in which, from motives of jealous honour, he is on the point of stabbing his wife, by no means corresponds in pathos with the crisis of the situation.

This volume will certainly be welcomed by all the readers of the English *Lusiad*, to whom no effusion from the pen of William Julius Mickle can be indifferent. His great command of words, and the sweet harmony and various construction of his lines, have seldom been equalled: but he appears to have excelled more in the mechanical than in the inventive part of his art, and, like a true disciple of Spenser, is continually lounging in description, without discriminating between the places in which it is agreeable or tedious to loiter with him. It would often have been wiser to select fewer circumstances. Had he translated more, and composed less, still higher capabilities would probably have been ascribed to his genius.

Tay.

ART. XII. *Meteorological Observations and Essays*. By John Dalton, Professor of Mathematics and Natural Philosophy at the New College, Manchester. 8vo. pp. 220. 4s. Boards. Richardson, &c. 1793.

PROFESSOR Dalton seems to be possessed of considerable assiduity in the cultivation of *physics*, but he has not, we think, been completely happy in either the plan or the execution of this work. 'His design, (he says) was to explain the nature of the different instruments used in meteorology, particularly the barometer,' for the sake of the persons unacquainted with their principles; to exemplify these principles by a series of observations; and to add practical rules for judging of the weather. So far the design will probably be approved; for perhaps no work is more wanted than a clear and compendious view of what has been lately done towards the improvement of meteorology in different parts of Europe:—but Mr. Dalton's opportunities have not furnished him with more particular knowledge of the most important and most common publica-  
 tions

tions relative to this subject, (as, for instance, Dr. Hutton's *Theory of Rain*, M. de Saussure's *Hygrometrie*, &c.) than will be found in literary journals. His explanations are so imperfect, that few ignorant persons, we imagine, can derive instruction from them; nay, they contain passages grievously erroneous, if not nonsensical; thus, p. 18, 'When any substance feels cold, it is concluded that the principle of heat is not so abundant in that substance as in the hand; and if it feel hot, then more abundant.' Surely the reader needs to be very little of a philosopher in order to know that, of substances at the same temperature, some feel warm, others cold,—and that others, as the atmosphere, are said to be *warm, hot, sultry*, when many degrees below the human temperature:—but these observations are too trivial for us to enlarge on them. The registers of the thermometer and barometer at Kendal and Keswick may serve to give an idea of the climate of that part of England, though we believe that other observations (as those in the late Manchester Memoirs,) render them superfluous:—but whatever be the value of these local observations, they do not form a proper part of a popular introduction to meteorology: neither does the long essay on the aurora borealis; which is addressed more peculiarly to philosophers, and 'became a primary consideration, though the original design was still kept in view.'

However the author may have failed so far, his reasonings on some subjects are ingenious. His essay on the trade-winds was, as he conceived, original: but, after it was printed off, he found his explanation to be deduced from the very same principles, and in the same manner, which were adopted by Mr. Hadley in the Philosophical Transactions for 1735. In the essay on the variation of the barometer, he advances an hypothesis that deserves to be mentioned. From some observations on the barometer at different elevations above the sea, he concludes that the height of the atmosphere does not perpetually vary with the height of the column of quicksilver,—but that the variation of the barometer depends on a change in the density of the lower strata of air. This change Mr. D. supposes to arise from the influx of warm air, containing much water, and therefore, as is well known, being lighter, into a body of cold and dry air; by which means, part of the cold air is displaced, and the warm air diffused among the remainder; hence the weight of the column is diminished, its elasticity and bulk continuing the same: the reverse happens when dry air mixes with warm air, containing much water.—On this principle, the author explains, with considerable address, the range of the barometer in different climates and seasons; as will appear from the following specimen:

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‘ The barometer is often low in winter, when a strong and warm S. or SW. wind blows; the annual extremes at Kendal for these 5 years have always been in January; the lowest was in January, 1789, about 2 weeks after the above mentioned high extreme; it was accompanied with a strong S. or SW. wind, and heavy rain; the temperature of the air at the time was not high, being about  $37^{\circ}$ , but the reason was no doubt because one half of the ground was covered with snow; it was therefore probably warmer above.—Now the reason why the low extreme should have at that time, as well as at many others, soon succeeded the high extreme, seems explicable as follows: the extreme and long-continued cold preceding, must have reduced the gross part of the atmosphere unusually low, and condensed an extraordinary quantity of dry air into the lower regions; this air was succeeded by a warm and vapoury current coming from the torrid zone, before the higher regions, the mutations of which in temperature and density are slow, had time to acquire the heat, quantity of matter, and elevation consequent to such a change below; these two circumstances meeting, namely, a low atmosphere, and the greatest part of it constituted of light, vapoury air, occasioned the pressure upon the earth’s surface to be so much reduced. Hence then, it should seem, we ought never to expect an extraordinary fall of the barometer, unless when an extraordinary rise has preceded, or at least a long and severe frost; this, I think, is a fair induction from the foregoing principles; how far it is corroborated by past observations, besides those just mentioned, I have not been able to learn.’

At p. 124, we meet with an ingenious attempt to account for the greater cold on the eastern than on the western coasts of continents and large islands. This is the deposition of moisture and heat, (according to Dr. Hutton’s theory,) as the upper SW. current from the equator, or that which is contrary to the trade-winds, first reaches the western coasts, and before it arrives at the eastern parts with its water, and has then no latent heat to give out. Hence the E. coast of America should be colder than the W.—as is known to be the case in the old continent.

The most elaborate part of the present publication is that which treats of the *aurora borealis*. The phenomena of this meteor are thus classed and characterized:

‘ The appearances of the *aurora* come under four different descriptions.—First, a *horizontal light*, like the morning *aurora*, or break of day.—Second, fine, slender, luminous *beams*, well defined, and of dense light; these continue  $\frac{1}{2}$ ,  $\frac{1}{3}$ , or 1 whole minute, sometimes at rest apparently, but oftener with a quick lateral motion.—Third, *flashes* pointing upward, or in the same direction as the beams, which they always succeed; these are only momentary, and have no lateral motion, but they are generally repeated many times in a minute; they appear much broader, more diffuse, and of a weaker light, than the beams; they grow gradually fainter till they disappear. These sometimes continue for hours, flashing at intervals.—Fourth, *arches*, nearly in the form of rainbows; these, when complete,

plete, go quite across the heavens, from one point of the horizon to the opposite point.

When an *aurora* takes place, those appearances seem to succeed each other in the following order:—First, the faint rainbow-like arches; second, the beams; and, third, the flashes: as for the northern horizontal light, it will appear in the sequel to consist of an abundance of *flashes*, or *beams*, blended together, owing to the situation of the observer relative to them.

The positions which the author endeavours to establish respecting the *aurora borealis* we choose also to give in his own words:

‘The luminous beams of the *aurora borealis*, are cylindrical, and parallel to each other, at least over a moderate extent of country.’—

‘The cylindrical beams of the *aurora borealis* are all *magnetic*, and parallel to the *dipping-needle* at the places over which they appear.

‘From the Corol. to Prop. 2, Sect. 1, and Phenom. 3, it follows, that the beams are parallel to the *dipping-needle*; and as the beams are swimming in a fluid of equal density with themselves, they are in the same predicament as a magnetic bar, or needle, swimming in a fluid of the same specific gravity with itself; but this last will only rest in *equilibrium* when in the direction of the *dipping-needle*, owing to what is called the *earth's magnetism*; and as the former also rests in that position only, the effects being similar, we must, by the rules of philosophizing, ascribe them to the same cause. Hence, then, it follows, that the *AURORA BOREALIS* IS A MAGNETIC PHENOMENON, AND ITS BEAMS ARE GOVERNED BY THE EARTH'S MAGNETISM.’—

‘The height of the *rainbow-like arches* of the *aurora*, above the earth's surface, is about 150 English miles.’—

‘The beams of the *aurora* are similar and equal in their real dimensions to one another.’—

‘The distance of the *beams* of the *aurora* from the earth's surface, is equal to the length of the beams, nearly.’—

‘That appearance which we have called the *horizontal light*, and which is always situate near the horizon, is nothing but the blended lights of a group of *beams*, or *flashes*, which makes the appearance of a large luminous zone.’

In order completely to register this curious opinion, we must extract the passage containing the author's hypothesis relative to the constitution and illumination of the beams of this meteor:

‘We are under the necessity of considering the *beams* of the *aurora borealis* of a *ferruginous* nature, because nothing else is known to be magnetic, and consequently, that there exists in the higher regions of the atmosphere an elastic fluid partaking of the properties of *iron*, or rather of *magnetic steel*, and that this fluid, doubtless from its magnetic property, assumes the form of cylindrical beams.—It should seem too, that the rainbow-like arches are a sort of *rings* of the same fluid, which encompass the earth's northern magnetic pole, like as the parallels of latitude do the other poles; and that the beams



are arranged in equidistant rows round the same pole. At first view, indeed, it seems incompatible with the known laws of magnetism, that a quantity of magnetic matter should assume the form of such rings, by virtue of its magnetism; but it may take place in one case at least, if we suppose the rings situate in the middle, between two rows of beams, so that the attraction on each side may be equal. As for the beams, in their natural state, when not acted upon by causes hereafter to be mentioned, they must all be guided by the *earth's magnetism* (I mean the cause that guides the needle, whether it is in the earth or air I know not), and consequently all have their *north poles* downward; but whether any two neighbouring beams have the poles of the same denomination, or of different denominations, acting upon each other, still the effect will be the same, and their mutual action upon each other not disturb their parallelism, nor the position of the rings; because, whether the poles mutually attract or repel each other, is of no moment in this case, and the attraction of each pole is alike upon the rings.

\* Things being thus stated, I moreover suppose, that this elastic fluid of magnetic matter is, like vapourized air, an *imperfect conductor* of electricity; and that when the equilibrium of electricity in the higher regions of the atmosphere is disturbed, I conceive that it takes these beams and rings as conductors, and runs along from one quarter of the heavens to another, exhibiting all the phenomena of the *aurora borealis*.—The reason why the diffuse flashes succeed the more intense light of the beams is, I conceive, because the electricity disperses the beams in some degree, which collect again after the electric circulation ceases.\*

We leave to the future observers on the heavens the task of scrutinizing the several parts of this theory: but, meanwhile, we must do Mr. Dalton the justice to observe, that he has rendered the mechanism which he describes, or the existence of parallel beams, far from improbable. The opinion in the last quotation is purely hypothetical\*.

As the style of these Essays is not generally clumsy nor vulgar, we wonder at finding '*rotary*' always used for *rotatory motion*.

From the foregoing account, it will appear that there are several things worthy of the attention of philosophers in these Essays, though they are by no means calculated for general perusal as an introduction to meteorology. Had every idea of this latter sort been relinquished, no part of the work would have disgusted the intelligent reader; many passages might have obtained his approbation; and others, considering how little the author seems to have been assisted by books, might easily have been excused.

Bed...s.

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\* From the comparison of his observations, Mr. D. finds the aurora to be a sign of fair weather—a fact which, if confirmed, militates against the supposition that this meteor arises from the combustion of hydrogenic air.

ART. XIII. *Hair Powder*; a plaintive Epistle to Mr. Pitt, by Peter Pindar, Esq. To which is added, *Frogmore Fête*, an Ode for Music, for the *First of April*. 4to. 2s. 6d. Walker.

WHILE *some* very seriously consider the tax on hair powder as bearing hard on those individuals who can ill afford the payment of it, and who yet have not sufficient strength of mind, nor independence of situation, to discontinue the fashion of wearing *whitened hair*, whatever be its natural colour, or whatever the age of the wearer;—while *others* benevolently lament the annual loss, or worse than *loss*, to the public, of several millions of bushels of corn, which might have served to feed the poor, instead of being wantonly “wasted on the desert air;”—while *another* class of complainers are execrating administration for swindling the public into a new, heavy, and unforeseen tax, under the cunning pretext of aiming at the suppression of so preposterous a mis-use of the *Staff of life*;—while all these “*croakers*” are thus giving vent to their anger against the minister, on this occasion, comes *Peter Pindar*, Esq. who seldom loses an opportunity of aiming a stroke at THE GREAT, but who cannot, for any considerable length of time, *gravely* and *seriously* make his attack:

“ Like the watermen of Thames

“ He rows by, and calls them names.”

SWIFT.

Peter’s object, in the present merry publication, is

I. To address Mr. Pitt, in a droll display of the distress which the mighty master of the *ways* and *means* has brought, by this hateful tax, on old beaux, carrot-pated pennylefs wenches, the lower degrees of men servants, barbers, hair dressers, &c. and some of much higher rank, noted for ‘*hawk-economy*.’—He then prefigures to himself, and to his readers, groupes of *informers* in full chase of powdered culprits:—but, soon quitting this satiric description, he resumes his address to the Minister, whom he charges with wanting ‘bowels of compassion:’

‘ How mean, (for money such thy boundless rage!)

Thus to expose the cruel hand of age!

‘ Much like the man art thou, and hard as he,

Who let his scaffold out at Tyburn tree;

Where, as the great and famous Dr. Dodd

Gave by a rope his sinful soul to God,

Thus on his boards aloft, amid the crowd,

Th’ unfeeling wretch of wretches bawl’d aloud,

(So anxious people’s pockets to be picking.)

“ Up, up—who mounts here? *all alive and kicking!*”

II. The poet next pays his dutiful respects to their Ma——s.  
As our readers are sufficiently acquainted with this *courtly*  
writer’s

writer's *manner* of complimenting crowned heads, we shall only take notice of the *matter*; and, first, we have his M ———'s royal declaration that no more taxes are necessary, for, he exclaims,

“ My millions, PITT, shall pay the glorious war!”

A droll enumeration of property to be brought forwards, on this great occasion, follows:—to which the Q ——— adds her resolution to give up her *chewels*, &c. &c. rather than the nation shall be *bankrupt*; and here the humour chiefly consists in the broken German-English;—of which P. P. had, in former publications, given specimens in the oratory of Mad. S ———g.

III. To prevent a misconception of his political principles, the poet now takes occasion to avow and assert his attachment to our constitution:

‘ Think not I court a TUMULT’s lawless hour,  
And with a mob’s wild arm the sword of power;  
No! let a TITUS, let an ALFRED rule;  
Who fights not for a King, I deem a fool.’

This idea is expanded through two or three pages of good manly sense and nervous poetry; which shew that Peter can, if he will, for a few moments, be SERIOUS with DIGNITY.—Soon, however, he *descends*, and deviates into his wonted satirical strain.

Returning to the courtly throng, he again plies the lash, and scarcely a figure in the splendid groupe escapes untouched. To the PREMIER he seems particularly hostile. In addressing HIM this son of humour again becomes serious; and here we have a political lecture which will perhaps be deemed, by reflecting readers, the most valuable part of the present publication.

The *Ode for Music*, which forms the finale of this production, is a satire on the late *gala*, or *Dutch fair*, at her Majesty’s house at Frogmore. In this *after-piece*, the author has freely travestied some parts of Dryden’s celebrated Cecilian ode. Peter seems always desirous of parting merrily with his readers, when closing the book; and in this laudable view, in the present instance, we think he has not been unsuccessful.

G.

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ART. XIV. *The ancient and modern State of the Parish of Cramond*; to which are added biographical and genealogical Collections, comprehending a Sketch of the Life and Projects of John Law of Lauriston, Comptroller General of the Finances of France. 4to. pp. 294. 15s. Boards. White. 1794.

THE author of this volume, Mr. John Philp Wood, printed at Edinburgh, a few years ago, some copies of a small tract relative

relative to John Law mentioned in the above title \* ; and this he did, we are told, with the hope that, having announced his intention to the public, he might receive farther communications respecting the parish of Cramond in general, and Mr. Law in particular : in this hope he has not been entirely disappointed ; and he here presents to the public the fruit of his own observation and labour, aided by those remarks and collections which have been furnished from different quarters. If oral information were requisite, he was indeed greatly disqualified ; being, he says, *scopulis furdior Icarus* ; and in some few respects the gratification of his inquiries seems to have been resolutely withheld : yet, whatever might be his disadvantages, Mr. Wood has here produced an agreeable and respectable volume.

Cramond, or *Caeramon*, the fort on the river Amon, which winds through a part of the parish, lies principally in the county of Mid Lothian or Edinburgh. The first part of the work relates its history, estates, and manor-houses, with a brief account of the proprietors as far back as they can be traced ; also its ecclesiastical state, schools, modes of supporting the poor, manufactures, harbour, shipping, fisheries, rent, agriculture, produce, implements of husbandry, horses, prices of labour, minerals, islands, bridges, roads, customs, manners, &c.

Impenetrable darkness envelopes the history of this spot, as of numerous others, till the time of the Romans, of whose residence here several vestiges are still existing, which are particularly noticed. After their departure, obscurity returns ; and little is known till the year 995, when a battle was fought here between the forces of a Scottish king and those of an usurper, in which the latter were vanquished, and the army of the former, inferior as to number, displayed much good conduct and ability. In 1544 the armament fitted out by Henry VIII. was landed in this parish : that violent man had sent this force to take vengeance on the Scots, because Mary of Lorraine had refused the proposal of a match between her daughter *Mary*, afterward queen of Scotland, and prince *Edward*.

It must be with regret that the reader, in perusing works of this kind, observes the censure which falls on South Britain compared with Scotland, as to the management of the poor. After an account of the measures employed in the parish of Cramond, our author adds,—‘ Here one cannot but remark the wide difference betwixt the mode of providing for the poor in this country, and the arbitrary and oppressive method of managing the rates for their support in England.’—He farther in-

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\* See Rev. N. S. vol. viii. p. 111.

serts a note from Sir John Sinclair's *Statistical Account*, greatly to the honour of Scotland:—"Of all the funds of Europe, none are managed at so little expence to the fund itself, none so frugally; none so impartially, and none laid out more to the purpose for which they were raised, than the poor's fund under the care of the Kirk Sessions of Scotland."

*Iron* is a considerable manufacture in Cramond; its different branches are said to employ about eighty men and boys, each of whom earns from 3s. to 26s. per week. The fisheries, once beneficial, are now at a low ebb.—Rent, agriculture, &c. are detailed; and it is concluded that land makes on an average about 35s. the acre; a sum which we should hardly have supposed. The principal article appears to be *hay*; the great demand at Edinburgh for that commodity securing a constant market.—Wheat takes the lead of all other grain; it is said to be sown in every situation, on every kind of soil, and often with very little regard to the state of the ground: but we are told that the farmers are now become sensible of their error. That potatoes should form an important article of produce, in this district, we should expect: but that *yams* are cultivated, and are very productive, 'without having the ground dunged,' is a curious piece of information.—The character given of the different ranks of inhabitants in this parish is greatly to their honour.

The second part of this work consists of genealogical and biographical collections. Sir George Mackenzie, afterward Earl of Cromarty, stands first in the list. If we judge rightly, his arbitrary and obnoxious conduct merited greater censure from the friends of truth and liberty than is here allotted. One of the best characters, if not the first, exhibited in this work, is that of John, the second Earl of Hopetoun, who died in February 1781. His Lordship's opinion appears to have been that of the poet—"the post of honour is a private station:"—

'Endowed,' says this writer, 'with the most noble qualities of the head and heart, uniting to good sense and judgment, a benevolence of disposition, and a degree of probity and integrity never exceeded, and but rarely to be equalled: these estimable virtues, called into energy by his very ample fortune, rendered his Lordship, during the course of a long life, one of the most constant friends and benefactors this kingdom has ever been blessed with. Inferior to none in ability and knowledge, he was qualified to execute with honour the first offices of the state; but he constantly resisted every solicitation to accept of a share in administration, judging that he *would* be enabled to do more real service to the nation, by attending to the management and improvement of his extensive possessions, wherein his liberal and discerning judgment could act uncontrouled. On the same principle, he declined the honour of representing the Scottish peerage,

peerage, tendered to him on the death of his father; and if he accepted the sinecure office of Lord of police, it was solely with the view of appropriating the whole of the income arising from that useless, and now abolished, place, to the support of charitable institutions.\*

Other names appear in the list, but none so famous as that of Law of Lauriston in this parish; a descendant of which family, not a century ago, astonished all Europe by his projects, his success, and his ruin. The writer of this volume, as already observed, had a particular regard to him in the performance, and his history occupies about one hundred pages.

John Law of Lauriston was born 21st April, 1671. He appears to have been a man of education, of wit, of engaging manners, and of ability: his calculating genius is said to have assisted him in gaming, and his gallantries produced some difficulties which obliged him to leave his country: but about the year 1700 he returned, and then published "Reasons for constituting a council for trade," and "A proposal for supplying the nation with money;" both relative to Scotland. His propositions gained the attention of parliament, as well as of the court, and of the most considerable people in the country:—but his scheme, though said to be fixed on sound and incontrovertible principles, was rejected; and justly so, if the apprehension be well founded that, had it taken effect, all the estates in the kingdom would thereby have been brought to a complete dependence on government.—Disappointed as to his plans, he abandoned his native country. To other ministers and princes he proposed his arrangements; and at length in France, the finances and the people of which kingdom were in a miserable state, he obtained some countenance, and was permitted to erect a bank: the effects of which, on the industry and trade of the nation, were so beneficial that, as had been first proposed, it was resolved to take it into the king's hands. Though, by these means, it received considerable detriment, it continued useful, and Mr. Law began to develop the great project on which he had long meditated, known by the name of the *Mississippi system*\*; which in some measure turned the heads of the French people, but which, Mr. Wood thinks, had it been

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\* A trading company was erected under the title of the *Western or Mississippi Company*. Its object was the planting and culture of the French colonies in North America. The King gave to this company all the lands of *Louisiana*; and the country was represented as a *Pera*, more fertile in gold than that of the Spaniards: see *Monthly Review*, vol. lxx. p. 183; where the reader will find many curious particulars relative to Mr. Law and his plans, extracted from Justamond's translation of the *Life of Louis XV.*

carried into full execution, would in all probability have exalted France to a vast superiority of power and wealth over every other state. It is Mr. W.'s wish to exculpate his countryman; and he complains of the freedom which has been used in 'calumniating the reputation of this GREAT man, stigmatizing him as an unprincipled knave, and attributing the downfall of the system to his machinations.' We consider ourselves by no means competent to judge what might have been the consequence, had Mr. Law's plan proceeded according to his own direction; yet we think that there is weight in the arguments here adduced in his vindication; and we can easily suppose that the alterations and measures of the 'Regent and his perfidious counsellors' might accelerate and heighten, if not occasion, the vexations and miseries which attended the scheme.

The scene which followed the Mississippi proposals has been often represented: but a variety of anecdotes are here collected, which cannot fail of amusing the reader.—Amid the confusion, Mr. Law blazed, a meteor of unequalled splendor:—'The admiring world beheld an obscure foreigner, by the mere force of extraordinary genius and abilities, rise in the course of a few months from a private condition, to the high station of Prime Minister of the politest nation in Europe, which he governed for some time with almost absolute power. It must be mentioned to his honour, that he voluntarily gave up the whole perquisites as well as salary annexed to his office, was remarked for plainness and simplicity of dress, and for order and strict propriety in the management of his household.'—What a reverse of fortune did he soon experience! and numbers with him!—Our author attributes all the evil and ruin, which followed, to what he calls the *fatal* edicts of the court; a piece of folly, he says, 'hardly to be equalled in the annals of any nation, and only to be accounted for as a contrivance of the ministry to free themselves from a formidable rival, to accomplish which they did not hesitate to bring the kingdom to the brink of destruction!'—yet ruinous as the consequences were to several individuals, he thinks that the project, on the whole, was rather beneficial than hurtful to France, since the people became more industrious and commercial, and were better informed as to the principles of trade and manufactures.

Whatever was the censure to which the French people exposed themselves, other nations were speedily induced to attempt an imitation:—'the famous South-sea bubble,' [in England] says this writer, 'made the most conspicuous figure; but the comparison betwixt this and the Mississippi will not hold throughout, the former having been from the beginning an iniquitous design to enrich a few at the expence of the multitude,

titude, by underhand measures raising the stock, and suffering it to fall again when that end was answered.'

Mr. Law concluded the chequered course of his life at Venice, in the year 1729, and the 58th of his age, dying in a state but little removed from indigence. An account is added of his descendants, some of whom are still living, and in respectable situations.

We must now hasten to finish our account of this interesting performance.—It is disposed and written in a far more agreeable manner than several publications in this line which have fallen under our notice. Mr. Wood's papers were submitted to the inspection of Sir John Sinclair, who recommended the printing of the manuscript in a detached form. We have only to add that, besides pedigrees, a map of the parish, and a portrait of Mr. Law, there are seven other engravings, executed by Scott of Edinburgh.

Hi.

ART. XV. *The Deserted Daughter: A Comedy.* As it is acted at the Theatre Royal, Covent Garden. 8vo. 2s. Robinsons. 1795.

"To catch the manners living as they rise," and so to exhibit them as to render folly ridiculous, vice detested, and virtue admired, is the supposed object of the comic writer. That this was the intention of Mr. Holcroft \* in preparing the scenes of '*The Deserted Daughter*' for the stage, we do not doubt; yet we hope that the age is not so depraved as to furnish a Mr. *Mordent*, from whose unnatural desertion of his daughter, by his first wife, arise the whole interest and effect of the piece. The author may say, probably, that he does not mean to insinuate that the exact prototype of *Mordent* exists, but only to prove by it to what an enormity of guilt the pride and absurd notions, which prevail in the fashionable world, may possibly hurry some weak and insatuated individual.

Most of the characters among whom the business of this drama is divided, viz. *Donald*, an honest Scotch servant; *Item*, and *Grime*, a steward and an attorney, combined in defrauding *Mordent*; *Cheveril*, his ward, in all the ebullition of twenty-one; *Lenox*, the vicious companion of *Mordent*; and *Mrs. Sarfnet*, the pert, Slipshoppish waiting-maid on *Mordent's* wife; are not altogether new to the stage. Lady Ann *Mordent's* character is not fully brought out: we think that Mr. Holcroft might have made more of it. Of the prominent feature of *Mordent*, we have already given our opinion. The '*furly misanthrope*,' as the author calls himself in the prologue, has

\* Mr. Holcroft's name is not to this publication, but he is known to be the author of it.



imagined, we presume, what does not exist; for where is the monster who could abandon his only daughter in the bloom of youth to poverty and probable infamy? As to Joanna, the deserted daughter, she forms an amiable and interesting character, in the delineation of which there is some novelty: but we much question whether it be natural; for, to make 'a simple girl' an adept in the science of physiognomy, by studying Lavater, is surely to outrage probability. As the dialogue, however, in which this peculiarity is displayed between Joanna and Mrs. Enfield, (the bawd in whose house she is placed, ignorant of the character of the owner,) is as amusing a scene as any in the play, we shall present it to our readers:

'Mrs. En. Well, my sweet Joanna, do you think you can love me, and trust me, and follow my advice?

'Joanna. Are you not my benevolent protectress, and will it not be my duty?

'Mrs. En. Why that's a precious! Ay, ay; do but as I desire you, darling, and then!

'Joanna. Oh, that I will! Come, set me to work.

'Mrs. En. Ah, I won't kill you with work. Pretty dear! Those delicate arms!—They were not made for work.

'Joanna. Fie! You must not tell me that. My mother is dead, and my father—! (*firmly*) But I must bear my fate with fortitude. Labour is no punishment.

'Mrs. En. Labour? Oh the beauty! Chicken gloves, my lamb, for those white hands! A noble looking-glass to see that sweet form! A fine chariot, to shew off your charms! These you ought to have, and a thousand other fine things. Ay, and if you take my advice, have them you shall.

'Joanna. Fine things? Chariots? No, no; not for me. To work, to work.—But I'll willingly take your advice; for, you are so kind, it cannot be ill!

'Mrs. En. Ill? Heaven protect me! I advise a dear sweet handsome creature to ill?

'Joanna. Handsome? Fie! an orphan; fatherless!

'Mrs. En. Ay, very true! Ill? No, no; think me your parent.

'Joanna. (*Snatch and kiss her hand*) Dear lady!

'Mrs. En. Ah, my tender lamb! Think of joy! Think of pleasure!

'Joanna. Be not so kind. You should not soften, but steel my heart! Teach it to have neither fear nor feeling of wrong; to laugh when others weep. Oh! I'll mock at sorrow!

'Mrs. En. Do not think of it.

'Joanna. Did you never see your father?

'Mrs. En. Anan, dear?

'Joanna. I never saw mine! Do not even know his name! I had a strange desire to see him once, but once, and I was denied! I am a high spirited girl, but I would have kneeled to him; would have kissed his feet; and was refused.—No matter!

'Mrs. En. Forget it.

'Joanna.

' *Joanna.* Well, well !—Courage !—You must let me work. I'll earn what I eat. I love you for your kindness, but I will not be dependent.

' *Mrs. En.* Since you will ! You say you can draw ?

' *Joanna.* It has been my delight. I have studied the human countenance, have read Lavater.

' *Mrs. En.* Anan ! Will you copy the engraving I shewed you ?—

' *Joanna.* What, the portrait of that strange— ?

' *Mrs. En.* Mr. Mordent. (*Handing down a frame.*)

' *Joanna.* Mordent ?

' *Mrs. En.* Of Portland Place.

' *Joanna.* (*Examining*) I don't quite like him !

' *Mrs. En.* Why ?

' *Joanna.* He's a wicked man.—

' *Mrs. En.* Nay—

' *Joanna.* A wild eye !—I hope he is not your relation.

' *Mrs. En.* No : but has been a very good friend.

' *Joanna.* Take care of him !

' *Mrs. En.* Can you judge so certainly ?

' *Joanna.* Looking at such a face, who can fail ? (*Examining Mrs. Enfield*) You are a worthy lady ; a kind lady ; your actions bespeak it : and yet—Don't be angry—there is something about your features—that I don't like !

' *Mrs. En.* Bless me, dear !

' *Joanna.* I must be wrong, because you are good : but you have not a good countenance. That's strange ! I never saw such a thing before !—And the more I look the less I like.

' *Mrs. En.* (*Aside*) Does she suspect me ?

' *Joanna.* If ever I draw your face, I'll alter some of the lines. I'll make them such as I think virtue ought to have made them ; open, honest, undaunted. You have such a number of little artful wrinkles at the corners of your eyes !—You are very cunning !

' *Mrs. En.* (*In a tremor*) What does she mean ?

' *Joanna.* But what of that ? You are kind to me ; and I fear no cunning, not I ! You found me friendless, have given me work, and I would die to serve you ! So I'll copy that wild man's portrait.

' *Mrs. En.* Wild ?

' *Joanna.* Nay, for that matter, you need not fear him : but if you know any vain, foolish young girls, that love flaunting, and will listen to fine promises, bid them beware of him.

' *Mrs. En.* (*Aside*) A little witch.'

The moral of this grave and sentimental drama, in which many excellent thoughts and passages occur, we conceive to be two-fold. By the character of Lady Anne, the author endeavours to evince the effect of patience and meekness in a wife on the heart of a loose and profligate husband ; and, by that of Joanna, to display the power of mind in affording self-support under circumstances of desertion, and the influence which virtue in a child may have in reclaiming a vicious parent.

Mo.y.

ART. XVI. *The History, Civil and Commercial, of the British Colonies in the West Indies.* By Bryan Edwards, Esq. of the Island of Jamaica, F. R. S. & S. A. and Member of the American Philosophical Society at Philadelphia. The Second Edition, illustrated with Maps. 4to. 2 Vols. 2l. 12s. 6d. Boards. Stockdale. 1794.

THE first impression of this very valuable work has been sufficiently introduced to the notice of our readers, in the numbers for June, July, September, and November 1794. With respect to the present edition, Mr. Edwards says that he has availed himself of the opportunity of correcting several errors which had crept into the first, but that he has not found it necessary to enlarge the work with any new matter of his own, 'worthy of mention.'

'The only additions of importance, (he observes,) are a few notes and illustrations, with which the kindness of friends has enabled me to supply some of my deficiencies. I have thought it proper, however, in that part of book vi. which treats of the commercial system, to insert a copy of the provisional bill presented to the House of Commons in March 1782 by the Right Hon. W. Pitt, Chancellor of the Exchequer, for the purpose of reviving the beneficial intercourse that existed before the late American war, between the United States and the British Sugar Islands. This bill, through the influence of popular prejudice and other causes, was unfortunately lost. Had it passed into a law, it would probably have saved from the horrors of famine 15,000 unoffending negroes, who miserably perished (in Jamaica alone) from the sad effects of the fatal restrictive system which prevailed.'

Mr. E. is of opinion that this very impolitic and illiberal system *must*, at some time, be abandoned: 'we may ruin our sugar colonies, and ourselves also, in the attempt to prevent the intercourse; but it is an experiment which God and Nature have marked out as impossible to succeed. The present restraining system is forbidding men to help each other; men who, by their necessities, their climate, and productions, are standing in perpetual need of mutual assistance, and able to supply it.' This subject is certainly of great importance; and no man can be better informed with respect to it than Mr. Edwards: surely, therefore, his remarks deserve serious consideration.

This additional preface also includes a catalogue of the more rare and valuable exotics now flourishing in the public Botanic Garden in Jamaica; together with a list of medicinal and other plants, growing in S. and N. America, the East Indies, &c. 'the introduction of which would be a great acquisition to the West Indies;' and an account of the very laudable pains which  
Admiral

Admiral Sir John Laforey has taken to introduce a new species of sugar-cane into the British West Indies.

The relation is communicated by the Admiral himself; and, as it is brief, novel, and interesting, we shall extract it:

*Remarks on the East India and other CANES imported into the French Charaibbean Islands, and lately introduced into the Island of Antigua, by Sir John Laforey, Bart.*

"One sort was brought from the island of Bourbon, reported by the French to be the growth of the coast of Malabar.

"Another sort from the island of Otaheite.

"Another sort from Batavia.

"The two former are much alike, both in their appearance and growth, but that of Otaheite is said to make the finest sugar. They are much larger than those of our islands, the joints of some measuring eight or nine inches long, and six in circumference.

"Their colour, and that of their leaves also, differs from ours, being of a pale green; their leaves broader, their points falling towards the ground as they grow out, instead of being erect like those of our islands. Their juice also, when expressed, differs from that of our canes; being of a very pale, instead of a deep green colour. I caused one of the largest of these canes to be cut, at what I deemed its full growth, and likewise one of the largest of the island canes that could be found upon each of three other plantations. When they were properly trimmed for grinding, I had them weighed: the Malabar canes weighed upwards of seven pounds; neither of the other three exceeded four pounds and a quarter.

"They are ripe enough to grind at the age of ten months; a few cut for a trial by my manager, above twelve months old, were judged to have lost part of their juices, by standing too long.

"They appear to stand the dry weather better than ours; I observed, that after a drought of a long continuance, when the leaves of our own canes began to turn brown at their points, these continued their colour throughout.

"A gentleman of Montserrat had some plants given to him by Monsieur Pinnel, one of the most considerable planters of Guadeloupe, who told him he had, in the preceding year (1792) in which an exceeding great drought had prevailed, planted amongst a large field of the island canes half an acre of these; that the want of rain, and the *boree*, had damaged the former so much, that he could not make sugar from them, but the latter had produced him three hog-heads.

"In the spring of this year (1794) a trial was made of the Malabar canes, on one of my plantations; 160 bunches from holes of five feet square were cut, they produced upwards of 350 lbs. of very good sugar (a sample of which I sent to Mr. Edwards\*) the juice came into sugar in the teache, in much less time than is usually re-

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\* The sugar is extraordinarily good; the colour bright, and the grain, though not so large as in the best St. Kitt's sugar, strong. I am persuaded that no raw sugar will answer better for the refinery. quired

quired for that of the other canes, and threw up very little scum. The produce was in the proportion of 3,500 lbs. to an acre; the weather had then been so very dry, and the *borer* so destructive, that I am sure no one part of that plantation would have yielded above half that quantity from the other canes, in the same space of ground. We had not then the benefit of the new-invented clarifiers, which, though imported, had not been fixed up for want of time.

"The French complain that these canes do not yield a sufficient quantity of field trash, to boil the juice into sugar; to this, and to their never throwing up an arrow, I think their superior size may in good measure be attributed. This inconvenience may be obviated, by the substitution of coals; and the increased quantity of the cane-trash, which their magnitude will furnish (and which we reckon the richest manure we have, when properly prepared) will well indemnify the expence of firing.

"The Batavia canes are a deep purple on the outside; they grow short-jointed, and small in circumference, but bunch exceedingly, and vegetate so quick, that they spring up from the plant in one-third the time those of our island do; the joints, soon after they form, all burst longitudinally. They have the appearance of being very hardy, and bear dry weather well; a few bunches were cut and made into sugar at the same time the experiment was made with the white canes. The report made to me of them was, that they yielded a great deal of juice, which seemed richer than that of the others; but the sugar was strongly tinged with the colour of the rind; and it was observed, that upon the expression of them at the mill, the juice was of a bright purple; but by the time it had reached through the spout to the clarifier (a very short distance) it became of a dingy iron colour. I am told the Batavia sugar imported into Amsterdam is very fair; so that if those canes should otherwise answer well, means may doubtless be obtained to discharge the purple tinge from their juice."

This edition is accompanied by sixteen maps and plates; which, together with the additional preface, are sold separately, price 10s. 6d. for the accommodation of purchasers of the first impression.

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ART. XVII. *An Elegiac Poem, sacred to the Memory and Virtues of the Honourable Sir William Jones; one of the Judges of the Supreme Court of Judicature in Bengal. Containing an Historical Retrospect on the Progress of Science, and foreign Conquests in Asia. By the Author of Indian Antiquities.* 4to. pp. 43. 3s. Faulder. 1795.

**W**E have often thought, and once at least hinted, that Mr. Maurice's talents for poetry are superior even to his abilities as an historian; and we are strongly confirmed in this opinion by a perusal of the present elegy. Fancy, the soul of poetry, rises here on no weak nor vulgar wing; and we have not recently read any thing of the same cast, which has appeared to us so near to perfection. The diction is pure, the phraseology

phraseology is unembarrassed, the epithets are well chosen, and the transitions, though bold, are seldom unnatural.

The scene of this poem is supposed to be on the banks of the Ganges; the time between sun-set and sun-rise. It opens with these excellent stanzas :

- Shall Genius slumber in the oblivious tomb,  
By no sublime funereal song deplored ;  
Shall he who tower'd on Fancy's loftiest plume,  
Want the sweet dirge o'er beauteous Laura pour'd ?\*
- Muses of ASIA ! ye who fann'd the fire  
That in your favourite's ardent bosom glow'd,  
With all your flame my kindling soul inspire,  
As when the exalted strain to Mithra flow'd.†
- Arise !—and deeply smite the choral shell ;  
Solemn, yet plaintive, roll the impassion'd lay :  
Like those which shook, of old, the mystic cell,  
And mourn'd the all-cheering sun's departing ray.‡

The Genius of antient Asia (who is here a female,) is well painted. She descends, pronounces the panegyric of her favourite, JONES, and traces the progress of eastern science from the earliest times, according to the order of his *Dissertations in the Asiatic Researches*. Having marked the ravages made by Mahmud, Gengis, Timur, Shahrock, Ulug-beg, Baber, Akber, Aurungzebe, and Abdollah, and the dismal situation of India when our Britons first became acquainted with it, she bursts forth into the following beautiful apostrophe :

- To chase the tenfold gloom, my JONES, was thine,  
To cheer the Brahmin, and to burst his chains ;  
To search for latent gems the Sancreet mine,  
And wake the fervour of her ancient strains.
- For oh ! what pen shall paint with half thy fire,  
The power of Music on the impassion'd soul,  
When the great masters waked the Indian lyre.  
And bade the burning song electric roll ? †
- The mystic veil, that wraps the hallow'd shrines  
Of India's deities, 'twas thine to rend ;  
With brighter fires each radiant altar shines,  
To nature's awful god those fires ascend.

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\* See the elegant translation of Petrarch's pathetic Elegy on Laura, in the *Asiatic Poems* of Sir William Jones.

† Alluding to the author's last poetical effusion, the Ode to Mithra, inserted at the end of the second volume of *Indian Antiquities*; in which the rites of the ancient Sabian superstition are glanced at.

‡ The impressive title of one of the most ancient Sancreet treatises on music is, "The Sea of Passions." See our author's animated account of the Indian music in the *Asiatic Researches*, vol. II. p. 55.

- Sound the deep conch ; dread Veehnu's power proclaim,  
And heap with fragrant woods the blazing urn ;
- I see, sublime Devotion's noblest flame  
'Midst Superstition's glowing embers burn !
- Twas thine, with daring wing, and eagle eye,  
To pierce antiquity's profoundest gloom ; \*
- To search the dazzling records of the sky,  
And bid the stars the sacred page illumine. †
- Nor did the instructive orbs of heaven, alone,  
Absorb thy soul 'mid yon ethereal fields ;
- To thee the vegetable world was known,  
And all the blooming tribes the garden yields ;
- From the tall cedar on the mountain's brow,  
Which the fierce tropic storm in vain assails,  
Down to the humblest shrubs that beauteous blow,  
And scent the air of Asia's fragrant vales.
- But talents—fancy—ardent, bold, sublime—  
Unbounded science—form'd thy meanest fame ;
- Beyond the grasp of death, the bound of time,  
On wings of fire RELIGION wafts thy name. ‡
- And long as stars shall shine, or planets roll,  
To kindred virtue shall that name be dear ;
- Still shall thy genius charm the aspiring soul,  
And distant ages kindle at thy bier.

We could with pleasure quote many more stanzas : but we wish our readers not to be contented with quotations and parts only, where the whole is so worthy of their perusal.

Ged..s.

ART. XVIII. *Graphic Illustrations of Hogarth*, from Pictures, Drawings, and scarce Prints in the Possession of Samuel Ireland, Author of this Work ; of a Picturesque Tour through Holland, Brabant, &c. and of the Picturesque Beauties of the Rivers Thames and Medway. 8vo. pp. 183. 2l. 5s. Boards ; large Paper 4l. 4s. Faulder. 1794.

OUR readers will be able to form some idea of the plan of the publication before us, by the following extract from the author's preface :

• The intention of this work is to present to the public, copies of such specimens only as are in the possession of the author ; with a single exception, the tracing of the Rape of the Lock. This is taken from

\* See the two profound Dissertations on the Indian Chronology in Asiatic Researches, vol. II. p. 111, and 389.

† Consult various astronomical passages in the treatises above-mentioned, and the discourse on the Lunar Year of the Hindus, in the same publication, vol. III. p. 249. They are all made subservient to the cause of the national theology, and the illustration of the grand truths delivered in the sacred writings.

‡ Alluding to some circumstances of devotion ; which occurred in the moments of Sir Wm's dissolution.

a very rare print in the valuable collection of the Hon. Horace Walpole, the present Earl of Orford, by whose permission it was made.

The etchings in this volume are principally by the author; but he has received very considerable assistance from his daughters, whose great attention to the spirit and character of the originals will, he is induced to flatter himself, procure from the public that approbation which, perhaps with some partiality, he conceives to be due to their merit.

The volume consists of sixty engravings. Those which are from original prints are either unique, or so very rare, as to leave a presumption, from the great prices they have drawn from the pockets of individuals, that they have some claim to the attention of the public. If, nevertheless, in the rigor of criticism, censure should fall upon any of them, as scarce worthy of the public eye, let that censure be softened by the consideration, that the early dawning of Genius, raising itself into notice by labors not of the highest interest or much public expectation, has of late received a sanction, from the avidity with which they have in many instances been sought after, both by the learned and great: and the prices they have also given for the originals of these prints will justify this attempt to lay before the public a close representation of them, at a much more moderate price.

The author flatters himself that he has brought such proofs of the originality of the plates introduced in the course of this work, as to remove all doubt or question upon the subject.

The first engraving here presented to us is a portrait of Hogarth, from an original picture in oil by himself; 'and if reliance may be had, (Mr. Ireland observes,) on the testimony of the late Mrs. Hogarth, Mr. Paul Sandby, the late Mr. Theophilus Forreft, and other [others] of the artist's particular friends, who have seen it, the likeness will be sufficient to recommend it to the place it holds.'—We have seen a portrait of this truly original genius painted by himself, and which we believe still remains at the house at Chiswick, now in the possession of Mrs. Lewis; and, as far as we can carry the resemblance in our eye, it is very unlike the present: but probably they were not painted at the same periods of the author's life; in which case we need not wonder if there should be a perceptible difference.—In the small oval print from the Rape of the Lock, which was designed for the top of a snuff-box, we see but little merit; surely nothing but its extreme scarcity, if we may rely on the etching in this volume, could induce a purchaser to give so enormous a sum as thirty-three pounds for an impression; yet that price was paid for an original impression of this print at Mr. Gulkston's sale in the year 1786.—Mr. Ireland has introduced four etchings from what he considers as original drawings by Hogarth, with the following remarks:

With such rare talents of portraying characters, it is natural that he should be ambitious of transmitting to posterity some traces of the



the distinguished personages at that time so justly deemed an ornament to our country: and Button's coffee-house (then a place of great resort among the first rate wits of the age,) was properly selected as the scene best calculated for his purpose. At fit opportunities here it was, that the original drawings of the four following plates were made by our artist about the year 1720, when he was only three and twenty years of age. They are in Indian ink, yet being marked with a strong pen and ink outline, give a decided character to the persons they were intended to represent. The authenticity of them may be relied on: they were purchased by me (with three of the original drawings of the *Hudibras*) of the executors of a Mr. Brent, an old gentleman who was for many years in the habits of intimacy with Hogarth.'

We feel some difficulty, notwithstanding this account, in believing these drawings to be genuine, and we have observed that they are not generally considered in that light. The characters represented in them are remarkable. Martin Folkes and Mr. Addison are introduced in the second plate; Doctor Arbuthnot, and Count Viviani, a person who frequented Button's at that time, in the third; in the portrait of the Count there is much character and feeling:—Mr. Pope and Dr. Garth are represented in the fourth plate.

Mentioning Hogarth's plates for *Hudibras*, the author observes 'that in this work the artist has shewn himself a perfect master of his subject; and has displayed a talent for satire, not inferior to that of his masterly original. He has managed the whole series of prints with such skill, as to make the subject his own. The large set of prints upon this subject were so highly esteemed by Hogarth, that Mrs. H. assured me, whenever he met with fine impressions of them, he eagerly became a purchaser.' Lord Orford appears to entertain a very different opinion of the merit of these compositions, when he says, "His *Hudibras* was the first of his works that marked him as a man above the common; yet what made him then noticed, now surprises us to find so little humour in an undertaking congenial to his talents."

In Mr. Ireland's account of Mrs. Hogarth, we particularly noticed the following paragraph:

'It is with regret we mention, that a short time before her death she declared to a friend, with some emotion, "that her heart was almost broken." Whether this expression was occasioned by any harsh remarks thrown out against her, or from any alteration in her pecuniary affairs we know not, but most probably it was occasioned from both these causes.'

We knew Mrs. Hogarth well, and esteemed her greatly: but what we chiefly admired in her was the uniform cheerfulness which she evinced under the united pressure of age, infirmity, and embarrassed circumstances.

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We shall select Mr. Ireland's account of a print in which Hogarth has represented the elder Richardson in a ludicrous point of view :

' This extreme [*extremely*] scarce print represents Jonathan Richardson, a painter of considerable eminence in the present century, peeping with a telescope through his son (who had more learning than the father) at a Virgil, that is placed above, on a shelf. Lord Orford, in his anecdotes, refers in the Life of Richardson, to this print, in the following passage.

" The father having said, in apology for being little conversant in classic authors, that he had looked into them through his son, Hogarth, whom a quibble could furnish with wit, drew the father peeping through the nether end of a telescope, with which his son was perched, at a Virgil, aloft on a shelf." It does not appear that Lord Orford had, at that time, seen an impression of this print.

' Another biographer of our artist says, Hogarth destroyed the plate, and afterwards recalled the prints; then asks, if any remain, and of what date? and whether this subject was ever thrown upon copper, or meant for the public eye?

' As to the date, we presume it to be about 1734, the period at which Richardson was engaged with his son, then recently returned from his travels, in writing explanatory notes on Milton.

' As to the print having been recalled, we have but little doubt, as we do not recollect having seen more than one other impression of it. The original, now before us, we believe to have been the first that was discovered, and cost the enormous sum of fourteen pounds!

' The following anecdote relative to this production was given me by Mr. Highmore grandson to the painter, who was member of a club held at Old Slaughter's coffee-house, in St. Martin's Lane. This club was composed of many respectable literary characters, and of artists of the first eminence in that day. They met regularly twice a week; and it was customary when any member had produced an effusion of genius intended for the public eye, to exhibit a specimen of it at one of their meetings. Jonathan Richardson, who was a member of this club, had an excellent heart, and a strong marked partiality for his son, whose classical knowledge he was perpetually extolling, and as constantly regretting his own inferiority in the attainment of literature.

' At one of these meetings he produced a specimen of his intended publication on the works of Milton: at the same time he made the following observation, which is inscribed under the print. " I know well enough my eye is no eye at all; I must apply to my telescope; my son is my telescope; 'tis by his help I read the learned languages."

' A wish to explore knowledge through such a medium instantly furnished Hogarth, who was a member of the club, with matter for his pencil, and taking out a letter he sketched on the back of it a design somewhat similar to the annexed etching, in which the likeness of Richardson was so strong as to create a great laugh in the society, and no small degree of uneasiness in the mind of the party aimed at, which  
Hogarth

Hogarth perceiving, he threw the paper into the fire, and there ended the dissatisfaction.

How the idea got abroad is not known; but from the style of the design there is little reason to suppose it could be from any other pencil than that of Hogarth. It were to be wished that the subject could have been handled with a little more delicacy, and that the character against whom the satire was levelled, had more deservedly merited the lash of our artist.

The head of Theodore Gardelle, who was hanged for the murder of Mrs. King with whom he lodged, is shockingly fine. We never witnessed more alarm and horror in a human countenance. The following is Mr. I.'s account of it.

For the original drawing from which the following etching is made, I am favoured by John Richards, Esq. Secretary to the Royal Academy. Gardelle, the unhappy object whose portrait is there presented, was executed on the fourth of April 1761, at the end of Panton-street in the Haymarket, for the murder of Mrs. King, at whose house he lodged in Leicester Fields. Mr. Richards saw this wretch in the cart as he passed, and was making a sketch of him when Hogarth came into the room, and seeing what he was about snatched up the paper, and hastily taking a pen out of the ink-stand marked in the touches that are exhibited in the etching, and then returning the paper, said, "There, Richards! I think the drawing is now as like as it can be!"

We have now noticed those parts of the work which appeared to us the most new and entertaining, and shall take our leave of Mr. Ireland with thanking him for the amusement with which he has furnished us.—We cannot, however, help observing that Hogarth's claim to praise and admiration will rest on those of his productions which are most common, and most easily procured; and that our opinion of this incomparable artist's talents is not heightened by the specimens presented to us in this volume.

S.R.

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ART. XIX. *The History of Poland*, from its Origin as a Nation to the Commencement of the Year 1795. To which is prefixed, An accurate Account of the Geography and Government of that Country, and the Customs and Manners of its Inhabitants. 8vo. pp. 500. 7s. 6d. Boards. Vernor and Hood. 1795.

IT is surprising to remark with what promptitude our present public-spirited race of authors meet the wants of the public. The revolution in France having directed the attention of men particularly towards that country, histories of France, of all sizes, and adapted to all tastes, have been rapidly provided. In like manner, the calamities of the Poles having excited general commiseration, it was soon discovered to be a great defect in English literature, that no concise and compact geographical and

and historical account of that country had appeared to enable Englishmen, at an easy expence of time and money, to trace the progress of its political state; and this *desideratum* was with all possible expedition supplied.

Far from meaning, in this remark, to insinuate any reflection on the compilers of such works, we consider them as entitled to the thanks of the public, whenever they execute their task with industry and fidelity;—and this degree of merit we have no difficulty in ascribing to the editors of the work here presented to the public. The geographical view of the country appears to have been very carefully collected, and contains, within a small compass, the more important articles of information respecting the climate, produce, and population, and the late civil, military, and religious state, of Poland.—In the historical part, the compiler has given a brief but well-connected view of the remoter periods of the history, and has dwelt more largely on the later periods; relating, as minutely as his plan would admit, the particulars of the internal commotions between the Catholics and Dissidents, and of the subsequent iniquitous partition of the kingdom by the three neighbouring powers. The form of the new constitution, established by the revolution in 1792, is exhibited at length; and the successful opposition since made to this extension of freedom, by the oppressive interference of Russia, is distinctly related, with the addition of such public documents as were necessary to mark the progress of this struggle, so honourable on the one part, and so disgraceful on the other. The sympathy and regret frequently expressed by the compiler, on account of the injury which the cause of liberty has sustained in Poland, will not render the work less acceptable to those who are sensible of the value of the prize for which the Poles so bravely contended, and which they have so unfortunately lost. The history concludes with the affecting story of Kosciusko's last unsuccessful effort to stem the torrent of Russian oppression.

We shall quote, as a brief specimen of the style of this work, the author's reflections on the period at which the King of Prussia, after having detached himself from the confederacy against the French, arrived at the head of his army in Poland, and united with the forces of Russia to subdue the Poles:

‘ We may here stop to contemplate the scene which Poland at this time presented to the view of Europe. We perceive an honest unsophisticated people oppressed by strangers, and a virtuous but unhappy prince struggling in the same toils, lost to his age and useless to his nation. Poland, so long the victim of foreign politics and venal elections, and protected only by the common jealousy of neighbouring states, became the easy prey of treaties and partitions; but at length, instead of intriguing and negotiating, we behold the Russian

Russ. JUNE, 1795.

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ambassador

ambassador give the law at Warsaw, himself a soldier, and an army in his suite. Prussia, which had sometimes been temperate from fear, and just from jealousy, threw off the mask, and avowed that it would divide, not defend the territories of its ally; an ally whom it had long deterred and intimidated from deprecating the vengeance of Russia, and securing the friendship of that turbulent court by concessions equal to its rapacity and ambition. The house of Austria, entangled and embarrassed in a distant and sanguinary war, was content to look on with a sullen neutrality, or to stipulate a reversion and contingency in the price of so much violence and iniquity; perhaps, too, it looked for a balance of aggrandizement in the acquisition of provinces which had long been severed from another frontier of the empire by the victorious arms of Lewis the Fourteenth. These views must naturally be involved in impenetrable mystery, till events themselves shall chase the cloud from before us; Poland, however, remained without a friend, a protector, or an ally; her bitter fortune threw her in the midst of enemies, who are those of one another when they are not her's, and who know no bond of peace, no interruption of hostility, but while they plot her ruin, or consummate the crimes of which she is the victim. Does the court of Vienna regret Silesia, or pant for the reunion of Lorraine and Alsace?—The balance is to be preserved in the Germanic body, by indemnifying the king of Prussia with the spoils of Poland. Does Prussia covet the maritime towns of Poland?—The empress must have an equivalent in the interior provinces of Poland. And lastly, does she form a design to become a German power, or to occupy the delightful provinces of European Turkey?—The consent of Prussia is to be bought with a third partition of Poland. Poland pays every crime, and feeds the insatiable maw of avarice, envy, and ambition—"Indemnify yourself in Poland" is the spirit of every treaty, and the virtue of every negotiation.

The value of this publication is increased by the addition of a good map of Poland, and a full index.

E.

## MONTHLY CATALOGUE,

For JUNE, 1795.

### EAST INDIES.

Art. 20. *Remarks on those Passages of Mr. Belsham's Memoirs of the Reign of George III. which relate to the British Government in India.*  
8vo. 2s. Owen.

THESE Remarks will probably be thought by Mr. Belsham to be deserving of deliberate attention. They recapitulate such passages of his Memoirs as appeared, to the author, to represent the conduct of Mr. Hastings in an illiberal point of view; and they frequently contain references to those documents and testimonies, which seem not sufficiently to have attracted the notice of the historian. Considering the great change of circumstances which has occurred, since the commencement of this celebrated impeachment, and the favourable ear which the members of hereditary institutions must naturally be willing to lend to the opinions of the principal manager, there could be little

little reason to fear the influence of any party prejudices on the final judgment of the court. We feel therefore predisposed to accept their award as conclusive; yet can we not forbear to intimate that this pamphlet deals fully as much in assertions as in proofs; and that it would have been more to the purpose to give at length the exculpatory evidence to which the author refers, than to expand so much the encomium of those proceedings of Mr. Hastings which all are agreed to admire.

## LAW.

Tay.

Art. 21. *Reports of Cases adjudged in the Court of King's Bench*; with some special Cases in the Courts of Chancery, Common Pleas, and Exchequer, alphabetically digested, from the first of King William and Queen Mary to the tenth of Queen Anne. By William Salkeld, late Serjeant at Law. The sixth Edition, including the Notes and References of Knightley d'Anvers, Esq. and Serjeant Wilton, and large Additions of Notes and References to modern Authorities and Determinations. By William David Evans, Esq. Barrister at Law. In 3 Vols. Royal 8vo. 1l. 7s. Boards. 1l. 11s. 6d. bound. Brooke. 1795.

We have examined this edition of Salkeld with attention, and we think that Mr. Evans is entitled to the thanks of the profession, for the number and accuracy of his notes:—we wish, however, that he had not retained so many of Serjeant Wilton's references, because we have experienced them to be inapposite; and we regret that the editor's distance from London has occasioned so many typographical mistakes as appear in the pages of these volumes.

S.R.

Art. 22. *A General Abridgement of Law and Equity*, alphabetically digested under proper Titles; with Notes and References. By Charles Viner, Esq. Founder of the Vinerian Lecture, Oxford. The Second Edition. Royal 8vo. 24 Vols. 14l. 8s. Boards. Robinsons. 1795.

It is necessary only to observe, in addition to what has been already said in our eleventh vol. N. S. p. 456, that the present new and more commodious edition of this great work is now completed.

D?

Art. 23. *Reports of Adjudged Cases in the Courts of Chancery, King's Bench, Common Pleas, and Exchequer*, from Trinity Term in the Second Year of George I. to Trinity Term in the 21st of George II. Taken and collected by Sir John Strange, Knt. late Master of the Rolls. The Third Edition, with Notes and additional References to cotemporary Reporters and later Cases. By Michael Nolan of Lincoln's Inn, Esq. Barrister at Law. 3 Vols. Royal 8vo. 1l. 7s. Boards. Robinsons. 1795.

In the preface to this edition, we find the following passage:

'In the notes which have swelled these volumes to much beyond the size of former editions, the reader will find some which add a value to the book it could not have otherwise possessed. They are printed in *Italics*, and may be relied on as authority. Did I conceive myself at liberty to indulge my personal feelings, I should hasten to declare the quarter from whence they originated, and the circumstances under which they were communicated. But I am compelled to silence, lest

P 2

I should

I should wound the goodness to which I stand so much indebted. A wish to give encouragement to industry is ever most warmly felt by persons who are most eminent for talents, condition, and virtue. High station cannot repress this desire, but adds the merit of condescension to that of benevolence.'

We have reason to believe that the person, to whom Mr. Nolan alludes, is the present Chief Justice of the King's Bench.—In addition to the notes furnished by such respectable authority, the editor has given several which illustrate and explain the parts to which they apply.

S.R.

Art. 24. *The History, Principles, and Practice, (ancient and modern,) of the legal Remedy by Ejectment*; and the resulting Action for Mesne Profits; the Evidence (in general) necessary to sustain and defend them. By Charles Runnington, Serjeant at Law. 8vo. pp. 578. 13s. Boards. Robinsons. 1795.

The Serjeant, in his preface, informs his readers that 'with the view of illustrating, if any labours of his could possibly illustrate, the utility of the action of ejectment—he, in the course of the year 1780, obtruded' on the public a treatise \* on the subject.'—That work, as well as the present, was founded on a publication on the same subject by the late Chief Baron Gilbert; whose name is omitted in the performance before us.—The editor is entitled to praise for the fidelity and accuracy of his compilation, but we think that he has unnecessarily increased the size and the price of his book, by his very copious extracts from the pages of Modern Reports.—The appendix contains several useful precedents, which are chiefly taken from the last edition of the Chief Baron's Treatise published in the year 1741.

D°

Art. 25. *The First Part of the Institutes of the Laws of England, or a Commentary upon Littleton, not the Name of the Author only, but of the Law itself.* Authore Edwardo Coke, Militi.—The Fifteenth Edition, revised and corrected, with further Additions of Notes, References, and proper Tables. By Francis Hargrave and Charles Butler, Esqrs. of Lincoln's Inn. Including also the Notes of Lord Chief Justice Hale, and Lord Chancellor Nottingham, and an Analysis of Littleton, written by an unknown Hand in 1658-9. 3 Vols. Royal 8vo. 1l. 18s. Boards. Brooke. 1794.

All the additional notes in the present edition of this valuable work are furnished by Mr. Butler. The principal are a note on feuds, inserted in p. 191; a MS. report of Lord Hardwicke's argument in the case of *Swanmock* against *Lifford*, in p. 208. a; a note on the *Jus Maris*, p. 261, a.; a long addition to the note at p. 271, b.; an elementary outline of some leading points in the doctrine of trusts affecting real property, p. 290, b.; and an account of the offence of *premunire*, p. 391, a.—In his history of feuds, which is the chief addition to the present publication, Mr. Butler has given, 1st, 'A succinct account of the different nations, by whom they were established. 2dly, A succinct account of their nature, and particularly of those peculiar marks and qualities, which distinguish them from

\* Vide M. R. vol. lxxvii. p. 377.

other laws. 3dly, Some account of the principal written documents, which are the sources, from which the learning respecting them is derived. 4thly, Some account of the principal events in the early history of the feuds of foreign countries; and 5thly, An historical view of the revolutions of the feud in England. This note shews much diligent and accurate research on a subject of considerable importance and difficulty in our law, and should be read by every student with minute attention; because he cannot comprehend the nice distinctions attending the laws of real property, till he has made himself acquainted with the nature and extent of the feudal system; a system which has in a measure diffused itself over all the codes of modern jurisprudence.

This edition contains an index of the names of cases stated and cited, and an enlarged index of the principal matters contained in the notes; these, together with the additional notes, are published separately in folio, price 5s. for the benefit of the purchasers of the folio editions of Coke upon Littleton.

D°

Art. 26. *The Progress and Practice of a Modern Attorney*; exhibiting the Conduct of Thousands towards Millions! To which are added the different Stages of a Law-suit, and attendant Costs, with Instructions to both Creditors and Debtors; together with select Cases of Individuals who have suffered from the Chicane of petty-fogging Attornies, and the Oppression which flows from the present Law Practice; concluding with Advice to young Tradesmen. Part I. Second Edition. 8vo. pp. 84. 2s. Printed and sold by the Author, A. Grant, Wardour-street.

We fear that many reprehensible instances of harsh and unfair practices are to be daily found among the unworthy members of the profession: but we hope that the contents of the present pamphlet altogether violate "the modesty" of probability and truth.

D°

Art. 27. *A Treatise on the Law of Corporations.* By Stewart Kyd, Barrister at Law, of the Inner Temple. Vol. II. 8vo. pp. 556. 7s. Boards. Butterworth. 1794.

Of the plan of this publication we gave an account in our 14th vol. N. S. p. 339.—We need only add that the present volume compleats the work, and shews equal accuracy with the preceding one. It is dedicated to John Horne Tooke, Esq.

D°

Art. 28. *A calm Inquiry into the Office and Duties of Jurymen in Cases of High Treason*, with seasonable Remarks. 8vo. pp. 50. 1s. Jordan. 1794.

These remarks are written with good sense and moderation, and shew an intimate acquaintance with the subject which they propose to illustrate.

D°

Art. 29. *Remarks on the Education of Attornies*, designed to promote a Reform in the inferior Order of the Profession of the Law. 8vo. pp. 86. 2s. 6d. Dilly. 1794.

The style of this pamphlet is too loose and declamatory to permit our entertaining any hope that advantage will be derived from its contents. Precision and accuracy are essentially requisite in a work which professes to instruct and reform.

D°



## MEDICAL.

**Art. 30.** *An Enquiry into the Causes which have most commonly prevented Success in the Operation of extracting the Cataract; with an Account of the Means by which they may either be avoided or rectified. To which are added, Observations on the Dissipation of the Cataract, and on the Cure of the Gutta Serena. Also, additional Remarks on the Epiphora, or Watery Eye. The whole illustrated with a Variety of Cases.* By James Ware, Surgeon. 8vo. pp. 172. 3s. Dilly, &c. 1795.

The first of these short treatises consists of practical remarks relative to the extraction of the cataract, chiefly suggested by the ingenious and worthy author's own experience. The causes which impede the success of this operation are divided into six classes, and each is distinctly treated. The observations, we doubt not, will be found very useful, but they will not admit of abridgment. In this peculiarly nice operation, the most minute detail of circumstances is the most instructive.

The paper on the dissipation of the cataract, and its supplement, have been already published in the third vol. of *Memoirs of the London Medical Society*. Some additional remarks chiefly refer to the external application of ether, either pure or diluted, to the ball of the eye, by means of a camel's-hair pencil, for the purpose of dissipating opacity in the crystalline lens, consequent on violence done to the eye. The steady continuance of this application seldom failed of proving successful.

The cases of gutta serena cured by electricity, as likewise two of those in which a mercurial snuff was the chief means of cure, were also published in the 3d vol. of the *Medical Society's Memoirs*: but two more cases of the latter method are here added.

In the additional remarks on the epiphora, three different causes of this disease are noticed; the lodgement of inspissated mucus in the lachrymal duct; the tumefaction of the membrane lining the sac and duct; and a spasmodic stricture in some part of the canal. Under the uncertainty as to which of these causes is the true one, the author advises beginning with injecting simple warm water through the lower punctum lachrymale. If this should not succeed, the next step is to take some blood by leeches from the neighbourhood of the eye; and either a weak vitriolic or an anodyne injection is tried. A fine golden probe is also sometimes passed through the superior punctum into the nose, and this operation is occasionally repeated, till injections pass freely. In some instances, a strong sternutatory is recommended. These modes of treatment are illustrated by six selected cases. Ai.

**Art. 31.** *Account of a new and successful Method of treating those Affections which arise from the Poison of Lead; to which are added General Observations on the internal Use of Lead as a Medicine.* By Henry Clutterbuck, Member of the Corporation of Surgeons, &c. 8vo. pp. 69. 2s. Booley. 1794.

This pamphlet opens with some general remarks concerning the poison of lead, and an accurate description of the train of symptoms usually consequent on injury from it. Mr. Clutterbuck then proceeds to the remedy.

remedy which he means to recommend, as more effectual than those in common use for these complaints. This is Mercury; and to obviate the prepossessions that may be theoretically entertained against it in this case, as being itself a metal capable of producing noxious effects, Mr. C. contrasts the mode of operation of the two metals on the body; shewing that lead acts as a sedative, producing torpor and inactivity of the muscular fibres,—whereas mercury is one of the most effectual and universal stimulants, and proves injurious by an excess of this action. It is therefore, *à priori*, probable that paralytic effects, resulting from the former, will admit of relief from the latter.

Mr. C. then advances to the experimental proof of his position, and affirms that his trials of this remedy have in fact been uniformly successful in perfectly removing all the morbid effects induced by the poison of lead. The manner of exhibiting it has been chiefly by rubbing mercurial ointment into the paralytic parts, till the habit became affected, and giving small repeated doses of calomel in cases of colic and constipation. The relief has generally been rapid; great amendment being visible in a fortnight, and a perfect cure obtained in a month or six weeks. This account is supported by the relation of a few cases.—The superadded observations on the internal medicinal use of lead are chiefly intended to remove the apprehensions usually entertained against this remedy, which is capable of producing important benefits by its sedative power, and may be so managed as to be very safely exhibited for the short period in which its use would be required.

This pamphlet is well written, and deserves the attention of the faculty.

Ai.

Art. 32. *An Essay on the Nerves*, illustrating their efficient, formal, material, and final Causes, with a Copper-plate, &c. &c.; to which is added an Essay on Foreign Teas—with Observations on Mineral Waters, Coffee, and Chocolate, &c. &c. By H. Smith, M.D. 8vo. pp. 80. 2s. 6d. stitched. Robinsons. 1794.

All the deep science and practical knowledge set forth in a title-page, of which we have not copied a third part, is lavished by the profound and public-spirited writer as an exhortation to the use of a preparation styled *Dr. Solander's Sanative Tea*. We know not what authority there may be for prefixing that celebrated botanist's name to any thing of this kind: but we much doubt whether he ever invented or even heard of it.

Ai.

Art. 33. *Physiological Researches into the most important Parts of the Animal Oeconomy*. Demonstrating, 1. That the present Opinion concerning the Use of the Lymphatic System is erroneous, and that it does *not* terminate in the Thoracic Duct. 2. The Discovery of the great Importance and Use of the Lymph, of the Lymphatic Glands, and of the Lymphatic System. 3. From the Discovery of the Use of the Lymphatic System it is demonstrated how Poisons, &c. may be either received or prevented from entering into the Circulation by Absorption. 4. The Discovery of the Use of the Brain and its Continuations; its Connection with the Nerves, and with the Lymphatic System. By Benj. Humpage. 8vo. pp. 282. 5s. sewed. Murray. 1794.

P 4

That

That the doctrine concerning the lymphatic system, received as orthodox by the British schools of anatomy, is not without considerable difficulties, will be admitted by all who are capable of considering it without prejudice; at the same time, as it has been founded on the actual observations of some of the most ingenious and accurate inquirers of the age, and has been gradually making its way against long established opinions, merely by the force of reasoning and experiment, it is not lightly to be set aside as the offspring of speculation and hypothesis. The most patient and diligent investigation is necessary, either more fully to illustrate and confirm the system, or to subvert it by the substitution of another, more conformable to the phenomena of nature. When, therefore, we found a new writer, without any pretensions to the habit of anatomical or medical research, and unsupported by experiments or observations of his own, undertaking summarily to *demonstrate* positive and negative points in this part of the animal economy, we confess that we were rather inclined to admire his boldness than to confide in his judgment. The perusal of the present volume has not served to raise our ideas of the author's qualifications to decide the arduous questions in which he engages; for, though we may allow him some success in combating certain parts of the prevalent system, yet his reasonings appear to us extremely short of the force and accuracy which are requisite to establish the conclusions so ostentatiously set forth in his title-page. We cannot attempt to follow him in the detail of argument, but must content ourselves with giving a brief sketch of his opinions; requesting such of our readers, as peculiarly interest themselves in these inquiries, to learn from his book the manner in which he supports them.

After an introduction, in which Mr. Humpage gives a view of the present doctrine concerning the lymphatic system, and endeavours to prove its falsity, particularly insisting that the lacteals and lymphatics do *not* compose part of the same system; and that the latter vessels only are connected with glands, while the former alone convey chyle to the thoracic duct; he proceeds to explain his own notions of the lymphatic glands. These he supposes to be made up of convoluted arteries, which, as in other glands, serve for the purpose of secretion; and that the use of the lymphatic glands is therefore the separation of the lymph from the blood. The lymphatic vessels he imagines to be the excretory ducts of these glands; whence a direct passage subsists, from the blood vessels, through the lymphatic glands, to every part of the body. Farther, he conceives that almost all the parts of the body, which do not convey red blood, are formed from the extension of the lymphatic system, by the infinite ramification of anastomosing lymphatic vessels. He agrees with the modern system in supposing that absorption is performed by the lymphatics alone, and not by the red veins: but he imagines this to be a sort of inverted motion in them, which does not take place till they have conveyed all the lymph to the parts destined to receive it, and are become empty tubes. The use of the lymph he supposes to be nutrition. Finally, he maintains that the *brain* is nothing but a lymphatic gland; that its continuations are not *nerves*, as commonly thought, but lymphatic vessels; that sensation

tion resides wholly in the cerebellum and spinal marrow; and that no true nerves exist but such as originate from those parts.

Ai.

Art. 34. *Observations Physiological and Chirurgical on Compound Fractures.* Containing an Answer to the following Question, "What are the best Methods of treating Compound Fractures, according to the Degree of Injury sustained by the Limbs?" By Walter Weldon, Surgeon. 8vo. pp. 137. 2s. 6d. Crosby. 1794.

The subject here treated was proposed as the annual prize question of the *Lyceum Medicum Londinense* for 1792. We cannot say that it appears to us a well-chosen one for such a purpose; as it necessarily involves a number of minute practical considerations, which are better illustrated by actual cases, and by the remarks suggested by them, than when made the topic of a scholastic essay. It has, however, in the present instance, produced a respectable performance, which may be perused with advantage by those who have not yet methodized their ideas on the subject. The introductory part consists of a ground-work of doctrines from the Hunterian school; in which, the animal power of action called *simple life*, and the effects of stimulus on it, are explained, and a general view is given of the economy of the bones. From these are derived the two modes by which union of broken bones is effected; the first by a modification of the adhesive inflammation, producing callus; the second by the consequence of suppuration and exfoliation, producing granulations of new bone. It is obviously desirable to effect a cure in the first mode rather than in the second, when practicable.

Mr. Weldon then comes directly to the treatment of compound fractures, and first considers those which require immediate amputation. The discrimination of such cases, on the whole, can depend on nothing but the experimental knowledge of the consequences likely to result from performing or not performing the operation. Some general rules, however, are laid down, which may usefully aid deliberation. The method of procuring union by adhesive inflammation is next treated; in which the principal circumstance, after having suppressed hæmorrhage, is represented to be the bringing and retaining every part of the wounded surface in close contact with its opposite surface. Several directions are given as to the best means of effecting this, which are judiciously planned, but will not be new to informed practitioners. In case of inflammation, poultices are greatly recommended; yet, without much contrivance, they prove a troublesome and disagreeable application. Union by granulation is the subject of the next section; and, as those are the worst cases in which this is the process of cure, mortification and excessive suppuration are circumstances which come under this head. We shall not make any quotations from the author's observations on these topics: but we may safely recommend the whole to those young readers who wish to possess a sketch of the treatment of compound fractures, apart from a general system of surgery.

Ai.

## POLITICS, &amp;c.

Art. 35. *A Letter to the Right Hon. William Pitt, Chancellor of the Exchequer, on the National Debt.* By Edward Tatham, D. D. Rector

Rector of Lincoln College, Oxford. 8vo. pp. 71. 2s. 6d. Rivingtons, &c. 1795.

The intention of this address is to make us comprehend that the increase of the national debt is a desirable and most prosperous circumstance; and that the discontinuance of the war would be madness. The Dr. begins with informing the Minister that 'the times are difficult and important, *novel beyond all precedent*: that government is expensive, and the national debt great.' This national debt, 'increasing and to be increased,' he allows to be 'a burden upon the country,' but he hopes 'to quiet the public alarm by divelling *the growing monster* of its terror.'

This is not the first performance in which it has been endeavoured to persuade the public that the national debt is a great benefit, and that we cannot have too much of a good thing. The speculative prophecies of those who, from the commencement of funding, have foretold the destruction of the land, Dr. Tatham says, 'experience has admirably reversed; for ever since the funding system was first established, the British nation has been increasing in her opulence, in her consequence, and in her power.'

To attribute to funding the prosperity of the nation is surely mistaking the effect for the cause. The discovery of America and the passage to the Indies, with the invention and general use of the art of printing, which facilitated and increased the means of communication, may be justly ranked among the principal of the causes which have contributed to the improvement and increasing opulence of Great Britain, and indeed of the greatest part of Europe. This increasing opulence and circulation gave ability to the nation to support the system of funding. The contingent necessities of the state, which, Dr. T. observes, have found and will ever find other employment for the sinking fund than that of liquidating the debt, are (nineteen of them in twenty,) created necessities; which, without injury, might and doubtless would have been avoided, if the means of gratification had been more difficult of attainment.

Whether funding tends most to the increase or to the diminution of trade may be difficult to prove. Besides the discouragement of taxes, many, by having a certain moderate interest for their money secured to them without trouble, are encouraged to idleness by finding industry not necessary to their maintenance. This is, however, a great comfort; and, though it promotes indolence, yet in this view the national debt is doubtless a source of happiness, though not of opulence.

In another view, which Dr. Tatham does not neglect to state, the national debt is a spur to industry. Taxes, he says, are a perpetual stimulus. 'When a man knows that at a certain period he will be called upon for certain sums, without the possibility of respite, his industry and vigilance are in a perpetual alarm. His invention and exertion are excited by a constant spur.' What a *miserable* picture of *prosperity*! The slave is excited to industry and vigilance by the taskmaster keeping him in a state of perpetual alarm. If the necessities of a government, 'increasing and to be increased,' accumulate to such a magnitude as to require to be supported by the constant labour of

of a people excited by perpetual alarm, what becomes of their happiness and content? How many, says the Doctor, 'have been ruined by the indulgence of their landlords in letting their farms too cheap? and how many grow rich from a rise of rent, by which their ingenuity was excited and their industry redoubled?' Happy farmers! how will ye express your gratitude for so indulgent and attentive an advocate?

The Doctor not only advises to let the debt take its natural course, 'without attempting to quash or overcome it,' but asserts that 'the liquidation of it by paying off the principal, however gradually, is a project mistaken in the conception, impracticable in the execution, and would be impolitic in the use.'

Whether the immediate payment of the national debt, if such payment were possible, would be productive of most good or of most evil, is a speculative question, too intricate, and involving too many considerations, to be ascertained by human calculation:—but that a gradual liquidation of the principal would be impolitic is an idea so perfectly the reverse of what appears to us to be self-evident, that we believe it wholly unnecessary to attempt a refutation of it.

Though the minister is told to 'be not afraid of the growing monster,' yet frugality and œconomy in private life are strongly recommended, that 'the people may enable themselves to contend with the burden of the debt.'

The reverend writer concludes with an exhortation to the minister, a few lines of which we shall lay before our readers, as a specimen of his oratorical powers. 'O, Sir, you stand in a critical predicament! you fill a high and important station. On you, Sir, much depends. On you we place our hopes. To you we commit our fortunes. You are, I think, an honest man.'—He then exhorts the Premier to be firm and decided, without fear of axes and scaffolds; and he adds, 'if you fail through your own misconduct, bid the House of Commons take off your head and put it on their table.'

The attempt to prove that increase of debt and taxes is a benefit reminds us of an old book entitled *The Comforts of Life*;—among which are enumerated the comforts of poverty and the comforts of sickness:—with this sensible difference, however, from the present performance, that neither sickness nor poverty is recommended as desirable on account of its comforts.

Capt. B...y.  
1<sup>st</sup> Art.

Art. 36. *Athaliah*; or the Tocsin sounded by Modern Alarmists; Two Collection Sermons, towards defraying the Expence of the Defendants in the late Trials for High Treason: preached on the Nineteenth of April, 1795, in St. Paul's Chapel, Norwich. By Mark Wilks, a Norfolk Farmer. 8vo. pp. 106. 1s. 6d. Robinsons. 1795.

The object of this preacher may be known from the title-page, and his character as a writer from an article in p. 477 of our 7th volume, New Series. We shall only detach some of the collateral matter from each discourse:

'A determination to call a convention, is another thing which has induced the ghost of Athaliah to raise a cry of *treason! treason!*'

\* The Text. 2 KINGS, xi. 14.

\* When

‘ When the delegates were sent to the Scotch convention, I was requested to be one : that measure met my most decided opposition, and it was dropped. The opposition, however, was not raised to it by me and my friends on the ground of illegality, but of inexpediency and inutility.

‘ No one can doubt of the lawfulness of conventions, who has the least legal knowledge, or who considers for a moment what constitutes right and wrong. In civil life, it is by the *injunctions* and *prohibitions* of the law, we are to judge of the criminality or rectitude of our conduct. If the law enjoins that every man’s house shall be his prison, there he must abide, or take the consequence. Did the law prohibit association, we could not meet without exposing ourselves to the penalties provided in that case ; but as in the religious, so in the political world ; where there is no law there is no transgression ; for sin is the transgression of the law. As, therefore, the peaceable assembling of men to deliberate on the best mode of promoting the public welfare is prohibited in none of our statute-books, where is the man that can have the audacious impudence to call the legality of such meetings in question ?—In favour of conventions we may not only adduce the plea of legality, but of *custom* and *precedent*.—In the glorious days of the immortal Alfred, conventions were held in the highest esteem ; and Salisbury-plain was the grand theatre where the national convention met to revise the laws.—When William, prince of Orange, was invited by the privy council, the peers, and the archbishop of Canterbury, to take upon him the government of this country, does not every one know how anxious he was to obtain an express declaration of the will of the people, as a thing essential to the validity of his title ? Was not a convention called, which invested him with authority to call a parliament ? Was not the settlement made under this authority, and is it not in virtue of that authority, the glorious house of Brunswick holds its title to the British throne !’—

‘ At a time when Mr. John Lowden’s house was supposed to be in danger, when the starving poor felt an iniquitous disposition to riot ; when the friends of freedom were represented as having formed a design of regulating markets, dividing farms, and equalizing property ; when the numb-skulled farmers, who in general have as many brains as their geese, sucked all this down, the affiliated societies in this city published this resolve : ‘ That if any member should break the peace, by the violation of existing laws, he should not only be excluded, but delivered up into the hands of justice.’ No exclusion, however, has taken place in consequence of this resolution, and the reason has been plain and obvious, there has been no offence. The traitorous conspirators in this city, can call upon the right honourable W. Windham, to bear testimony to their love of peace. The opposition he experienced last July, he very well knows, arose from no personal disrespect, nor from any view of incompetency on his part in point of talents ; but from a love of peace, and an inveterate hatred of this *curfed war*.’

This trait of discipline does honour to the Norwich societies.

Tay.

Art. 37. *Observations on Tithes*, shewing the Inconveniences of all the Schemes that have been proposed for altering that ancient Manner of providing for the Clergy of the Established Church of Ireland.

land. By W. Hales, D. D. Rector of Killisandra, Ulster, &c. To which is annexed, a second Edition of *The Moderate Reformer*, or a Proposal for abolishing some of the most obvious and gross Abuses that have crept into the Church of England, and are the Occasion of frequent Complaints against it. By a Friend to the Church of England. 8vo. pp. 73. 1s. 6d. White. 1794.

Of the numerous tracts which we have lately been doomed to read on this subject, no one is less reasonable than that now before us. Dr. Hales entirely mistakes, or conceals, the real ground of complaint against tithes. It is not the clergy, nor the lay rectors, nor the proprietors of lands, nor the *peasantry*,—as the learned Doctor styles the tenantry of Ireland,—which, in a public light, are objects of consideration: It is the circumstance of tithes being an insuperable bar to the higher improvements of agriculture, which renders them objects of public execration.

We know not why *The Moderate Reformer* should be coupled with these observations, unless it be on the principle of coupling rabbits;—that the better may sell the worse.—For our account of the last-mentioned tract, [said to have been written by the learned and worthy Baron Maseres,] see Rev. for April, 1793, p. 475.

Mars...1.

Art. 38. *A Plan for a general Commutation of Tithes*; addressed to the Members of both Houses of Parliament. 8vo. 1s. Faulder. 1795.

The plan which is communicated to the public, in this sensible and well-written paper, is simple and practicable. Ascertain the present value of each benefice, and the quantity of corn which now ought to be considered as an equivalent for it, and let this be a fixed annual stipend during twenty-one years. At the end of this period, ascertain, by the gazette accounts, the mean price of corn during that time, and let this regulate the stipend for the next term of twenty-one years.

This is not proposed as a new plan, but as one which has been carried into practice, in some part at least, by virtue of different inclosure bills, and with satisfaction to all parties.

We have long been of opinion that the gazette accounts of the prices of grain, particularly wheat, should be the regulator of the stipends of the clergy: but we apprehend that, whenever the subject is taken up and duly investigated, principles still more simple than those which are here pointed out,—particularly with respect to collecting the quotas of each individual in a given parish,—may be suggested: but it will be time enough to attend to nice regulations, when the machine itself is placed in a state of permanent security.

Do

Art. 39. *A Calm Address to the People of Great Britain*. By a Citizen of London. 8vo. 1s. Rivingtons. 1795.

The writer of this address is so enthusiastic an admirer of the British Constitution, that he says he never reflects on its excellence but with renewed raptures, and 'is at times inclined to imagine that those who framed it possessed more than human understandings, as though they were inspired by some divine impulse.' Such rant as this can do little towards accomplishing the author's declared object, which is to give  
uninformed



uninformed readers a true notion of liberty, and of the real value and importance of the British Constitution. The pamphlet, as far as respects real information, is little more than a brief abstract of some parts of Blackstone's Commentaries. Where the writer trusts to his own information or judgment, he is not to be implicitly followed. Nothing, for example, but extreme inattention could have led him to mention the tax on windows, as a proof that the British legislators sometimes impose taxes which operate more oppressively on themselves than on the *middling* or lower classes of the people.

Of the strength of this writer's political prejudices, an example occurs in the first sentence of his pamphlet; in which he mentions it as a circumstance of horror, that some of our countrymen have been actually charged by their country with attempts of the most dangerous tendency, but neglects to add that these persons have been declared by their country *innocent* of the charges brought against them.

At the close of the pamphlet, the author offers a new plan of parliamentary representation, grounded on the idea that property is the only spring from which the right of election can flow, and proposing that this right should be extended to all housekeepers who rent ten pounds *per annum*.

E.

**Art. 40.** *Political Tracts.* By Sir Francis Blake, Bart. A new Edition. 8vo. 5s. sewed. Debrett. 1795.

The political speculations and sentiments of this worthy and patriotic Baronet are well known. The principal of the tracts which at various times he has published, and which chiefly constitute the present volume, have been separately reviewed by us, at the respective periods of their first appearance. In 1791 they were first re-published, collectively, in a volume, similar in size and price to this new edition: see *Rev. New Series*, vol. iv. p. 464. The *additions*, on the present occasion, are not many nor large. They consist, I. of a few pages entitled 'Conclusion,' on the subject of *tithes*: from which mode of providing a maintenance for the clergy the author seems more and more confirmed in his aversion. II. A '*Postscript*' occasioned by a letter to Sir Francis, intended to refute his arguments for the abolition of tithes, and for a reform of the church revenues. III. A '*Supplement*,' with 'additional remarks,' chiefly relative to the affairs of France: in order to evince the impropriety and impolicy of the conduct of Great Britain towards that nation, since the revolution in 1789. IV. A few interesting observations on the 'Lavish expenditure of public money:' in order to avert the fatal consequences of which, he proposes that parliament should newly model the payments to government;—a proposal, the novelty and singularity of which will not, we suppose, well suit with the jealous and apprehensive temper of the times,—so hostile to every thing that looks in the least like *innovation*:—but, for particulars, we must refer to the book.

Sir Francis may have formed some peculiar ideas on political topics: but, whatever may be thought of the wisdom or expediency of his plans, his views appear to be all directed, with the best intentions, towards the most important interests of his country.

Art.

*Art. 41. Argument on the French Revolution, and the Means of Peace.*

By David Hartley, Esq. 8vo. pp. 60. 1s. 6d. Debrett. 1794.

In energetic language, Mr. Hartley enforces a weighty argument for immediately entering on a general negotiation for peace. Divested of the oratorical drefs in which it is exhibited, his reasoning may be briefly stated as follows.—Despotism has been subdued in France, and cannot be restored. To continue the confederate war, under the notion of imposing a government on the French, is a project as romantic as it is unjust. On the part of France, a disposition has been expressed, under the sanction of the national authority, to negotiate on the equal condition of mutual abstinence from all interference in internal policy. To fall in with this disposition, is the only wise and safe policy of all the old governments of Europe. Perseverance in the war would hazard their very existence. The whole empire of Germany is on the tiptoe of insurrection: other nations under despotic governments are disposed to follow it; and the free government of this country has no other security than to permit the current of liberty in other lands to take its course. The great obstructions to peace being the system of expulsion and confiscation, which has been pursued in France with respect to its antient republican members; let a negotiation be set on foot, in which it shall be recommended to revise all acts regarding confiscation and exile, so as to render them consistent with equity and a spirit of reconciliation. How far France might be disposed, or might be able, to listen to such a recommendation, it is difficult to say. Negotiation, however, on this ground, or on any other not inconsistent with the rights of free nations, is, perhaps, at this moment, the general wish of disinterested men.—That the war may be terminated, with safety to this country, is well argued by Mr. Hartley in the following passage:

‘ To my own country, my argument not to interfere any farther in the war, is not only because we have no right to interfere with another nation, but because the example of reformed despotism cannot excite any similar alarm in our own country, in which no man can possibly conceive that there is one speck of despotism. This country is not divided into two ranks of men, in the proportion of twenty vassals to one tyrant. There is not one vassal, nor one tyrant, nor one feudal territorial tyranny. The proprietors of the land and their tenants are connected by common interest and equality of compact. All personal rights and liberties are as free and unconfined as “the casing air.” All ranks of men in this country are so implicated and involved together, that no one class can be proscribed by any other class, without such convulsions in the general interests of the whole community, as would overawe private contentions, and protect the public peace of the state. There is one uninterrupted sympathy—one participation of interests, in gradation, under the laws of equal liberty and rights, from the highest member of the community to the lowest.

‘ The political constitution of the state is founded upon indefeasible principles of wisdom and justice, conformable to all the personal and social rights of man. The cardinal points of the British constitution are, National Representation—The Commons giving and granting their own Money.—Trial by Juries—The Habeas Corpus—The

Freedom

Freedom of the Press—And above all, the existence of an inherent right and inherent means, within the peaceful precincts of the Constitution, to revise and correct any subordinate errors, which in the lapse of time may have invaded and deteriorated any separate branch of the political constitution or civil rights. No example, therefore, of despotism, arraigned, convicted, and reformed, can operate in the British Constitution, as an object either of terror or of conscious guilt. “It touches not us. We go free.”

‘To foreign sovereignties I would represent the progressive advancement of British freedom, as a decisive example—an argument of warning to them. The aboriginal principle of the political and civil liberties of the British constitution, derived to us even so far back as from our Saxon ancestors, has lain like the good seed in the ground. It has struggled against tares, and weeds, and malignant plants, in the first chaos of society: it has in its growth aspired to the celestial element of freedom, having overawed and subdued all the cankered roots of despotism.

‘I would not plead the cause even of my beloved country with assuming arrogance: nevertheless, the superb example will stand forth to all the nations of the world, and say, Thus far may you go, in obedience to the Laws of God, and in vindication of the Rights of Man—thus far may you go, at least in liberty, prosperity, safety, and peace.—The days of despotism are numbered—“Fate comes at the last, and with a little pin bores through its castle walls.”

‘The flood-tide of liberty is set in. Concede, whilst you may, to those whom you call your people. It will prolong the term even of your temporal power, when it shall become a beneficent power to man. Give to man the perfect freedom of his bodily labour and exertions. Take him into participation of God’s soil, that he may increase and multiply, and fertilize the earth. Give to man the free expansion of his mental faculties, unawed by force, undaunted by fear. Man can possess no more. God in his creation gave no more to man. All the rest is extraneous, the mere fringe and trappings of society. Urge not mankind to the wreck of vengeance upon despotism. That there exists in the world a counteracting vengeance to despotism is true. But vengeance is only operative against the refractory and obdurate despot. The despot who concedes to the claims of justice and reason, when called upon by the voice of God, from that hour stands unappalled: *Reatus in curia*. Concession absolves. The despot is no longer such. Despotism is not a personal vice, but the error of ages in the constitution of human societies. That good may proceed out of evil, by the counteraction of one vice to another, is undoubtedly true, because “there is a providence that shapes our ends;” but it is not of necessary consequence that future good can only arise out of intermediate evil. Concede, therefore, without regret or delay; even now, before the hour of concession shall be past. Time was—Time is—Await not the fatal sentence—Time is past!’ E.

Art. 42. *A Letter to Mr. Sheridan, on his Conduct in Parliament.* By a Suffolk Freeholder. 2d Edit 8vo. 1s. Stockdale.

In the Review for April last, p. 444, we gave an account of the first edition of this pamphlet. We then mentioned the report that it

came from the pen of the author of "An Idea of the present State of France:" but in the advertisements of this 2d edition the writer has stated that he is *not* the author of "An Idea, &c." An additional address to the Monthly Reviewers now graces the conclusion of this pamphlet.

The question between us and this author is inverted by him: it is precisely whether Mr. Fox made the speech as stated by the letter-writer: *not* whether the statement of the letter may be found in any of the publications of the day; which we nowhere contraverted. We only referred to the latter in corroboration of our statement, on the *presumption* that their accounts were accurate,—for we did not examine them, as the author of that article, having heard the debate in question, was contented to rely on the evidence of his own ears and recollection. We have since, however, looked into the registers of the time; and *The Senator*, on which alone the Suffolk Freeholder founds his statement, is essentially deficient: it not only gives a mutilated account of the speech (short as it was) with which Mr. Fox prefaced his motion, but *totally omits* the reply with which he closed the debate;—not even recording *that he made any reply*. The following publications confirm our representation of the speech:

New Annual Register for 1793, p. 27.

Morning Chronicle, December 17, 1792.

Debrett's Parliamentary Register, vol. 50. p. 98—9, and 150—2.

Jordan's Parliamentary Journal, vol. i. p. 76, 77, and 106, 7.

All of which give nearly the same account, and, as indubitable authorities, fully support and establish our argument.

We know that, as the Suffolk Freeholder says, Mr. Fox spoke but little on that occasion, declaring his inability to dilate on the subject, from a violent hoarseness: but what we primarily asserted, and still assert, and what is corroborated by the above-quoted publications, is that Mr. Fox adduced arguments in support of his motion, (not *one* only, as reported by the Suffolk Freeholder,) in his prefatory remarks and in his speech at the conclusion of the debate; the principal of which was, that it was "the true policy of every nation to treat with the existing government of every other nation with which it had relative interests, without inquiring or regarding how that government was constituted, or by what means those who exercised it came into power." That we sent a consul to Algiers was a fact adduced by Mr. Fox merely in exemplification of this principle, and in proof that it was frequently the basis of our practice.

The anecdote of the reporter, who detailed in a newspaper a speech which was never spoken, (Rev. April, p. 447.) was applied to the Suffolk Freeholder, on the supposition mentioned in the first paragraph of this article; and its *application* fails with the supposition. Such, however, was *the fact* with respect to the person to whom we then alluded.

The public have the evidence before them, and we feel no anxiety, no doubt, in abiding by their verdict, which will determine whether the Suffolk Freeholder or the Monthly Review has given the fairest representation of the matter in debate; and whether the intemperate language, which the former has debased himself by using, has been

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provoked

provoked by similar ill breeding on the part of the Reviewers. His charges we deny and repel, his imputations we condemn, and his abuse we scorn to retort :

Οὐ γὰρ αὐτὸν καταλαύομεν εἰς αὐτὰς, ὡς ὁ Πικριμῆτος ἢ Πικριῆτος εἰς κριτάς.

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## THEOLOGY, POLEMICS, &amp;c.

Art. 43. *A Dissertation on Ecclesiastical Jurisdiction in the Catholic Church.* By the Abbé Barruel, Almoner to her Serene Highness the Princess of Conti. 8vo. 2s. Debrett, &c. 1794.

This pamphlet, of 130 pages, is a violent declamation against the constitutional clergy of France; who, according to the Abbé Barruel, are a set of sacrilegious intruders, without mission, and without jurisdiction.

‘Who are you? (says the Abbé.) In what name do you come to preach to us the kingdom of heaven? By what authority do you pretend to absolve us from our sins, to administer the sacraments, and direct us in the ways of salvation? On what grounds do you style yourself our pastor, and what law obliges us to follow your directions? These are questions which no innovator, no abettor of schism or heresy could ever answer. They are questions which we have put to the bishops and priests of a constitution of yesterday, which they affect to call civil or temporal, whilst it totally destroys every spiritual power. We have said to Fauchet, to Gobel, to Lindet, to Marolle, to Lamourette, to Gregoire, or to Gouttes, and to that legion of bishops and priests, who have driven from us our true pastors, we have said to all and to every one of them with the prince of the apostles; *There is no other name under heaven, which can be to us a name of salvation, save only that of Jesus Christ.* If Jesus Christ has sent you, speak out, he that hears you, hears him; whom you absolve, is absolved by him; whose sins you bind on earth are by him bound in heaven. But if you come in the name of men, talk not to us of salvation. Were you a prophet, Jesus Christ knows you not, and he who is not with him is against him; he who sows without him, reaps nothing but cockle. The sins which you shall pretend to remit are retained by him; the sinners whom you shall attempt to absolve are condemned by him; the shepherd whom he does not introduce into the fold is a thief, whom he commands us to shun. Either produce your credentials from him, or retire far from us.’

After this curious *tirade* from Pluche, our author proceeds to what he calls a complete demonstration of the three following propositions:

1. There is nothing in the nature of ordination, that necessarily implies jurisdiction.

2. There is nothing in the practice, nothing in the constant discipline of the church, which does not strongly militate against the pretended union of ordination and jurisdiction.

3. There is nothing in the doctrinal decisions of the church, which does not strongly militate against the pretended union of ordination and jurisdiction.

To prove these propositions, the author quotes fathers and councils in great abundance: but he brings not a single proof from scripture;

nor indeed was that possible: for in the scripture there is not the smallest hint of jurisdiction unconnected with ordination.

We leave it to our established clergy, (who are in the same predicament with the French constitutional clergy,) to refute the arguments of Abbé Barruel. We will only remark that they are all built on the supposition, that the present enormous system of Romish jurisprudence and papal hierarchy is of *right divine*.

For a brief account of this author's *History of the Clergy during the French Revolution*, see vol. xiv. N. S. p. 458.

Ged...s

Art. 44. *Observations in Answer to Mr. Thomas Paine's "Age of Reason."* By the Rev. William Jackson, a Prisoner in the New Prison, Dublin, on a Charge of High Treason. 8vo. 2s. Ridgway. 1795.

These prison-thoughts of Mr. Jackson have no *sombre cast*. He makes himself merry with Mr. Paine and his "Reason," and is rather sprightly than argumentative. The philosophical as well as the religious principles of Mr. P. become the subject of his animadversion: but, in replying to the assertions of the "Age of Reason," he makes others which few divines or philosophers will, we apprehend, approve. His Hutchinsonian science we shall not discuss; nor shall we say any thing on his illustration of the Trinity by 'a lighted candle which incorporates three conditions in one and the same substance, air, fire, and light:' we shall satisfy ourselves with quoting, as a proof of his pleasantry, the following reply to a question of Mr. Paine. "Why (asks Mr. P.) did not the Devil shew Christ *America* as well as the other kingdoms of the world?" 'I will tell him the reason,' (says Mr. Jackson,) 'His Sooty Highness, as he calls him, did not choose to deprive Christopher Columbus of the credit of the discovery.'

The melancholy fate of the author of this pamphlet is well known\*. We lament that the religion which he defends was not with him a firm principle of conduct.

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Art. 45. *Free Thoughts respecting the present State of the Clergy in the Established Church*, and particularly of those who are unbeneficed. By George Neale, Curate of St. Margaret Pattens, Rood-lane, and St. Gabriel, Fenchurch-street, &c. 8vo. 6d. Kearsley. 1793.

While the hardships of the inferior clergy not only remain, but even, from the causes which ought to diminish them, are perpetually increasing, it must be expected that the repose of the more fortunate sons of the church will sometimes be disturbed by such complaints as those which are expressed in this pamphlet. If fifty pounds a-year, a century ago, formed a bare competence for a curate, the same sum, in the present diminished value of money, must be absolute penury. This is a grievance which calls aloud for redress; and Mr. Neale

\* He died, during his trial, (*after conviction*), in the Court of King's Bench, Dublin. It appeared to the Coroner's Jury that poison was the cause of his death, but by whom administered was to them unknown: see Rev. May, p. 105.

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prefers his suit to the public, in behalf of himself and his brethren, with a decent and manly firmness, suited to the occasion. E.

Art. 46. *An History of the Christian Church*, from the earliest Periods to the present Time. By G. Gregory, D.D. Joint Evening Preacher at the Foundling Hospital, and Curate of St. Giles's, Cripplegate; Author of *Essays Historical and Moral, &c.* A new Edition, corrected and enlarged. 8vo. 2 Vols. 14s. Boards. Kearsley. 1795.

After the account which we gave of this work when it first appeared, (see *Rev. New Series*, vol. iii. p. 27.) we have only to notice the kind and degree of improvement which it has now undergone.

In the first volume, the principal additions respect the doctrines of the first four centuries, a brief view of which is given in the words of the writers; particularly, at the beginning of the second century, in a compendium of the Christian faith translated from the remains of Irenæus, and the creed given by Tertullian as the common belief in his time; and, in the fourth century, the Nicene creed, as it stands in the epistle of Eusebius to the Cæsarians. We do not apprehend that these and a few other brief additions, on this head, will be generally thought sufficient to supply the 'remarkable deficiencies' in this respect, which the author has observed in all the ecclesiastical histories extant.—The second volume, the author informs his readers, is almost entirely re-written; and though, in the former editions, he was indebted for a considerable part of the materials of that volume to Mosheim and other modern authors, the late Dr. Robertson is the only one to whom he is at present under a similar obligation. On comparing the editions of this second volume, we find ourselves under the necessity of understanding the term *re-written* as denoting transcribed with variations: for, excepting the history of the Reformation in England and Scotland, comprehending about fifty pages, which is entirely new,—three very short chapters, relating to the sects and the state of learning in the tenth and eleventh centuries,—and a few new passages occasionally interspersed through the work, we find the series of paragraphs, with some variation of language, nearly the same in both editions. We do not mean to say that the work is not materially improved; we only think that the author rates the alterations a little too highly. The history is certainly more valuable in its present form, than as it was originally presented to the public; for, besides the laudable pains which the author has himself bestowed, it now appears enriched with several notes, and with a dissertation on the vision of Constantine, written by the Rev. Mr. Henley of Rendlesham, which discover not only uncommon ingenuity but recondite erudition. E.

Art. 47. *Religion in Danger*: Addressed to the Archbishop of Canterbury, by the Curate of Snowdon; and submitted to the Consideration of the Clergy of all Denominations. 8vo. pp. 62. 2s. Williams. 1795.

This very worthy Welsh curate comes out of his retirement to revive certain antiquated notions, which he, good man! supposes still to hold their ancient place among the guardians of the Protestant faith. Had he not been a perfect recluse, he might not long ago, even within

within the principality of Wales, have had frequent opportunity of being informed from high authority that popery is no longer anti-christian, and that the church of Rome is much more worthy of being embraced with sisterly affection by every Protestant church, than any sectarian body of Protestant heretics. From a want, doubtless, of proper instructions from his diocesan, he still retains the old prejudice against papists, and believes that the Anti-christ, predicted in the Apocalypse, can be no other than the Roman pontiff. He even entertains the strange opinion that religion has no relation whatever to forms and ceremonies; and that, because Christ has said that his kingdom is not of this world, whatever religion is founded on temporal power or dominion can certainly never belong to him.

For one of those old-fashioned clergy who have been trained in the school of Tillotson and Hoadley, the curate of Snowdon writes, however, tolerably well; and he says some things concerning the present danger of all religious establishments, and the necessity of ecclesiastical reformation, which may not be wholly unworthy of the attention of his Grace of Canterbury, and which are very properly submitted to the serious consideration of the clergy of all denominations. E.

Art. 48. *Remarks on a Charge delivered to the Clergy of his Diocese, by the Lord Bishop of Lincoln, at the Visitation in May and June, 1794. In a Letter addressed to his Lordship.* 8vo. 6d. Johnson. 1795.

These animadversions are chiefly theological. They are written by a zealous advocate for the Unitarian system, and are intended to vindicate the doctrines of that system from the charge of heresy, and its professors from the reproach of disseminating doctrines which weaken the ties of civil and religious obligations. Though the author brings no reasoning altogether new in support of his system, he places old arguments in a light which shews him to be a man of considerable talents. The personal attack on the Bishop of Lincoln is chiefly intended to fix on him the charges of deficiency in theological knowledge, and of a want of candour towards that class of Christians which he denominates the disciples of Socinus.

That we do not deem this writer's complaints wholly unfounded, the reader will find from our review of the Charge in question, N. S. vol. xvi. p. 454: but we must think that he has dealt rather too freely in personalities.—It was unnecessary, and rather indecorous, to introduce the Bishop's lady, who was educated a Dissenter, as his preceptress on the subject of ecclesiastical establishments. The pamphlet is, however, on the whole, well written, and is by no means beneath the serious attention of the Right Rev. Prelate to whom it is addressed. E.

Art. 49. *Remarks on a Sermon entitled "the Duties of a Soldier illustrated and enforced, preached at the Consecration of the Colours of the Somerset Light Dragoons, on Wednesday the 6th of August 1794, in the Church of St. Mary Magdalen, Taunton. By the Rev. John Gardiner, Curate of the above Church, and Rector of Brailsford, &c. in the County of Derby."* To which is added a Postscript, containing some strictures on a Sermon preached before



the Yeovil Volunteer Corps of Yeomanry Cavalry, on Sunday, Aug. 31, 1794; and published at their Request: by the Rev. William Langdon, B. D. Rector of Pyle. 8vo. pp. 58. 1s. Johnson.

By the pains which some zealous divines have lately taken to convert the present war into a religious crusade, and to inspire the soldiery with ardour, from a persuasion that they were setting up their banner in the name of God; they have laid themselves open to the ridicule and censure of those who disapprove the war. Two discourses of this kind, full of vehement and inflammatory declamation, are criticised in this pamphlet. We cannot say, however, that the reviewer has executed his task with much ability. The greater part of the pamphlet consists of mere extracts and quotations, the rest of very slight and cursory observations. E.

Art. 50. *Sermons on the Seasons.* Preached in a Country Parish, in the Year 1792. 12mo. 1s. Dilly. 1793.

The utility of public instruction, when judiciously applied to the character and situation of the audience to which it is addressed, is very happily exemplified in these sermons. To persons of every description, the vicissitudes of the seasons afford an agreeable subject of contemplation: but, to those who reside in the country, and are employed in rural occupations, such topics must be peculiarly instructive and pleasing. From natural and familiar descriptions of the distinct character of each season, this preacher draws a few pious and moral reflections; and the whole is expressed in a style which, without descending to vulgarity, is plain and intelligible to hearers of ordinary education and capacity. The sermons are not the less valuable for the free use, which the writer acknowledges that he has made, of Sturm's *Reflections on the works of God.* (See Rev. N. S. vol. vii. p. 115.) E.

Art. 51. *A Dictionary for the Book of Common Prayer.* 12mo. 6d. Dilly. 1793.

We must approve the thought which produced this little publication. Long experience has convinced the editor that several, who attend the service of the established church, are not acquainted with the meaning of many words in the liturgy; and he benevolently offers them assistance. He very properly asks, with submission, 'whether it be right that, in a book of *Common-prayer*, there should be any Latin word.' In general, we think, a proper sense is assigned to the words here enumerated. To be concise is essential to a work of this nature; and then it is not easy to convey the full sense. The author seems rather to avoid (and with some reason,) words and terms of a disputable kind: or, if they occur, he is moderate about them:—*TRINITY* is *the number three*: *ATONEMENT* is *satisfaction*, to *expiate*, to *make satisfaction*: the word *satisfaction*, however, is not introduced for explanation. Prevent, he very properly explains, *to go before*.—At the conclusion, it is added; 'if the plan be approved, any hints for its improvement, addressed to the publisher, will be thankfully accepted.' Hi.

#### AFFAIRS OF IRELAND.

Art. 52. *Six Letters addressed to his Excellency Earl Fitzwilliam, Lord Lieutenant of Ireland.* By Bolingbroke. 8vo. pp. 68. Dublin. 1795.

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These letters were written early in January 1795, for insertion in a daily paper, at a time when, presuming on the stability of Lord F.'s government of Ireland, and exulting in the fond assurance that the happy juncture was at hand in which that country would at length be 'regenerated,' and the land 'cleansed from all political impurities,' the spirited author opened a press-correspondence with the highly popular Viceroy; in order to lay before his Lordship an unreserved statement of all the benefit that the nation wished and expected from the wisdom, the virtues, and the auspicious principles of a nobleman who had been nursed in the bosom of liberty, and who had always shewn a firm attachment to the just and unalienable rights of man. The letter-writer, accordingly, here unfolds to the fair and open view of his noble correspondent what he apprehends to have been his 'country's wrongs;' and this he does with a freedom of expression, [with regard to the measures and abuses which he sets forth] for which, we conclude, he deems no apology necessary; as he observes that 'these are no times for squeamish delicacy.'—He insists, in fine, 'on a total and radical reform.'—With all his ardour and eagerness of expectation, and all his zeal for a full and complete redress of those wrongs of which, in behalf of his country, he so feelingly complains, how great must have been his disappointment when this flattering prospect was at once eclipsed by the sudden recal of Lord F. from an administration of only a very few months' continuance!

Among the political *portraits* (for *men* as well as *measures* were the objects of his animadversion,) pointed out by the letter-writer as unworthy servants of the public, and who, in his judgment, ought to be immediately removed, some characters are exhibited with great warmth of colouring; which, the painter himself seems to be aware, will, by some connoisseurs, be deemed *too high*: but he insists, nevertheless, that they have the merit of real *likeness*, however 'incorrect' may be the drawing. In this groupe, Mr. Burke, whose political apostacy will never be forgotten, figures on the foreground: his friends will probably say that he is *caricatured*; and we hope (for the sake of his private virtues,) that they can assign good reasons for their opinion.

The 5th and 6th letters contain a lively and severe invective against the French war; repeating the strongest of the common objections on the subject, with the addition of some that have not been brought forwards by other objectors, or have been less forcibly urged. He particularly mentions our harsh treatment and proud dismissal of Mons. Chauvelin: our haughty contempt of that gentleman's person and mission is here considered as 'that false step which, like the first indiscretion of a female character, was not to be retrieved.'

The style of these letters is bold, free, and animated, but generally too declamatory. The writer has a great command of language; yet, in some few passages, we have thought him somewhat negligent: for any instances of which he very reasonably offers the same excuse which we reviewers (more than other writers,) have to plead, viz. the nature of periodical publications,—which are always 'written on the spur of the occasion,' and often 'under the pressure of various avocations.'

Art. 53. *A Letter to the Earl of Carlisle*, occasioned by his Lordship's Reply to Earl Fitzwilliam's *Two Letters*: Exhibiting the present State of Parties in Ireland, vindicating the late Viceroy's Administration, and the Characters of the Persons with whom he associated in Council, from the malevolent Aspersions levelled at them, and detailing the secret Causes which led to his Recal. 8vo. 1s. 6d. Crosby. 1795.

This well-written letter, which is signed O'Connor, and dated London, May 24, 1795, contains an admirable defence of the administration of the late Lord Lieutenant. The ingenious writer's great object seems to be, not only to bestow some literary chastisement on Lord C. but to prove that the great Catholic question really 'entered not, in the smallest degree, into the cause of Lord F.'s recal; and that the terrifying enumerations of evils and miseries, to result to the empire from a measure which his enemies affect to consider as having either originated exclusively with himself, or been hurried on by him rashly, precipitately, or without consent or consultation, *ought not to be regarded*;—for had Mr. Beresford \* never been dismissed, these miseries would never have been heard of; and his Lordship would have remained.'—

The letter-writer, therefore, earnestly contends that the speedy and total emancipation of the Irish Roman Catholics is an event of certitude; 'for it is not to be imagined that the M—— can be so frantic as to light up the torch of civil war to prevent it. He will at last yield to that dernier subterfuge, which his arrogance and incapacity have so often compelled him to submit to—existing circumstances.'

#### MODERN PROPHECY, *continued.*

Art. 54. *Two Letters to the Right Hon. Lord Loughborough*, from Nathaniel Brassey Halhed, Esq. M. P. 8vo. 4d. Riebau.

*Extra*, Par. 1st, 'My Lord, I take the liberty to address your Lordship in behalf of that much injured man, now impenetrably shut up from all access of his friends, under the imputation of lunacy. Amid the various multiplicity of avocations, all of the first importance, which occupy your Lordship's attention, no wonder the case of an obscure individual should elude your cognizance, even while his person is under your immediate authority; and I can almost assure myself that the circumstances of it require only a candid statement, to obtain at once commiseration and redress.'

Mr. Halhed's well-written statement, however, of the case of the person so unjustly, in his judgment, confined,—and, in his apprehension, so cruelly treated,—failed to procure even an *answer* to this application.

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\* The writer gives a brief detail of the causes that (according to his statement,) have rendered Mr. B. an unpopular character in Ireland; and if the charges alleged against him be true, he justly, as Mr. O'Connor observes, earns his unpopularity.—For particulars we must refer to the pamphlet: the reader will find them at page 21.

Mr. H.

Mr. H. takes this opportunity to repeat his entire persuasion of the truth of the predictions of Mr. Brothers: 'If, (says he,) I am in my senses, Richard Brothers is not insane;—if I am innocent, Richard Brothers is no traitor'!—On this passage, a remark will occur to most readers, so obvious, that we will not affront their sagacity by anticipating it.

## EDUCATION.

Art. 55. *The Principles of Grammar; or Youth's English Directory.*

By G. Wright, Teacher of English and the Mathematics. 8vo. pp. 160. 2s. bound. Robinsons. 1794.

When a practitioner in any art or science informs us that he has experienced, for a number of years, the benefit of a particular mode, we can hardly fail of allowing that it must have some claim to regard.—Thus speaks the present writer, after having been a teacher during twenty years:—'The good effects which have resulted in his own academy will amply bear him out in asserting, that his success has been evidently owing to his dereliction of old trammels, and his adoption of the system, which he now humbly offers to the inspection of the public.' It is difficult to give a decided opinion on a work of this kind, which differs from others, and is to be supposed an improvement. We know that an indifferent method, in the hands of industry and capacity, will effect much more than one far superior, without a real and close attention. When this writer speaks of diphthongs *improper*, in which one only of the two vowels is sounded, we might ask whether the word *soul* is an exact example? since, if the *u* be omitted, it becomes *sol*, and it can only be the *u*, or the *e* final, which can give the sound of *sole*: the truth is that the word has deviated from its original pronunciation *so-ul*, still retained in some parts of the country, but now deemed a *vulgarism*.—A like question might be asked concerning *chaise*, of which it is said that *ai* is sounded *a*; yet if the *i* be removed it becomes *chase*, a word of very different meaning.—We cannot avoid remarking that Mr. Wright was rather unlucky in not obtaining a more proper word than *initial*, as an example that the letter '*c* sounds *sh* before *i* and another vowel when they form a diphthong;' the word *commercial* might be thought more directly to the point.

The following story in the chapter on *emphasis* is worthy of notice: 'A curate, reading our Saviour's words to his disciples, *O fools, and slow of heart to believe all that the prophets have spoken*,' placed the emphasis on the word *believe*, as if Christ had called them fools for *believing*; on the rector's reproof, when he read it next, he placed the emphasis on *all*; as if it had been foolish in the disciples to believe *all*; the rector again blaming his manner, the good curate accented the word *prophets*, as if the prophets had been in *no respect* worthy of *belief*.'

Whatever merit this author's method may have, it is not a necessary consequence that, because he, being habituated to it, finds it easy and successful, it will therefore prove so to another: yet it is probable that those, who are engaged in teaching English, may derive assistance from an attentive examination of this performance; and learners may find benefit from a careful perusal of it.

## NATURAL HISTORY.

Art. 56. *A Botanical Nomenclator*; containing a systematical Arrangement of the Classes, Orders, Genera, &c. of Plants, as described in the new Edition of Linnæus's *Systema Naturæ*, by Gmelin. To which are added, Indexes of the Latin and English Names of the Plants, together with the Names of the Countries of which they are Natives; also the Number of British Species. By William Forsyth, junior. 8vo. 6s. Boards, Cadell and Davies, 1794.

The title-page will sufficiently explain the nature of this work, which seems to possess all the utility that can be expected from a nomenclator. As twenty years had elapsed since the publication of the last work under this name, it was obvious that the numerous additions, with which botany has been enriched, made a new one necessary. Dr. Gmelin's simplification of the Linnæan system has been followed in the arrangement: but such references are made to the transposed genera, as will enable the reader to find them in the old system.

Ai.

Art. 57. *Flora Oxoniensis, exhibens plantas in Agro Oxoniensi sponte crescentes, secundum Systema Sexuale distributas. Auctore Joanne Sibthorp, M.D. Prof. Reg. Botan. R. S. S. &c. &c.* 8vo. pp. 422. 6s. Boards. White. 1794.

Though the publication of *Floras* of different districts has contributed much to the advancement of botany to its present state of perfection, yet it is obvious that there must at length be a period in which local catalogues will be deprived of all their utility, on account of the comprehension of their matter in more general works. Such a period can scarcely be distant, when a country of no great extent has been investigated by several accurate and laborious inquirers. The gleanings that remain will scarcely justify more than occasional notices of new discoveries; and if any particular situation abounds with the less common gifts of Flora, a concise index of *plantæ rariores* ought to satisfy the partial attachment of a patriotic native. It is true, the introduction of a *new system of classification* will always afford a just plea for exhibiting the entire Flora of a favourite spot as a *specimen*; and it was in this way that the Linnæan school extended its conquests over the botany of different regions, to the great emolument of the science and advantage of its students:—but it may be doubted how far small deviations from the received arrangement can make it worth while to repeat a multiplicity of well-known descriptions.

We are aware that, in the present instance, particular reasons may be supposed to have operated in producing a new and entire work; and a *Flora Oxoniensis* might naturally be expected to follow a *Flora Cantabrigiænsis*:—but science in general has nothing to do with considerations of this kind:—it measures things by their real utility, and, in the multitude of publications by which it begins to be as much oppressed as assisted, finds it necessary to limit its encouragement by its wants. Still, in doubting whether this be an *important* work, we by no means intend to insinuate that it is not a respectable one. Its author is advantageously known in the department of science to which he has peculiarly devoted himself; and we doubt not that the herbalist  
on

on the banks of the Isis and Cherwell, on Shotover Hill and Burford Downs, will prefer this elegant local guide to the works which embrace the vegetables of the whole island. Nor will the variations from the original Linnéan method of arrangement, which, on the whole, we cannot but consider as real improvements, fail to excite the curiosity of the English botanist.

The following are the principal circumstances worthy of observation in the *Flora Oxoniensis*. In conformity to the example of Thunberg and others, Dr. S. has omitted the classes *Polygamia*, *Monœcia*, and *Diœcia*, and has transferred the genera, formerly arranged under them, to those classes and orders to which they belong according to the number of their anthera and stigmata. The class *Gynandria* is also abolished; the *Orchideæ*, which used to be ranked under it, now composing the second division of the *Diandria Monogynia*; and the *Arum* being classed among the *Polyandria Polygynia*. The *Viola* and *Jasione* are removed from their unnatural station among the *Syngenesia* to the *Pentandria Monogynia*. The new genus *Erodium* is introduced from L'Heritier, taken out of the *Geraniums*; of the English plants it comprehends *G. cicutarium*, and *G. pimpinellæfol.* In the *Cryptogamia*, Dr. S. has referred the *leafy mosses* to the new genera constituted by Hedwig; and he has given new subdivisions in the *Fungi*, especially the *Agarics*, by which their investigation is facilitated.

The descriptions of plants are chiefly in the language of the *Sp. Plantar.* and few synonyms are added to the names of Ray and Linné, yet occasional references are given to the best figures. The book is handsomely printed, and the matter is well disposed to catch the eye for the ease of consultation.

Ai.

## POETRY.

Art. 58. *The Restoration of the Jews*, a Poem. By William Ashburnham, Esq. jun. 4to. pp. 29. 2s. Cadell and Davies. 1794.

This poem was originally written for the Seatonian prize: but the author, not being a master of arts, could not be admitted a candidate. How far he might have flattered himself with the expectation of success, had not this bar to his ambition intervened, we will not pretend to determine. That he is not destitute of poetic genius must be acknowledged; and in this poem we discover a rich profusion of Asiatic imagery, drawn chiefly from Isaiah, Jeremiah, and the Psalms: but, like most of the poets who have attempted to versify the prophetic parts of Scripture, the author generally degrades that which he wishes to ennoble. To be convinced of this truth, the reader has only to compare the following lines of Mr. A. with the 12th verse of the 14th chapter of Isaiah:

' O Lucifer, who thou'st of late so high,  
' The fairest star in th' Assyrian sky,  
How art thou fallen? ne'er to rise again,  
Thy palace rised, and thy children slain.'

" How art thou fallen from heaven, O Lucifer, son of the morning, how art thou cut down to the ground, which didst weaken the nations."

R

It seems difficult to assign a reason for Mr. A.'s calling Lucifer the fairest star in the *Affyrian sky*,—for our poet certainly must know that Venus, as a morning star, is visible in all latitudes.—He describes Zion as

‘ Enrob’d in white, in righteousness array’d,  
And gems of virtue, gems which never fade.’

Perhaps this last line is not conceived with the greatest propriety. That virtue is permanent and durable, and that every thing in this lower world is subject to mutation and decay, no person will deny: but certainly, among the productions of the earth, gems and precious stones are the least perishable, and consequently cannot be said in strictness of speech to fade; neither can they form a just antithesis, when put in opposition to the immutability and permanency of virtue.

It might appear severe, if not uncandid, to remark every impropriety of this sort in the composition of young poets; we shall therefore finish our observations with laying before the reader the following lines, which we consider as inferior to none in the poem:

‘ Their punishment is near, see famine stalk,  
And desolation mark her secret walk,  
Her milder blasts, and pestilential breath;  
Taint all the loaded atmosphere with death,  
Shrivel’d with drought, no fruit the vineyard yields,  
No herb the pasture and no corn the fields.’

Ban!

Art. 59. *Ode to the Hon. Thomas Pelham, Esq.* occasioned by his Speech in the Irish House of Commons, on the *Catholic Bill*. 4to, 1s. 6d. Johnson. 1795.

We are reminded by this ode of the genius and spirit of the renowned Malcolm Macgregor, of Knightbridge, Esq. with whose satirical productions the public were, some years ago, so frequently entertained.

The author of the present publication attacks Mr. Pelham on some imperfections in his oratory, and on more, and worse, (alleged) defects in his principles. Mentioning the attention which was paid to the Rt. Hon. Privy Counsellor by the H. of C. of Ireland, the poet rather bluntly observes that LOCKE, were he now living, would certainly deem the logic of Mr. P. “that of an old woman.”—He proceeds;

‘ You say your generous heart is bent  
To make the Catholics content,  
And give them all their due, Sir!  
And yet you add, you will not grant  
The very thing they say they want,  
To make contentment true, Sir!

‘ The Revolution was (you said)  
On principles of Freedom laid;  
And so we all believe;  
But how such principles agree  
With *Protestant ascendancy*  
We never can conceive.

‘ Is heav’n-born Freedom then a thing  
Which any Parliament or King

May

May give or hold at pleasure?  
Give it to you, with-hold from me,  
Or grant it in a less degree,  
By partial weight or measure?

• No, Pelham! know, nor you nor I  
Have any right to liberty  
Exclusively of others:  
In ev'ry government, that's *free*,  
Emancipated all must be:  
For all are men and brothers.—

• You say you feel for *Church* and *State*;  
And this we never will debate;  
Your feelings best you know, Sir!  
But that the Church and State must fall  
Unless Dissenters you enthral——  
This you can never shew, Sir!—

The poet enlarges on the fallacy of Mr. P.'s politics, and the inconsistency of his principles as a Protestant,—intermixing a considerable share of the sarcastic with his reasoning; and he concludes with something like a sly prediction,—introduced by a word or two of good and sober advice:

• Be it your study, night and day,  
To drive black Prejudice away,  
And keep your conscience clear.——

• So shall you, when you speak again,  
Be more consistent, pure, and plain,  
And reason not so badly:  
Pelham! perhaps, you'll yet embrace  
The doctrines which, to your disgrace,  
You now oppugn so madly.

Art. 60. *The English Anthology*. Vols. II. and III. 8vo. 12s. Boards. Egertons. 1794.

The first volume of this compilation was noticed in our Review for October last, Art. 40. The appearance of the second and third induces us to repeat that the proper objects of an Anthology, which aspires to classical rank and to become essential in our libraries, are, 1st, to preserve such good poems as are in danger of perishing, because their authors have written too little that is excellent, or too unequally to have their works preserved entire: 2d, to preserve all the good poems of those authors who are in danger of sinking into oblivion from the unimportance of their productions in point of length and quantity. To put together, as in this second volume, without system or arrangement, poems from Johnson, Goldsmith, and Chatterton, with poems by Harington, Nash, Howard, and others who published in black letter, is an easy and an useless task. Much merit, however, is really displayed by the collector in fixing on the best readings from a comparison of different editions.

The third volume contains, among other things, a canto of Spenser's *Faerie Queene*, a book of Milton's *Paradise Lost*, a canto of Hudibras,



Hudibras, and a book of Akenfide's Pleasures of the Imagination. Who wishes for portions of such works?

There is merit to be acquired by an anthology of poetical translations. Of Anacreon, of Horace, of the Greek Epigrams, &c. some poets have succeeded in translating one production, some in another. A selection of the successful efforts would either provide us with complete versions, or, by pointing out the precise *defiderata* of this branch in our literature, induce our rising poets to remedy the *deficiency*.

Art. 61. *Poems* by Mr. Jerminham. Vol. III. 8vo. 3s. sewed. Robson. 1794.

The observations which occurred to us, with respect to the general character of Mr. Jerminham's poetry, in our account of the two former volumes, Rev. vol. lxxiv. p. 394, will apply to the present additional collection, and save both our readers and ourselves the trouble of a farther investigation.

This third volume contains, 1st, THE SHAKESPEARE GALLERY; of which an account is given in the 4th vol. of our *New Series*. 2d, LINES ON SIR JOSHUA REYNOLDS: see Rev. vol. i. N. S. 3d, ENTHUSIASM; reviewed in our 80th volume. 4th, ABELARD TO ELOISA; see vol. viii. N. S.—The other poems in the volume before us are smaller productions, of various merit. The lines in the *Coffey-Album*\* have appeared before: but we are here given to understand that only 'a few private copies were printed,' and that they are added to this edition at the flattering request of some distinguished judges.

Art. 62. *Two Didactic Essays on Human Happiness and the Government of the Passions*. By the Rev. W. Robb, Episcopal Clergyman in St. Andrew's. 12mo. 6d. Vernor.

We find in these small pieces many just and important moral reflections, but we cannot perceive that they derive much advantage from the kind of poetical dress in which they appear. They have indeed so little of poetry in them, that, had not the writer given himself the trouble of arranging his words in lines of ten syllables each, and in one of the pieces of stringing them into rhyming couplets, we could easily have fancied ourselves perusing two very good prose essays.

Art. 63. *Ode to the Benevolence of England*, addressed to Aliens and Natives. 4to. 1s. Cullen. 1795.

This poem is the production of a pen which formerly was often employed for the entertainment of the public, but has now for several years been suffered to rest. The author, as we are informed, is Mr. Pratt, also known to the public by the fictitious name of Courtney Melmoth. After a long absence on the Continent, he makes this offering of his Muse to his native country; and he celebrates, in a pleasing strain of poetry, the benevolence of England, of late so liberally exercised towards distressed foreigners. As a general cha-

\* *Coffey Hall*, Norfolk, is the seat of Sir William Jerminham, Bart. the brother of our ingenious author.

rafter

rafter of the piece, we may pronounce the sentiments to be natural and tender; the versification, though irregular, to be harmonious; and the language to be correct, chaste, and elegant. As exceptions, we remark two or three obviously faulty passages. The epithet *white* in the following couplet conveys no meaning:

' 'Twas not thy rank, or station—'twas thy grief,  
Spread her *white* arms to offer thee relief.'

The concluding sentiment in the following stanza is a puerile conceit:

— ' To save her from a threaten'd wound  
What hosts have perish'd on a foreign shore!  
And as their life-blood dyed the reeking ground,  
Tears swell'd the ruddy tide—to find the combat o'er!'

In the following lines, the sentiment is just and liberal, but the versification inelegant. Speaking of the exertions of the French nation for the establishment of freedom, the poet says,

' Foe to the cruel *means*—but to the *END*  
BRITANNIA and her BRITONS are a friend.  
Oh! never can they wish to quench the sacred flame  
Of that ethereal Pow'r that lighted them to fame:  
Forbid it, Heaven! When Temperance  
Leagues with sweet Benevolence,  
With honest joy our ALBION shall embrace  
Her Gallic Foes, and own them of a kindred race!'

The following stanza is throughout pleasing:

' Behold th' immeasurable train of Care,  
Exil'd, like thee, to our BRITANNIA come!  
She their sure refuge in the last despair,  
The child of Sorrow's universal home.  
Her Peasants with her Princes vie  
Who shall softest balms supply:  
*These* their Palaces bestow  
And scepter'd Grief forgets its woe,  
*These* uplift the lowly latch,  
And beckon Sorrow to their thatch.

Friend to the Wretched! ALBION's equal eye  
Warms, like the Sun, ALL human misery.'

E.

Art. 64. *Odes on Peace and War.* Written by many eminent and distinguished Persons: Particularly by W. Whitehead, Dr. R. Hurd, (now Bishop of Worcester.) C. Anstey, W. Mason, W. Hayley, Baron Maseres, Sir James Marriott, Lord George Cavendish, Rev. Dr. Plumptree, John Law, Viscount Fitzwilliam, Hon. John Damer, Lord Mountjoy, Archdeacon Travis, R. Raikes, Earl of Hardwicke, Dr. Michael Lort, Rev. Henry Zouch, J. Duncombe, G. Smart, J. Hey, &c. &c. &c. 8vo. pp. 184. 3s. sewed. Debrett. 1795.

Academic exercises are in many cases entitled to a better fate than to be consigned to oblivion as mere *juvenilia*. The plant of youthful genius often sends forth vigorous shoots, the fair promise of future fruit, which ought not to be rashly torn off and thrown away. Though our departed friend, Scriblerus, has formerly handled his amputating knife

knife pretty freely among the unpromising or the too luxuriant plants which, on certain great occasions, have suddenly sprung up in the academic groves, yet he found, even among those forward productions, many that deserved to outlive the day which gave them birth. Several such the reader will perceive, both in Roman and English verse, in the collection now before us. They are academic exercises produced at the return of peace, in the years 1748 and 1763. Among the names of the respective authors which are annexed, are several who have since made a distinguished figure in the literary or political world, particularly Bishop Hurd, Whitehead, Anstey, Mason, Hayley, Maseres, Sumner, Lord G. Cavendish, &c. To examine distinctly the merits of so many miscellaneous pieces would be impossible; to pass on them all an indiscriminate sentence of general praise, or censure, would mean nothing. We must content ourselves with marking as particularly excellent, among the Latin pieces, an Ode to Peace by John Sumner, and another by R. Raikes: among the English, Bishop Hurd's Ode to Peace, Mason's parody of Milton's Allegro, and verses in praise of Peace and Freedom, by John Brown. Though many of the pieces are of inferior excellence, the collection, on the whole, does credit to the genius of the authors, and to the taste of the collector.

E.

## MISCELLANEOUS.

Art. 65. *Letter from the Rev. Alexander Geddes, LL. D. to the Right Rev. John Douglas, Bishop of Centurie, and Vicar Apostolic in the London District.* 4to. pp. 55. 2s. Faulder. 1794.

Dr. Geddes feels himself so superior, in literary endowments, to those of his Catholic brethren who have attacked him on the score of his new translation of the Bible, that he is rather moved to laughter than to wrath by their illiberal censures and *ex cathedra* condemnation. He addresses his Bishop as 'a good-natured, condescending, whist-playing priest;' (who, with others, had published a pastoral letter, prohibiting the use of Dr. G.'s translation;) questions his being moved by the Spirit, which, he reminds him, is a *spirit of benignity and sweetness above that of honey*; and advises him to let the censuring of books alone. Many things in this letter refer to the disputes of the Catholics among themselves, which will not interest the generality of readers: but they will be pleased with Dr. G.'s noble and expanded mind, and with his generous and open acknowledgement of the defects of the Catholic ritual. 'Our external worship, (he says,) has too many useless and even cumbersome trappings; and many of our ceremonies must appear puerile and ridiculous to those who are not strongly prepossessed in their favour.—A liturgy in Latin, too, for a mere English people is, whatever sophisms our controversialists contrive to defend it, a most unreasonable thing.—Paying money for *dirges* is an unseemly custom, and *dirges* themselves are totally unnecessary, to say no more.—Abstaining from certain meats on certain days is a silly piece of devotion which we owe to Asiatic fanaticism. Though now a piece of *orthodoxy*, it was once a badge of heresy.—In our present mode of administering some of the sacraments there is much apparent childishness.'

Could

Could a protestant say much more against popery than this? Well may such a writer hope that the partition-wall between Catholics and Protestants will soon be broken down.

Dr. Geddes insists on the privilege of laughing at what he thinks ridiculous either in priest, bishop, or pope:—how far his brethren may approve of his liberal use of it, on the present occasion, we presume not to pronounce:—but it may perhaps afford an opportunity to some to censure him for unbecoming levity, who cannot refute his arguments. Conscious of his strength, and of the goodness of his cause, he dares his enemies to the combat of reason in the broad face of day, and only protests against being crushed under the heavy millstone of *Authority*.

Ms-y.

Art. 66. *The present State of the Thames considered, and a comparative View of Canal and River Navigation.* By William Vanderstegen, Esq. 8vo. 1s. 6d. Robinsons. 1794.

Mr. V. observes, in the outset of this valuable tract, that, having taken a considerable part, as a commissioner of the Thames navigation, he cannot refrain from laying before the public a narrative of the proceedings of the Commissioners, in order to shew the former, the present, and the intended state of that river,—‘if the gentlemen who favour canal navigation had not taken very extraordinary methods to put a stop to the intended improvements.’ On a due consideration of the subject, and taking into the account all the information contained in this important statement,—all the advantages and disadvantages of the Thames and canal navigation,—the author has no doubt that all impartial persons, will (with him) be convinced ‘that the river Thames may, at a very small expence, compared to that of making a canal, be made a navigation by far more beneficial to the public than any canal.’ This is really a curious investigation of the subject.

Art. 67. *Instructive Tales*, selected from the Adventurer. For the Use of Young Persons. 12mo. 8d. Gurney. 1793.

Dr. Hawksworth’s talent for writing instructive tales is so well known that, for a recommendation of this small complement, we need only refer our readers to the price annexed to it in the title, as above.

E.

Art. 68. *The Will of King Henry the Eighth.* From an authentic Copy, in the Hands of an Attorney. 4to. pp. 28. 2s. 6d. Pridden. 1793.

As this will is extant, and may easily be consulted by those who wish to be acquainted with its contents, in Fuller’s Church History, and in Rymer’s *Fœdera*, the necessity for this publication does not appear to have been very urgent. However, it is a proper appendix to the collection of the wills of kings and queens of England, published by that indefatigable searcher into antiquity, Mr. Nichols.

E.

Art. 69. *The Elements of Useful Knowledge*: Comprehending, amongst other interesting Particulars, short Systems of Astronomy, Mythology, Chronology, and Rhetoric; with a brief Account of the Trial and Execution of Louis XVI. and of the late Transactions in France. To be read in Turns with such approved Selections as are  
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generally used in Schools; and to be chiefly committed to Memory. By the Rev. J. Adams, A.M. 12mo. pp. 333. 3s. sewed. Law.

To compose good elementary treatises for young people is a work of more difficulty, as well as more importance, than many compilers seem to apprehend. To select, from the general mass of knowledge, such parts as are properly fundamental, to digest these in a method which shall facilitate the labours both of the teacher and the learner, and to express them in perspicuous and accurate language, requires no ordinary degree of judgment and taste. Though the present miscellany certainly contains many articles of useful and necessary knowledge, we cannot say that it comes up to our idea of what is desirable in a work of this kind. Besides the gross absurdity of inserting, in a school book, six entire chapters on the last will, trial, and execution of Louis XVI., the assassination of Pelletier, and the French declaration of war, we observe many defects and errors in the course of the work. On the subject of astronomy, which is so pregnant with information, the author spends too many pages in general declamation, in which he affords some curious examples of amplification. Speaking of the power of God as displayed in the heavens, he exclaims; 'In what majestic lines is it there written! In what legible characters is it there recorded! In how striking a manner is it there displayed!'—and afterward, 'With what wonderful rapidity do the heavenly bodies perform their revolutions! how minutely faithful to the vicissitudes of day and night!' A circumstance, by the way, which could not well happen otherwise; as these vicissitudes are *owing to* the diurnal revolution of the earth. The page which is thrown away on Kircher's and Fontenelle's fancies concerning the different inhabitants of the planets might have been much better employed. The mythological part is, on the whole, tolerably correct: but young people should not be taught to believe that the oracle of Delphos became dumb at the birth of Christ; and that, 'when Augustus desired to know the reason of its silence, the oracle answered him that, in Judea, a child was born who was the son of God, and had commanded him, (the said oracle,) to depart, and return no more answers.' When will the vile practice of pious lying and imposition cease?—The introductory chapters in chronology are useful: but, in the chronological tables, the facts are injudiciously selected, and dates are given to many events, the time of which is wholly uncertain. What proof can the author bring that the tower of Babel was built *much about* the year of the world 1757? or, to instance in a more important event, that Jesus Christ was born on the 25th of December? With what degree of judgment the chapters on natural philosophy are selected, the reader will guess, when he is told that the author explains the *Aurora Borealis* on the exploded hypothesis of nitrous and sulphureous vapours, without mentioning the common explanation of this phenomenon from electricity.

We could easily have extended these strictures much farther: but we have said sufficient to shew the intelligent reader that this work has no great claim to be adopted as an elementary school-book.

Art. 70. *Some Account of the Deans of Canterbury*; from the new Foundation of that Church by Henry VIII. to the present Time. To which is added a Catalogue of the Manuscripts in the Church Library. By Henry John Todd, M. A. Minor Canon of the Church. 8vo. pp. 298. 5s. Boards. Cadell and Davies.

There is something humorous and satirical in the lines which Le Neve, the famous antiquary, is said to have prefixed to his catalogue of dignified ecclesiastics;—" Their very names, (said he,) are buried as deep as their bodies; the one was scarce sooner out of sight, than the other out of all remembrance." It is the intention of the present writer to render such a remark inapplicable to the Deans of Canterbury.—A few of the number have been rescued by other means from oblivion, since four have been admitted into the *Biographia Britannica*; and among these, *Tillotson* has been copiously delineated by the accurate pen of the late Dr. Birch. The whole list amounts to twenty-three; viz. Wotton, Godwin, Rogers, Nevil, Fotherby, Boys, Bargrave, Eglington, Turner, Tillotson, Sharp, Hooper, Stanhope, Syddall, Lynch, Friend, Potter, North, Moore, Cornwallis, Horne, Buller, Cornewall.—The first was a mere politician, with large preferments, engaged in high state affairs; a man certainly able, and by what we can learn respectable also, so far as ecclesiastical offices can be reconciled with the business and intrigues of courts and cabinets.—Most readers will here observe some names which they remember with respect. Tillotson, it is generally allowed, holds the first rank: yet, in our opinion, there is another, more confined indeed to the immediate duties of his office, who equals in real worth any in the catalogue; we mean Dean Stanhope, who was conspicuous for piety and benevolence, by the labours of his life, and still more so by his writings. He, as had been the case with Tillotson, found himself rejected, when nominated prolocutor to the convocation of the clergy: but he appears to have applied himself, as far as he was able, to correct and moderate the temper and the measures of the ignorant, the bigotted, and the crafty.

Mr. Todd has drawn up these memoirs with attention, and with every appearance of fidelity:—but, when the tumultuous and calamitous times of the last century present themselves, he indulges in expressions of rather more acrimony and contempt than we might have expected; and he seems to lose sight of the old remark as to what might be done if lions were painters.

The catalogue of manuscripts, which finishes the book, contains some articles of a very curious kind; chiefly as manifesting the knowledge or the ignorance of former times: once or twice, we observe the respected name of Grosbeak, bishop of Lincoln, a man who earnestly laboured for the promotion of true science and national improvement, in an age of superstition, nonsense, and oppression.

We have, on the whole, perused this volume with pleasure, as it affords a retrospect of our national history; and while it more particularly describes the characters immediately intended, recalls to our attention some almost forgotten anecdotes respecting them, their connections, and the general current of the times.

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Hi. Art.

Art. 71. *Letter to William Wilberforce, Esq. M. P. Member of the British Society for the Encouragement of good Servants.* 8vo. 1s. Allen and West.

Schemes well intended for public service are not always judicious, or may at least admit of considerable amendment and improvement; and it is generally true that the benevolent and the wife will be inclined to listen to any proposals of this nature. Respecting servants, one very principal source of the evil lamented is to be attributed to masters and mistresses themselves; the gratification of their own pride, as to the dress and appearance, the provision and wages, of their servants, certainly does very naturally tend to render them idle, expensive, insolent, and in a course of time, often in a short period, fit only to become heavy burdens on the public. On this subject, the writer of the pamphlet before us expatiates. Instead of offering rewards for the encouragement of good servants, he proposes an act of parliament for the regulation of wages, the correction of misbehaviour, and the giving of characters; and he respectfully recommends it to Mr. Wilberforce to bring such a measure forwards. He exposes the error into which some are betrayed under the idea of *being kind to servants*. It is probable that several of our readers will incline to believe that a real alteration in the manners of superiors may do more to remedy the evil, than methods of mere restraint or force:—but we must leave the subject, only observing that the title-page not improperly recommends this little performance to *the perusal of every person who keeps a servant*. A very large circulation, indeed, would be the consequence.

Hi.

FAST SERMONS, *Feb. 25, continued.*

Art. 72. *The Cause of National Calamities, and the certain Means of preventing or removing them.* Intended to have been preached on the 25th of February, but not delivered on that Day, on account of the Author's Indisposition. By D. Taylor. 8vo. 1s. Button, &c.

This preacher piously contends for a 'General Reformation' of all orders, ranks, and degrees among us, without excepting even the highest; expressing his sentiments as a Christian minister with a laudable freedom, without the least appearance of indecent invective. His language is plain, and well suited to the capacities of a common auditory; and the discourse, which is highly enriched with scripture quotations and phrases, breathes throughout an ardent spirit of piety. The subject of our national contest with France, which has been too much agitated in the generality of our late Fast Sermons, is here judiciously avoided.

Art. 73. *The Efficacy of the Divine Aid, and the Vanity of confiding in Man.*—Preached on Occasion of the late General Fast, *March 25, 1795.* By Benjamin Dawson, LL.D. Rector of Burgh, in Suffolk. 4to. 1s. Johnson, &c.

An excellent and pious commentary on the text, *Psal. cviii.* 12. with very judicious applications to the appointment of the day, and the emergency of the times.

• So printed in the title-page.

SINGLE

## SINGLE SERMONS.

Art. 74. *A Sermon preached Sept. 7, 1794, on Occasion of the Death of the Rev. William Turner, Minister of the Congregation of Protestant Dissenters in Westgate, Wakefield; and published at their Request, by William Wood. To which are added, Memoirs of Mr. Turner's Life and Writings.* 8vo. 1s. Johnson.

The subject of this funeral eulogy appears to have supported, through a long life, a character of high respectability, and to have well deserved the public attestation here given to his merit. The sermon is very happily adapted to the occasion, and is written with great correctness and elegance. It exhibits, in a striking point of light, Mr. Turner's peculiar merit as a Christian minister. The annexed memoirs, drawn up, if we mistake not, by his son, the Rev. Mr. Turner, of Newcastle-upon-Tyne, are a simple and interesting narrative of the life of this excellent man. E.

Art. 75. *The 109th, commonly called the Imprecating Psalm, considered, on a Principle, by which the Psalm explains itself: preached in Chelsea College Chapel, April 6th, 1794. By the Rev. William Keate, M. A. Rector of Laverton, in the County of Somerset, and Prebendary of Wells.* 4to. pp. 38. 1s. 6d. Rivingtons. 1794.

To a writer who thinks more than he reads, it may very probably happen that he shall write and publish that which is in fact a new discovery to himself, and which he imagines will be so to the public, but which shall appear, on farther inquiry, to have been already discovered and communicated. This, it is well known, has often happened with respect to improvements in sciences and the arts; and in no branch of knowledge is it more likely to happen than in philology. Similar degrees of ingenuity and learning, employed on the same difficult subject of critical inquiry, may easily be conceived to terminate in the same explanation. This is the case with respect to the subject of the sermon now before us. Not willing to believe that David could have written the 109th psalm as a string of imprecations against his enemies, critics have exercised their ingenuity in devising some interpretation which might reconcile the language of this psalm with the sentiments of humanity. Of these, the most satisfactory is that which puts the imprecations into the mouth of David's enemies. Dr. Sykes understood the psalm, from the 5th verse to the 20th, as a recital of the curses of very slanderous men against David. Dr. Kennicott, in his second dissertation on the state of the Hebrew printed text, quotes Dr. Sykes's comment with approbation; and it was afterward adopted by Bishop Lowth. The same interpretation is given by Saverio Mattei, advocate of Naples, in his translations and commentaries. It appears, however, that, prior to the composition of the sermon before us, Mr. Keate had not been acquainted with the authorities by which he might have supported this interpretation; and that all the merit which there may be in the commentary, by which this interpretation is here supported, belongs to Mr. Keate. Among the ingenious arguments urged by him, that which appears most conclusive is that, at the sixth verse, where the curses begin, the number is changed.



changed from the plural to the singular; and that at the nineteenth, where they close, the number changes again, and David says; "though they curse, yet blest thou." The explanation carries with it a considerable degree of plausibility\*, and it is supported very ingeniously by the author; whose discourse, together with the notes by which it is illustrated, we recommend to the perusal of every reader who may be inclined to listen to the insinuations against revelation, which have been drawn from the character of David.

E.

Art. 76. *The Consequences of the Vice of Gaming, as they affect the Welfare of Individuals, and the Stability of Civil Government, considered*: Preached in the Cathedral Church of Winchester. By Thomas Rennel, A. M. Prebendary of Winton, &c. 8vo. 1s. Rivingtons. 1794.

*Ne quid nimis* is a maxim which, though often quoted, is not yet become obsolete. It is much to be lamented that there should be any occasion to apply it to preachers who appear so much in earnest in re-proving vice as the author of this sermon. Yet we are not without apprehension lest, in their zeal for reformation, they should stretch the bow of religious discipline till it break. Gaming is certainly a most mischievous practice; and every friend to order and virtue will acknowledge the general propriety of the picture which Mr. Rennel has drawn of its destructive effects, in contaminating the heart with base and malignant passions, in annihilating the domestic affections, in banishing every principle of religion, and in undermining the foundation of public virtue and public happiness:—but it will be much lamented, by those who have not yet been instructed in the school of Methodism to think all amusement criminal, that there should be some danger lest the beneficial operation of his solemn address to the public, on the subject of gaming, should be frustrated by the severity with which he pronounces an indiscriminate and universal censure on the use of cards and dice. Indolence and frivolity are the natural effects of wealth; and, reprehensible as they may often be under the appellation of follies, men will not easily be persuaded that they are to be ranked among those heinous sins which threaten them with damnation.

E.

Art. 77. Preached at the Meeting-house in Hoxton-square, Mar. 15, 1795, on Occasion of the Death of the Rev. Thomas Toller. By Andrew Kippis, D. D. F. R. S. & S. A. To which is added the Address delivered at the Interment of the Deceased, by the Rev. Hugh Worthington, jun. 8vo. 1s. Brown.

The friends of Mr. Toller will be gratified by the tribute here paid to the virtues, learning, and amiable qualities of the deceased; and the readers of serious divinity will be pleased with the explanatory and practical observations of the discourse: in the introduction to which, Dr. K. opposes with Lardner and others a common opinion hastily drawn from the verse preceding the text (2 Tim. iv. 7, 8.) that the 2d Epistle to Timothy is the last that Paul ever wrote. The subsequent verses do not justify this idea; and, by the name of Timothy

\* See M. Rev. vol. xxviii. p. 271.

being joined to that of Paul at the head of several epistles, the contrary seems to be proved; or that, after the visit of Timothy to the Apostle at Rome, which this epistle solicits, the Apostle wrote several letters to the churches, to the Philippians, and to the Colossians.

Mr. Worthington's address is suited to the place and the occasion. Mo-y.

## CORRESPONDENCE.

\*† Our review (in Dec. 1794) of Dr. Priestley's Letters to a Young Man, in answer to Mr. Evanfon's Dissonance of the Evangelists, has brought us a letter, signed *Clericus Leicestrensis*, containing several learned observations in reply to different parts of Mr. Evanfon's work, much too long for us to insert. If the writer should chuse to lay them before the public, they will of course come under our notice. In reply to his complaint against us, that we did not in that article do justice to the clergy, when we remarked that none of them had thought it necessary to step forwards in defence of the sacred writings; we shall only say that we evidently referred particularly to replies to Mr. Evanfon, and ought not to have been misunderstood as bringing a general charge against the clergy, for not having written in defence of the Gospel: it was impossible that we should have forgotten the names of Lowth, Kennicott, Newcome, Tension, Paley, &c. &c. to whom we have so often paid the well-earned tribute of respect. E.

\* We have received a letter signed R. Hall, M. D. Jedburgh, relative to our review of Dr. Aikin's *Essay on the Impression of Reality attending Dramatic Representations*, printed in the 4th vol. of the *Manchester Transactions*: (see Rev. vol. xiii. p. 184.) The purpose of Dr. H. is to shew that the originality of thought which we attributed to that essay, as well as to Dr. Darwin's similar analysis of our emotions on such occasions, is in fact ascribed by a prior claim of the late Dr. Gregory, in his well-known *Comparative View of the State and Faculties of Man, &c.* and Dr. H. has laid before us quotations, by which it clearly appears to have been Dr. Gregory's opinion; that an illusion really takes place in our minds at the representation of a well-acted drama: but we conceive Dr. H. to have rather mistaken the point in question. The notion that the imagination often undergoes a temporary deception when addresses are made to it, especially in theatric representations, is certainly too common and general to be claimed as an original conception by any modern writer, and may easily be traced from Horace down to the present times. Dr. Johnson, in opposing it, was arguing against what appeared to him to be a vulgar error. The originality, which alone we meant to attribute to Dr. Aikin, was in his process of illustrating this idea, and in proving, by an analysis of the operations of the mind, through the several progressions of reverie, recollection, representation, up to reality itself, that the impressions excited are identical in their nature, and only differ in degree; which, we apprehend, he has satisfactorily shewn by the perfect similarity of the effects produced in all these cases. Now, in the quotations from Dr. Gregory, we discover nothing like this mode of analytic proof of the position, though

though there is, undoubtedly, a general agreement in the result; which, indeed, is little more than an amplification of Horace's

"*modo me Thebis, modo ponit Athenis.*"

We shall add that, from Dr. Aikin's delicacy in respect to Dr. Darwin, we cannot doubt that he would have acknowledged an obligation to Dr. Gregory, had he been conscious of making use of that gentleman's train of thinking.

Ai.

††† F. J. P. writes concerning a Volume of Sermons by Mr. Charters, printed at Edinburgh in 1786, of which we gave a favourable account in our 76th Vol. p. 495. He says, 'You will find a considerable part of one of them transcribed into the late Lord Kaimes's Sketches on Education, as the sentiments of a friend he valued. The reason I now beg leave to mention them to you, is, that I lately heard a much admired preacher in one of the new chapels at the west end of the town, give the latter half of his sermon *verbatim* from this volume; and it was at the time so much remarked by the congregation, that if it had any merit, I think it no more than justice to give it to the real author.'

††† In acknowledging W. D.'s letter, we have to observe that we do not recollect who is the writer to whom Basnage alludes, in the passage which our correspondent has taken the pains to transcribe. There is a work which leans towards the opinion that the Apocalypse speaks of events contemporary with the period at which it was written, entitled, *Discours Historique et Critique sur l'Apocalypse, par M. Abauzit de Geneve*: it was printed at Geneva, but with "Londres, 1770," in the title-page. There is also a mystical work by J. G. Herder, entitled *Maran-Atba*, printed at Riga, in 1779; which favours a similar mode of explanation, and displays much acquaintance with the spirit of oriental allegory. Weistien also embraces the theory mentioned by Basnage, and defended by Abauzit and Herder. E. Tay-G.

\*†\* The author of the Sketch from the Landscape wishes to point out to the Monthly Reviewers a small typographical error in their quotation from the Word to Mr. Price, (Rev. for March, p. 320, l. 3) which spoils the sense. Instead of 'from the canvas of nature,' read 'from the canvas to nature.'

††† We record with pleasure the proper remark of G. F. B. on p. 520 of our last Appendix, that the Earl of Strafford's third wife, who was alive at the time of his execution, was only step-mother to his surviving children. A letter signed A. M. also contains the same observation.

Tay.

††† The pamphlet from Norwich is too remote from our plan, with respect both to the date and to the locality of the subject.

In the last App. p. 522, l. 34, for 'Regicidism,' r. a Regicide.

526, l. 15, for 'rhetorical,' r. theoretical.

In the Rev. for May, p. 62, l. penult. for 'vitierous,' r. vitreous.

p. 218. l. 4. see the Greek, corrected.

# THE MONTHLY REVIEW,

For JULY, 1795.

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ART. I. *The History of France, from the Accession of Henry the Third to the Death of Louis the Fourteenth. Preceded by a View of the Civil, Military, and Political State of Europe, between the Middle and the Close of the Sixteenth Century.* By Nathaniel William Wraxall. 3 Vols. 4to. 3l. 3s. Boards. Cadell jun. and Davies. 1795.

**I**N a course of education, it is desirable that the young student should take a comprehensive view of the great outline of universal history, before he enters on the historical details of any single country; and that, before he engages in any particular historical investigation, he should have a general acquaintance with the leading events of the country to which it relates: just as, in geography, a general knowledge of the relative situations of the great divisions of the globe should precede a particular attention to the maps of any distinct kingdom, or its subdivisions. To those who have passed through a general course of historical study, and who wish to employ their historical knowledge in illustration or support of political theory, or to apply it to purposes of practical utility in civil or moral life, it becomes very desirable that those portions of history, which are most pregnant with instruction, should be written more at large than the rest, and should be accompanied with such observations and reflections as important historical facts will naturally suggest to an enlightened and philosophical mind. Modern times have produced several valuable publications of this kind; among which, in the English language, Dr. Robertson's History of the Reign of Charles V., with his introductory view of the previous state of Europe, may particularly be mentioned as holding a distinguished place.

Mr. Wraxall, the author of the work now before us, has already made a handsome contribution towards the enlargement of this useful stock of literature, in his *Memoirs of the Kings of France of the Race of Valois*; for an account of which see Rev. vol. lvi. p. 113. The favourable idea, which that publication gave us of Mr. Wraxall's talents for historical writing,

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is fully confirmed and greatly heightened by the masterly production which is now to pass under our inspection. His present object is something much more difficult than a mere chronological detail of facts, however minutely or accurately given : it is to delineate the genius, spirit, and character of the French nation, during one of the most splendid and busy periods of its history. To prepare the way, the intelligent historian saw it to be absolutely necessary that his reader should have before him a comprehensive view of the state of Europe, in the period immediately preceding, and of the political interests and projects of its several Powers. The task of furnishing such a view Mr. Wraxall has executed at considerable length, and in a very able manner, in the first volume of the present work. The utility of this plan must be at first sight evident to every one, who recollects how important a station the kingdom of France has for many centuries maintained among the nations of Europe : but it is more distinctly stated by Mr. Wraxall in the following introductory remarks :

‘ France, from its central position, from the magnitude and variety of its resources, as well as from the spirit of enterprize and turbulence which has frequently characterized its counsels, has, in every age, had great influence on the general repose of the surrounding states. During the whole course of the sixteenth century, that kingdom may be considered as the master-spring, by which all the inferior movements were affected or regulated. Charles the Fifth and Philip the Second, although possessed of far more extensive dominions, and masters of the treasures remitted from the new world ; yet in real power were, perhaps, not superior to the French princes, their contemporaries. All Europe was implicated in the quarrels of Francis the First. England and Scotland, either as allies or enemies, took the most active part. Italy was the great theatre of action, and the perpetual scene of hostility. The German empire, convulsed in its interior by political and religious dissensions, was agitated by the intrigues of Francis, and openly invaded by his successor, Henry the Second, who dismembered from it Metz, Toul, and Verdun. Even beyond the shore of the Baltic, their enmity opposed new barriers to the ambition of the house of Austria. Christian the Second, king of Denmark, and Gustavus Vasa, king of Sweden, entered into connexions of offensive policy with the crown of France. Not satisfied with appealing to all the Christian states, they introduced an Asiatic and a Mahometan upon the stage of Europe. Soliman the Second, sultan of the Turks, and master of the capital of the Greek empire, was their ally and confederate. The Mediterranean was covered with the French and Ottoman fleets, who besieged Nice in concert, laid waste the coasts of Italy, and spread terror from the mouth of the Adriatic to the Straits of Gibraltar.

‘ Even after the decease of Henry the Second, and the commencement of the civil wars, which plunged the kingdom of France into a temporary anarchy, the restless ambition of Catherine of Medicis, or the

the efforts of the two factions which contended for superiority, perpetuated the general fermentation. Scotland, by the marriage of its young queen to Francis the Second, became for a short period annexed to, and incorporated with, the French monarchy. The Netherlands were on the point of passing permanently into the house of Valois, in the person of the duke of Alençon, the youngest of the sons of Henry the Second. Catherine herself laid claim to the vacant sceptre of Portugal, after the death of the Cardinal king, in 1580; and endeavoured, though vainly, to place on the throne an illegitimate descendant of its ancient monarchs. Her intrigues pervaded the most remote countries, and, by a singular caprice of fortune, raised to the Polish crown one of her sons, the duke of Anjou, after the extinction of the family of Jagellon. Elizabeth, queen of England, notwithstanding the numerous reasons which should have induced her to dread a French alliance, seemed to be inclined towards accepting the hand of the duke of Alençon. Germany, Spain, and Switzerland, as well as many of the Italian states, were active participants in all the troubles of France, and lent their assistance to one or the other of the contending parties.

Those who are conversant with modern history need not to be informed that a view of the state of Europe, between the middle and close of the sixteenth century, will present many great events and much interesting matter for speculation. The ravages of persecution in Spain, Italy, and other countries, under the dominion of the Papal see; the progress of the reformation in England, Scotland, Germany, Denmark, and Sweden; the foreign and domestic policy of Elizabeth in England; the insurrection and progress of the revolution in the Low Countries; the extension of the discoveries and commerce of the Portuguese, and the fatal effects of their religious bigotry; the causes of the declining commerce and power of the Republic of Venice; the revival of letters in Tuscany under the patronage of the family of Medicis; the revolution in favour of freedom in Denmark, under Gustavus Vasa; the establishment of a free republic in Genoa, by Andrew Doria; the siege and capture of Constantinople, by Mohammed II.; are among the great events which render the first volume of this work highly interesting. From this volume, (which, besides a narrative of historical events, contains an account of the civil, commercial, military, ecclesiastical, and literary state of each country,) we shall select a portion of history which is strongly expressive of the author's liberal sentiments, and which we are well assured our readers will peruse with pleasure; viz. the following account of the reign and character of the emperor Maximilian II.

' If Europe has ever seen the throne occupied by a sage and a philosopher, it was in the person of Maximilian the Second. In benevolence and humanity, his contemporaries compared him with Titus; and in the simplicity of his manners, renunciation of pleasure, and

*Sweden*

severe discharge of every moral obligation, we are reminded of Marcus Antoninus. Formed for peace, he endeavoured to dispense that invaluable possession to all his subjects; and to allay, by his interposition, or authority, the animosities, produced by difference of religious belief. Suspected or leaning towards the new opinions, he yet steadily maintained, in his hereditary dominions, and in the empire, the purity of the catholic faith; nor ever permitted the protestants to break down the barriers, opposed to their further progress, by his predecessors. His mild and beneficent temper, illuminated by reflexion, induced him to regard all violence, in matters of conscience, as equally unjust and impolitic. He stands, in this particular, strikingly opposed to his cousin, Philip the Second, King of Spain; whose bigotry and intolerance produced the revolt of the Netherlands, and pursued heresy throughout Europe, with fire and sword. To render Maximilian one of the most illustrious, as he indisputably was one of the most amiable princes, whom Providence has raised up for the felicity of mankind, a more martial and enterprising disposition was alone wanting. His exposed situation on the Hungarian frontiers, and the perpetual inroads of the Turkish sultans during the sixteenth century, demanded a sovereign, possessed of military talents, and personal activity in war. The operation of this defect in his character, was, however, confined to Hungary; while his virtues dispensed happiness and tranquillity over all the other people, subjected to his government. He was beloved by the Austrians, idolized by the Bohemians, and regarded throughout Germany, by the catholics and protestants, as the common parent and protector of his subjects, of every denomination.

The restless ambition and pretensions of John Sigismund, prince of Transylvania, who had broken the truce, and invaded Upper Hungary, necessitated the emperor, at an early period of his reign, to convoke a diet, and to demand supplies of men and money. They were granted with an alacrity and celerity, little customary in those assemblies; and which was not more the result of the apprehensions, excited by the impending war, than due to the general respect and affection borne to Maximilian. Solymán, notwithstanding his age and infirmities, appeared again in the field, as the ally of his Transylvanian vassal; and, at the head of a vast army, laid siege to Sigeth. He expired, in the camp, before the capture of that city was effected; and the count de Serini, to whom its defence had been entrusted, obtained an immortal reputation, by the desperate valour, with which he long repulsed the assailants. Reduced at length, to the necessity of dying, or capitulating with an enemy who violated all compacts, he generously preferred the former alternative; and rushing on the Turks, with the small remains of his garrison, perished by the scimitars of the Janizaries. The vizier sent his head to Maximilian, with a contemptuous and insulting message, reproaching him for pusillanimity, or inactivity, in not advancing to the relief of Serini. Since the memorable campaign of 1532, when Charles the Fifth had, in person, opposed Solymán, Germany had not sent so numerous a body of forces to combat the Turks, as that, which Maximilian commanded. But, the timidity, or prudence of his generals, who were still greatly inferior to the Ottoman army; and the recollection of the  
many

many unfortunate battles, which the Hungarian princes had fought against those invaders, induced the emperor to remain upon the defensive. Selim the Second, the son and successor of Solymán, whose views of conquest were directed against the Venetians, consented, soon after his accession, to renew the truce between the two empires, upon terms favourable to the house of Austria. The Transylvanian prince was not included in the treaty, and continued his hostilities, or depredations, for several years: but they were at length terminated by his renunciation of the title of King of Hungary; which article formed the basis of an amicable agreement, and restored tranquillity to those desolated provinces.

The benign influence of the qualities and virtues, by which Maximilian was peculiarly distinguished, was more sensibly felt in the empire, and in his hereditary German provinces, where he appeared in his proper and natural character, as the father and legislator of his people. The internal repose of Germany suffered a temporary interruption, from the inflexibility and misguided adherence of John Frederick the Second, duke of Saxe Gotha, to Grumbach, whose acts of violence had already excited universal indignation, under the reign of Ferdinand. The duke, son to the magnanimous and unfortunate elector of Saxony, deposed by Charles the Fifth after the battle of Muhlberg, persisted, in defiance of the Imperial mandate, to afford a retreat and protection to this invader of the public peace. Moved by considerations of compassion and friendship, the emperor warned him of his error, pointed out to him its consequences, and exhorted him to avert the inevitable punishment, by delivering up Grumbach. But, John Frederic, who, to a contracted understanding, joined the wildest fanaticism, and the most unlimited credulity, persisted to grant him an asylum in his palace and capital. Maximilian was, therefore, reluctantly necessitated to lay him under the ban of the empire; and Augustus, the reigning elector of Saxony, principally charged with its execution, besieged him in the city of Gotha. He was reduced to a surrender; carried prisoner to Vienna; and after being exposed to the view of the populace, in a state of ignominy and degradation, he was finally detained in captivity, till his death. Grumbach suffered by the hand of the executioner, together with several of his adherents, or accomplices. Some slight disturbances in the electorate of Treves, and in the duchy of Mecklenburg, were the only circumstances, besides, which invaded the profound quiet, enjoyed by Germany, under Maximilian.

Encouraged by so favourable an aspect of public affairs, and yielding to the benignity of his disposition, he ventured on a step, which places the superiority and expansion of his mind, in the most conspicuous point of view. The stipulations, contained in his coronation oath, when elected emperor, as well as the articles constituting "the Peace of Religion," on which alone, the stability and maintenance of the catholic faith depended, fettered him in his Imperial capacity, and permitted him to make no infringement whatever on those points. But, as archduke of Austria, he possessed a power of relaxing the severity of the laws, which denied liberty of conscience to his protestant subjects, Notwithstanding the remonstrances of the Spanish



embassador, in the name of his sovereign, Philip the Second; and in defiance of the menaces of Pius the Fifth, who filled the papal chair; Maximilian gave the first voluntary example of religious toleration to Europe, by permitting the nobility and equestrian order in Austria; to celebrate publicly the ceremonies of their worship, in their castles and houses, as well as on their estates. This indulgence was, however, strictly limited to the two classes, above mentioned; and neither extended to the people at large, nor even to the inhabitants of cities; who vainly endeavoured to shake the emperor's determination on the subject, or to elude his vigilance.

'In the present century, when the minds of men, enlarged and humanized by philosophy, are become familiar with toleration; and when the most bigotted European nations admit some species of religious freedom; a permission so circumscribed in its operation, as that granted by Maximilian, may not appear to merit any extravagant eulogiums. But, the actions of men are not only to be appreciated by the eternal laws of rectitude and justice: they must be, in some measure, likewise, referable to the modes of thinking, received by their contemporaries, and generally adopted. On every side, Maximilian saw only the most intolerant bigotry. The Netherlands, and France, were desolated by their respective sovereigns, in order to extinguish heresy, and to spread the unity of the catholic faith. Even, among the protestants themselves, the most rancorous and sanguinary animosities prevailed, to the subversion of all mutual good offices. Servetus was committed to the flames at Geneva, by Calvin, for some speculative difference of opinion on abstruse points of theology; and the Lutherans regarded with horror the doctrines, inculcated by that reformer, and Zuinglius. Maximilian, in an age of persecution, declared publicly his repugnance to all religious violence, and his unalterable opinion, that "to the Supreme Being alone, it belonged to judge the conscience." Nor did he content himself with only asserting this principle: his active benevolence impelled him to make every exertion, to stop the destructive influence of bigotry, in other countries. Touched with the cries and complaints of the Flemings, he dispatched his brother, the archduke, Charles, to Philip the Second, with directions to remonstrate with him on his violation of their privileges, civil, and religious; though this humane interposition was ineffectual. He did not conceal his detestation of the massacre of St. Bartholomew, for which Rome and Madrid made public demonstrations of joy; and when Henry the Third, King of France, passed through Vienna, in his flight from Poland to his own country, the emperor strongly exhorted him to commence his reign, by maxims and principles of toleration. It would have been happy for Henry, and his people, if he had been capable of profiting by the advice.'

From the preceding extract, our readers will perceive that Mr. Wrazall's style is well adapted to historical writing; it is correct, easy, and elegant; without the least appearance of labour, or tendency towards feebleness on the one hand, or the affectation of splendour on the other.

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The second and third volumes comprehend a period of a hundred and thirty years ; concerning which the author not only gives a full narrative of historical events, but a minute detail of such particulars as may serve to lead the reader into an accurate acquaintance with the state of the kingdom under every aspect, in which a statesman, a philosopher, a moralist, a merchant, or a man of letters and taste, might wish to view it. In the narrative part of the second volume, we meet with events which somewhat resemble those that have lately passed in France ; and though we do not think the resemblance so close as to justify the author's serious adoption and repeated quotation [see Pref. and p. 314.] of the sentiment of De Thou, (probably only meant by him as a jest,) that " nations, like individuals, are subject to paroxysms of phrenzy which visit them periodically at stated seasons ;" yet the facts are sufficiently important to furnish an interesting extract. Having related the circumstances of the death, and delineated the character, of Catherine de Medicis, the historian proceeds :

' The king (Henry III. of France,) performed her funeral with all the solemnity and magnificence, which the distressed situation of his affairs and finances would permit. Inattentive to, and unaffected by the distracted condition of the kingdom, he continued at Blois, occupied in closing and finally dismissing the States. He executed it with the same tranquillity and complacency, which he would have exhibited in a time of profound repose ; although every hour convinced him of the necessity of exerting his utmost efforts, to prevent the destruction impending over his crown and life. Previous to the dissolution of the assembly, he administered anew the oath, by which he bound himself never to tolerate any religion except the Catholic ; but, this proof of his zeal, only served to manifest his weakness, and to encourage his enemies. Mendoza, the Spanish ambassador, had already taken his departure, and had repaired to Paris, in which city was concentrated all the violence of " the League." Encouraged by Henry's feeble and dilatory proceedings, the inhabitants no longer observed any measures of respect towards him ; and the spirit of revolt pervading all the classes of society, the remaining barriers which opposed their progress, were totally overthrown. The college of the Sorbonnes, whose decrees in theology were regarded in that age as sacred, when consulted by the people, in the names of the municipal magistrates, solemnly determined, that the nation was freed from the oath of fidelity, and that arms might conscientiously be taken up against Henry, for the defence of religion. Such was the blind and furious attachment of the multitude to the duke and cardinal of Guise, that they saw in those princes only their devotion to the Catholic faith, and were insensible to the acts of treason and rebellion, by which they had merited and provoked their fate. From similar perversion of mind, a prince, whose principal crime consisted in his insurmountable indolence, and who had with difficulty been roused to a single act of vengeance, necessary for his own preservation ; was stigmatized by

his subjects, with the imputation of a sanguinary tyrant, delighting in the effusion of human blood.

Powerful as the decree of the Sorbonne had been, in exciting the populace to throw off subjection to the government, it would have been ineffectual to produce their complete emancipation from all restraint, while the parliament of Paris continued to exercise its functions, and to retain its authority. It became, therefore, requisite to dissolve an assembly, whose presence and deliberations tended to keep alive a sense of duty and loyalty. Bussy le Clerc, a man whose audacity fitted him for the commission, undertook to arrest, and to conduct the refractory members to prison. Having surrounded the hall in which the parliament was met, and occupied all the avenues with his adherents; he entered, armed, into the great chamber, at the precise time when they were about to nominate deputies to wait upon the king at Blois. He instantly began to read the list of the obnoxious and proscribed members, among whom were the two presidents; when he was interrupted by the unanimous voice of the whole body, who declared their determination to follow their chiefs. They were conducted through the streets of the capital, accompanied by the lamentations and tears of the virtuous, or moderate part of the citizens; and were lodged in the Bastille. A new parliament, composed of individuals more subservient, was speedily constituted by the insurgents; who proceeded to administer a solemn oath, in the name of the princes, cities, and states of France, binding them to maintain the union, and to pursue the vengeance of the late assassinations. To inflame the passions of the people, a spectacle calculated to awaken their pity, was likewise exhibited; that of the duchess of Guise, widow of the late duke, who, dressed in the deepest mourning, and accompanied by a train of weeping friends or relatives, presented at the bar of the parliament, a petition, praying for redress against the authors of her husband's death.

These important changes preceded the arrival of the duke of Mayenne, who remained, during a considerable time after his flight to Dijon, in a state of indecision as to his future conduct. The natural moderation of his temper, added to the disapprobation which he had felt, and expressed, at his brother's ambitious and criminal attempts, inclined him to listen to the amicable propositions made him by Henry. But, the exhortations of his sister, the duchess of Montpensier; the invitation of the Parisians; the successful revolt of the city of Orleans; and the defenceless inactivity in which the king remained, at the moment which was to decide upon his greatest interests; these considerations surmounted the reluctance of Mayenne. Quitting Burgundy, he repaired, therefore, to Orleans; was received into the city of Chartres, which declared for "the League;" and, after confirming the adherence of his partizans, he arrived in the metropolis, amidst the acclamations of the inhabitants.

His presence diffused universal joy, and was followed by events which gave the last blow to the expiring influence or authority of the crown. The duke immediately constituted a council of the Union, composed of forty members, selected from among the clergy, nobility, magistrates, and citizens, for the supreme administration of all  
affairs;

affairs ; the separate jurisdiction of Paris being still vested in the council of sixteen. Obedience to them was enjoined on pain of death ; and from their hands, he soon afterwards received the investiture of his new office, denominated " Lieutenant-general of the Royal State and Crown of France." Its duration was limited to the convocation of the States General, at Paris, in the following month of July ; and the functions, annexed to it, were precisely those naturally and legitimately vested in the sovereign, whose person he was designed to represent. The duke swore, at the ceremony of his induction, to maintain inviolate the purity of the Catholic faith, the privileges of the nobility and clergy, and the laws of the kingdom. He likewise promised, in order to attach the people, a diminution of the taxes, and protection from all violence or oppression. This public act by which Henry was virtually deposed, aided by the inflammatory discourses of the Monks and preachers, carried the outrages of the Parisians to the last extremity. The populace, animated to a degree of frenzy, listened with implicit credulity to all the absurd and monstrous fictions, invented to defame and traduce the king. In addition to the crimes of perfidy and assassination, were added the accusations of magic, impiety, and every profanation. He was no longer known by any denomination except that of Henry of Valois ; and it was solemnly proposed, after his deposition from the royal dignity, to imprison him during the remainder of his life in the convent of the Hiéronimites, in the wood of Vincennes, there to expiate his past offences by penitence and prayer.

The powerful example of the metropolis, operated with incredible force upon the other cities of the kingdom ; and the greater number of them openly embraced the party of the duke of Mayenne. From the northern frontier of Picardy, to the gates of Marseilles, and the shore of the Mediterranean, scarcely a place of any strength, or importance remained firm in its allegiance to the crown. Amiens, and Abbeville, which, as well from their magnitude, as from their position on the river Somme, were of the first consequence, joined " the League." Laon imitated their conduct ; and Melun, the only town in the vicinity of Paris, which had refused to submit, was lost for want of assistance. Rouen, together with the whole of Upper Normandy, expelled the royal troops, and governors. The contagion spread with irresistible rapidity. Chalons, on the Marne, was the only city of Champagne, which adhered to Henry ; and Burgundy was completely in the interests of the Duke of Mayenne. Even the important and commercial city of Lyons could not be retained in its duty, by the exertions of Ornano ; and Provence exhibited similar proofs of disaffection. The inhabitants of Toulouse, after massacring, with circumstances of uncommon ferocity, their first magistrates, renounced subjection to the king, and Narbonne followed the example. In the central and interior provinces, the defection was not less general. La Chatre, governor of Berri, induced the city of Bourges to revolt ; and Mans was lost, by the perfidy of Bois-Dauphin, one of the chiefs arrested by Henry after the assassination of the duke of Guise, and whom he had afterwards imprudently released upon his parole. Clermont alone, of all the cities in Auvergne, refused to throw

throw off its allegiance. But, the defection of the duke of Mercoeur more deeply affected the king, as in addition to the government of Brittany, he stood in the nearest degree of connexion to the crown, by Henry's marriage with his sister, Louisa of Vaudemont. Among so many calamities, and amidst so universal a revolt, Matignon retained Bourdeaux in its obedience, though not without difficulty. In Guienne, Languedoc, and Dauphiné, from the numbers and predominance of the Hugonots, "the League" had little power, and few adherents. The course of the Loire from the gates of Orleans, to those of Nantes, and the passages of that important river, were, likewise, principally occupied by the royalists; and Henry was still nominally obeyed in Tours, Saumur, and Angers.'

From the second part of this volume, in which the author has very industriously collected a multitude of facts respecting the government, commerce, religion, literature, and manners of the age of Henry III. we had selected a considerable extract relative to the state of *the drama* in those rough days: but, on revising our materials, we find it necessary to retrench.

In the history of Henry IV., in which the transactions of his reign, both foreign and domestic, are stated at large, our historian very properly echoes the praises bestowed on this illustrious person by former historians. In one essential point, however, we cannot agree with the author:—the king's abjuration of the reformed religion he pronounces to have been dictated by necessity, replete with wisdom, and productive of happiness to a great portion of mankind, by shortening and finally extinguishing the calamities of civil war:—We are unable to consider it in any other light than as a pusillanimous desertion of religious principle, to answer the purposes of civil policy. With this exception, the following may, on the whole, be allowed to be a just, as it is certainly a well-written, character of Henry IV.:

\* The province of the historian may be said in some measure to stop, with the narration of the circumstances attending the death of Henry the Fourth. His character stands little in need of elucidation, and less of panegyric. Whether we consider him as the conqueror of France, or whether we contemplate him in the more amiable light of the legislator and benefactor of his people, he equally excites our admiration. All the great qualities, which during many years of adversity, were exhibited by the king of Navarre, acquired new lustre, and attained to full maturity, on the throne of France. It may be reasonably doubted, whether in any age of the world, a prince has appeared among men, who united in himself more sublime endowments of every kind. We must necessarily regret, but we cannot deny, that they were obscured by material faults and weaknesses. His licentious amours subverted his private felicity, produced public calamity, and were equally contrary to decency, morality, and religion. Nor was his passion for play less violent, though its effects,

effects, as confined to himself, were less injurious. We may see in Sully, and in Bassompierre, how much the rage of gaming, encouraged by his example, pervaded the capital and the court. His desire of amassing treasures, though it did not originate in avarice, yet induced him to encourage his ministers, particularly Sully, in exacting from his subjects contributions beyond their strength. The institution of the "Paulette," which was a tax on the vacancy, or resignation of all legal employments, excited general murmurs, and was productive of the most scandalous venality in the department of the law.

• It excites astonishment to reflect, that in the space of only nine years, from the peace with Savoy to his death, he was able to extinguish almost all the domestic and foreign incumbrances of the crown, which were immense; and to lay up in the Bastille above a million sterling. So large a sum in specie, could not have been taken out of the national circulation, without great injury to commercial transactions. He was accused, probably with reason, of yielding from his facility, to importunity, the rewards which ought only to have been extended to merit, talents, and virtue. Like all princes who have been extricated by the efforts of a party, from a state of adversity and depression, the imputation of ingratitude was laid to his charge. It was said that he forgot, and neglected his ancient adherents, in order to enrich and elevate his enemies. But it must be remembered, that he was compelled to purchase the submission of the heads of the League; and we may doubt whether either his courage, his clemency, or his abjuration of the reformed religion would have extinguished that powerful faction, without the aid of money. Those who severely scrutinized his actions, asserted, that he winked and connived at acts of injustice in the tribunals of law; where the judges found complete impunity, provided that in return, they manifested a blind and implicit obedience to his edicts. There is, nevertheless, at least as much malignity as truth, in the accusation.

• If from his defects, we turn our eyes to his virtues, we shall love and venerate his memory. His very name is almost become proverbial, to express the union of all that is elevated, amiable, and good in human nature. Such was his disdain of injuries, that it reached to heroism. The duke of Mayenne became his friend; and the young duke of Guise professed, and felt for him, the warmest degree of affectionate devotion. We know, that he expressly ordered Vitry to receive into the company of body guards, the soldier who had wounded him with a ball, at the combat of Aumale. Henry pointed him out to marshal D'Estrees, as the man mounted guard at the door of his coach. In the single instance of Biron, he remained inexorable; but it ought not to be forgotten, that Biron was at once guilty and obdurate. Henry neither put him to death from personal resentment, nor from mere considerations of state policy. The last necessity alone induced him to refuse pardon to a man, who aspired to independance; and whose projects were levelled at the succession in the house of Bourbon, as well as at the safety of the monarchy of France itself. Nothing can more strongly attest the fact,  
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nor prove the repugnance with which he abandoned Biron to the sword of the law, than his answer to the noblemen who sued for the forgiveness of that criminal. (See *De Thou*, vol. xiv. p. 70, 71.)

His affection towards the inferior classes of his subjects, and in particular towards the peasants, whom he cherished and protected, as the most necessary, but the most oppressed and injured description of his people; drew upon him the benedictions of the age in which he lived, and endears him to posterity. He was neither ignorant, nor did he affect to be so, that he merited universal esteem. The sentiment involuntarily burst from him on various occasions. Only a few hours before he was assassinated, upon the morning of that day, as if by a secret warning of his destiny, he said to the duke of Guise, and to Bassompierre; "You do not know me now; but I shall die one of these days; and when you have lost me, you will know my worth, and the difference between me and other men." "The kings, my predecessors," said he on another occasion, addressing himself to the deputies of the clergy, "have given you splendid words; but, I, with my grey jacket, will give you effects. I am all grey without; but, all gold within."

Educated in the field, and accustomed to fatigue, he delighted little in pursuits of literature; but he was neither unacquainted with polite letters, nor deficient in extending a liberal protection to men of genius. Du Perron, Matthieu, Scaliger, Casaubon, Sponde, and a number of other eminent writers, received pensions from the treasury, or were raised by Henry to eminent honours and dignities. The love of glory, and the desire of honourable fame, as distinct from, and as opposed to that passion which we commonly denominate ambition, was the predominant feature of his character. Louis the Fourteenth was perpetually and systematically occupied during his long reign, in acts of wanton and unjust rapacity, in order to extend the frontiers of his dominions. Henry, on the contrary, proposed to become the arbiter of Europe, by his magnanimous moderation. We see in the *Memoirs of Sully*, that he did not reserve a foot of land to augment France, from the conquests to be made by that vast confederacy, which he was on the point of putting into action, when assassinated. Artois, and French Flanders were to have been distributed in fiefs, to various individuals. Alsace, and the county of Burgundy, were destined for the Switzers. Roussillon and Cerdagne were left to Spain. All these provinces were gained by Richlieu, or by Louis the Fourteenth. It is true that he projected to acquire Lorraine, and the duchy of Savoy; but the former was in virtue of the marriage of the Dauphin to a princess of Lorraine: the latter was only contingent, and in the event of Charles Emanuel remaining peaceable possessor of the Milanese.

If we would behold the portrait of Henry drawn by himself, we may see it in one of his letters to the same minister, Sully. It cannot be perused without emotions of pleasure. "Whenever," writes he, "the occasion shall present itself for executing those glorious designs, which you well know that I have long projected, you shall find that I will rather quit my mistresses, hounds, gaming, buildings, banquets, and every other recreation, than let pass the opportunity of acquiring honor;

honor; the principal sources of which, after my duty to God, my wife, my children, my servants, and my people, whom I love as my children, are, to attain the reputation of a prince tenacious of his faith and word; and to perform actions at the end of my days, which shall immortalize and crown them with glory and honor." It is nevertheless, an incontrovertible, though a melancholy fact, that he was neither known nor beloved during his life, as he deserved. The intimate acquaintance which his contemporaries had with his infirmities and defects; together with the implacable animosity of the inveterate adherents of Spain and of the "League," traduced his character, and aggravated all his faults. But time, the test of truth, has fully unveiled him to mankind; and after the lapse of near two centuries, posterity has justly assigned him one of the highest places among those, whom Providence in its bounty sometimes raises up, for the felicity and ornament of the human race.'

It seems scarcely consistent with the wisdom and humanity commonly ascribed to this prince, that the following passage taken from Mr. W.'s history of the age of Henry IV. should be a true statement of the policy of France during his reign:

'The police of Paris was exceedingly defective, during the whole period which we are reviewing. It is, nevertheless, clear, that precautions were adopted, and a regular assessment made upon the inhabitants, before 1609, for the purpose of cleansing and paving the streets. But no measures of energy or efficacy were pursued, to render the city salubrious, to clear it of vagabonds and beggars, or even to secure personal safety. Robberies, murders, and assassinations, were so frequent, and committed with such impunity, that L'Etoile says, in 1605, "they could not have been perpetrated more openly in a forest." The "Pont neuf," for many years during the time of its construction, was the scene of nightly depredation and crimes. It was common for passengers to be plundered, stripped, and precipitated into the river. Ruffians, at noon day, frequently entered houses, and extorted money, with the dagger in their hand. In the single month of January 1606, above twenty dead bodies were found in the streets, having on them marks of recent violence; and in some, the poniard still remaining plunged. The utmost severity of punishment imposed no restraint upon these enormities. In the hospitals of the metropolis, the sick and diseased appear to have been heaped together, without order or number, and to have perished from want of common care. Between the first day of January 1596, and the tenth of the ensuing month, four hundred and sixteen persons expired in the "Hotel Dieu," the largest hospital of Paris; the greater part, of hunger, and absolute necessity. In the following month of April, more than six hundred died in the same receptacle of misery and disease. Even those patients who were discharged, were frequently turned loose upon the town, with the plague, or other infectious distempers on them, which they communicated to their fellow-citizens. Two hundred at once were thus dismissed, in August 1596,

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Neither greater wisdom nor humanity seem to have been manifested, in the provision made for subsisting the poor, who were usually very numerous. In May 1595, they flocked in such multitudes to Paris, on account of the scarcity and high price of grain, as to alarm the magistrates, who assembled repeatedly, to concert proper measures for alleviating their necessities. By the public registers it was shewn, that in fifteen days, above fourteen thousand beggars had entered the capital. A considerable rate or tax was levied for their maintenance, on the citizens; but they returned in such crowds, some months afterwards, that they were at length ordered, by sound of trumpet, to quit Paris without delay. The motive for this harsh decree, was the apprehension of their introducing and spreading pestilential distempers. We find in 1606, that the Irish vagabonds and beggars, who were very numerous, became so troublesome, as to give rise to a still more severe measure. They were all seized, put into boats on the Seine, guarded by archers, and transported to Rouen, there to be shipped for their own country. L'Etoile says, that they were far more expert in the profession of begging, than their companions, the French; and highly renowned for taking away from families, the reproach of sterility. The troops of the city of Paris, composed of citizens, formed a body of about six thousand infantry, independant of the archers, cross-bowmen, and horse, who were under the immediate direction of the municipal magistrates.

We should exceedingly regret that we are under the necessity of not protracting our account of this valuable production to a greater length, were we not persuaded that, in making farther extracts from it, we should only be forestalling the pleasure which our historical readers will give themselves from the perusal of the whole work. Though the present history is complete in itself, the author encourages his readers to expect three volumes more, containing the reigns and ages of Louis XIII. and Louis XIV.

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ART. II. *An Answer to Mr. Paine's Age of Reason*, being a Continuation of Letters to the Philosophers and Politicians of France on the Subject of Religion, and of the Letters to a Philosophical Unbeliever. By Joseph Priestley, LL. D. F. R. S. With a Preface by Theophilus Lindsey, A. M. 8vo. pp. xxxvii. and 100. 2s. 6d. Printed at Northumberland Town, America; reprinted for Johnson, London. 1795.

KNOWING Dr. Priestley's virtuous zeal in behalf of revealed religion, we thought it almost impossible that the attack made on it in "the Age of Reason" could escape his indignant animadversion. No modern writer is more fit to cope with Mr. Paine, nor better qualified to expose his theological ignorance, his mis-statements, his flippancy, and his loose mode of argumentation. Objections which the advocate for Deism conceives with boldness, and advances in what may be termed (to employ

employ a vulgar phrase) *a dashing way*, Dr. P. answers with that clearness of conception and plainness of language for which his writings are remarkable. According to his method in controversy, he has arranged different objectionable passages in "the Age of Reason" under distinct heads, and has then subjoined his own strictures and remarks. In the continuation of Letters to the French Philosophers, which treat on the best method of communicating moral instruction to man, on Historical Evidence, and on the Evidence of a Future State, several observations are made on the prominent principles of Deism which certainly merit attention, and which serve as a refutation of several parts of Mr. Paine's pamphlet: but, in the *Letters to a Philosophical Unbeliever*, which form also a continuation of a former work, and are styled Part III\*, the expatriated Theologian comes to close quarters with the Deist, fairly quoting and clearly refuting him. Much has been already said on this subject; and, as we imagine that most of our readers are tired of it, we will not follow Dr. P. in his arguments against the sufficiency of the Light of Nature for the purpose of moral instruction; on the Nature of Revelation; on the Object of Christianity; on Mystery, Miracles, and Prophecy; and in refutation of Mr. Paine's ideas of the doctrines and principles of Christianity. These subjects occupy seven letters, which those who take an interest in the controversy will peruse for themselves. It may be sufficient for us to offer the following specimen:

'The following is a truly curious, and I believe a quite original argument of Mr. Paine's on this subject. "It is," says he, p. 13, "a contradiction in terms and ideas, to call any thing a *revelation*, that comes to us at second hand, either verbally or in writing. Revelation is necessarily limited to the first communication. After this it is only an account of something which that person says was a revelation made to *him*, and though he may find himself obliged to believe it, it cannot be incumbent on *me* to believe it in the same manner, for it was not a revelation made to me, and I have only his word for it, that it was made to *him*."

'On this principle, it is not incumbent on Mr. Paine to believe what any person may tell him, and he may give credit to nothing but what he sees himself, in which case his faith will be reduced to a very small compass indeed. His pretence to a *contradiction in terms* is a mere quibble. We do not say, that the revelation made immediately to Moses, or to Christ, is strictly speaking a revelation to *us*. But if we see sufficient reason to believe that the revelation was made to *them*, we are properly speaking believers in revelation; and if the revelation, whatever it be, relate to the whole human race, as well as to the person to whom it was immediately made, all mankind, Mr.

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\* For our account of Part II. see Rev. vol. lxxviii. p. 383.

Paine himself included, will find themselves under an equal obligation to respect it.'

The preface, by which this pamphlet is ushered to the notice of the public by the Doctor's friend Mr. Lindsey, is too curious and interesting to be passed in silence. Mr. Lindsey, fearless of the obloquy and severity with which Dr. Priestley has been treated, steps forwards to vindicate his fame; to record the flattering marks of esteem which he here received from the wise and good; and to lament that narrow policy and persecuting spirit which made his native land uncomfortable to him, and forced him, at an advanced period of life, to encounter the billows of the Atlantic,—in order that he might obtain in the free States of America that calmness of mind which is essential to enjoyment, and that tranquillity which is necessary to philosophical pursuits. Future historians, we are confident, will record the emigration of this distinguished Philosopher as dishonourable to his country. Persecution, in all its forms, gratifies the malignity of little minds, when their fears are alarmed, or their prejudices are attacked:—but *fama posteritas* will always condemn it.

Rumours were industriously circulated that Dr. P. was received with coldness by the Americans, and that his situation among them was very uncomfortable. The reverse appears to be the fact. In a letter, with an extract of which this preface concludes, dated the latter end of February, from Northumberland Town on a branch of the Susquehanna, the place of his residence, Dr. P. says:

"You are concerned, as I apprehended you would be, at my fixing in this place, so much out of the world as you actually take it to be. But had you been here, you would not, I think, have advised me to do any other than I have done, distant as it is from my original views."

'Then follows a large satisfactory detail of his reasons for declining the invitation to the Chemical Professorship at Philadelphia, which was made to him in the handsomest manner, and was not for some time after, if it be now, filled up, with a hope that he might change his determination. He then goes on:

"As to my usefulness in other respects, I really think it will *eventually* be greater in consequence of not immediately forcing myself into a more public situation. My writings which are now much inquired after, and were not known or thought of before, will prepare the way for my preaching in Philadelphia, which I am determined upon, about two months the next winter. In the mean time I shall have a small congregation here, all the more intelligent people in the place having agreed to join in building me a place of worship. We shall first build a smaller place, which may afterwards serve for a dwelling-house, or a library-room, which we talk of establishing, and afterwards to erect a place of some elegance; the ground for which I have already secured. This town not only will be, but even is, a place of greater resort

resort than you may imagine. And if we establish a College here, I do not think that I could any where be fixed to more advantage; especially if it be considered, that I have here the leisure for my pursuits that I could not have in a populous town, and the climate, &c. much superior to any thing near the coast, in several important respects."

Dr. Priestley is likely to become an useful character in America: religion, as well as science, will probably be benefited by his exertions; and, as infidelity was there gaining ground, and "the Age of Reason" had found many readers and admirers previously to his arrival among the citizens of the United States, it may be deemed a happy circumstance that a man of his importance and fame in the republic of letters should come among them, to display the arguments for revealed religion, to instruct them on this important subject, and to counteract the labours of a popular Deistical writer.

The persecuting and intolerant policy of past ages served to people America;—that of the present age may contribute to enlighten it.

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ART. III. *Sermons on useful and important Subjects.* By the late Rev. John Cofens, D. D. Minister of Teddington. 8vo. 2 Vols. pp. 392. and 365. 12s. Boards. Cadell jun. and Davies.

VARIOUS are the methods to which preachers resort in their endeavours to mend the world. Some, apprehending that nothing more can be necessary to render men virtuous, than to convince them that it is their interest to be so, content themselves with making a plain and simple appeal to the understanding. Others, regarding religion rather as a business of sentiment than of reason, endeavour to win men over to her cause, by cloathing her precepts with all the graces of studied composition; embellish their discourses with ingenious allusions, apt similes, and smart antitheses; or even venture to relax the gravity of instruction by occasional strokes of satirical wit, or pleasant humour. While a third class, conceiving that the generality of mankind are governed more by the impulses of passion than by the dictates of reason, chuse to address themselves immediately to the heart, in an animated strain of popular eloquence.

The latter of these methods appears to have been followed by the author of this posthumous publication, in the ordinary course of his preaching on practical subjects. Many of his discourses are chiefly in the form of direct address; seriously and pathetically warning men of the fatal consequences of persisting in their vices. The prevailing immoralities of the age are reproved in terms of such warm indignation, that the preacher may very properly be said to have obeyed the prophet's injunction, *Cry aloud, spare not*: he was in truth a Boanerges, a son of thunder.

REV. JULY, 1795.

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In this kind of pulpit eloquence, Dr. Cofens excelled; as his readers will see in his sermons against drunkenness, debauchery, slander, the immoderate love of pleasure; and on philanthropy, preparation for heaven, and self delusion. Some of the practical discourses are of a more temperate cast, and contain excellent moral observations and reflections, expressed in a plain didactic form: of this kind are the sermons on the forgiveness of injuries, on Agur's prayer, and on several portions of scripture-history.

On subjects of a less practical nature, however, these sermons are not equally entitled to approbation. Passing by the objections which we might be inclined to make to many of the author's statements of Christian doctrine, we must remark that the manner, in which he inveighs against infidels and heretics, is much more likely to provoke resentment, or to excite ridicule, than to produce conviction; and that, where argument is introduced, it is commonly in a way too vague and illogical to promise much effect. We must add that the author discovers too much fondness for fanciful allegory. This objection lies forcibly against the sermon on the text, "Pray that your flight be not in the winter," which is thus allegorized: "Pray that your flight from this world be not in the *spiritual winter*, when the heart is *cold* to the interests of virtue, *frozen* against the love of God, and *barren* of the fruits of righteousness." The discourse, too, on the glorified bodies of the saints after the resurrection, abounds with fanciful conjectures. For example, it is said of this body that 'it shall be refined from every particle of corruption into an ethereal and lucid substance, and like a lamp shall transmit the emanations of an immortal soul, and dart a beam of glory through every pore.'

With respect to the style of these sermons, though it might not be difficult to detect occasional negligences, we readily allow it the general praise of being vigorous, animated, and well suited to popular discourses.

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ART. IV. *A History of all the real and threatened Invasions of England, from the Landing of Julius Cæsar to the present Period. Giving a succinct Account of the several Parties that either excited or suppressed the various Commotions. Concluding with a View of the present State of Affairs. To which is added an Appendix, containing a Mode of defending the Kingdoms, with an Epitome of Military Horsemanship, and General Tactics, taken from Edmonds, Marshal Saxe, Lloyd, Pembroke, &c. &c. 8vo. pp. 240. 4s. Boards. Walker. 1794.*

**T**O give our readers an idea of the plan and purport of this work, we shall quote the introduction:

‘ At a time when the kingdom is agitated by *domestic conspiracy*, as well as foreign hostility ; it surely becomes the duty of every loyal Briton, in whatever station Providence may have placed him, to exert his utmost endeavours to avert the threatened calamities, and to preserve inviolate the inestimable blessings of our happy constitution.

‘ When republican doctrines have been disseminated, and embraced with a degree of enthusiasm on the one side, and unqualified submission to monarchical government held forth by some on the other, it may not be amiss to shew the errors of both parties, by a faithful display of historical facts ; and by the examples of loyalty, patriotism, and bravery, that will here be found to excite and cherish those laudable sentiments. With this view, but more particularly to exhibit the certain ruin, that is the never failing consequence of a licentious and ungovernable spirit, the present work has been undertaken ; from a perusal of which it is presumed, that every impartial reader will perceive how much the interest and the happiness of the governors, and the governed, depend on their mutual good will and attachment to each other. We shall also learn, that the reciprocal advantages resulting from hence must not be held too lightly ; or the loss of them risked by a too confident security, or too great a remissness in not being, at all times, properly prepared to defend our king, to guard our liberties, and to protect our property, against the contingent events of intestine commotion ; the possible treachery of our allies ; or the envious assaults of avowed enemies.’

The work consists of 16 chapters ; the 1st relating the Roman invasions ; the 2d, the Saxon invasions ; 3d, the Danish invasions ; 4th, Norwegian and Norman invasions ; 5th, French, and Spanish invasions, with a particular account of the Spanish Armada ; 6th, of the Navy, Militia, and of the Dutch invasion, in Charles II’s reign ; 7th, Duke of Monmouth’s invasion ; 8th, invasion of the Prince of Orange, and the establishment of the Revolution ; 9th, invasion of Ireland, by James, and an attempt at the invasion of England by Lewis XIV. ; 10th, second attempt of Lewis XIV. to invade England ; 11th, third attempt at invasion by Lewis XIV. ; 12th, of the threatened invasion from Spain in 1715, from Sweden in 1717, from Spain in 1718, and of a conspiracy to promote an insurrection and invasion in 1722 ; 13th, projected invasion in 1743, by France ; 14th, rebellion in 1745, and the menaced invasions by France in 1755, 1756, 1758, 1759 ; 15th, preparations in 1779, and 1782, against invasion ; 16th, present state of affairs, strictures on the opposition to voluntary subscriptions, suspension of the Habeas Corpus Act justifiable on precedent, as well as expedience.

The first fifteen chapters we can recommend to our readers ; as comprising a very interesting part of the English history ; and, as a specimen of the manner and sentiments of the author, we shall lay before them the concluding part of the eighth chapter :

Thus was the invasion of the Prince of Orange easily achieved ; and thus ended the reign of a Prince, (James II.) *whom*, if we consider his personal character, rather than his public conduct, we may safely pronounce *him* more unfortunate than criminal. He had many of those qualities which form a good citizen ; even some of those, which, had they not been swallowed up in bigotry and arbitrary principles, serve to compose a good sovereign. In domestic life his conduct was irreproachable, and is entitled to our approbation : severe, but open in his enmities ; steady in his councils, diligent in his schemes ; brave in his enterprises ; faithful, sincere, and honourable in his dealings with all men. Such was the character with which the Duke of York mounted the throne of England. In that high station, his frugality of the public money was remarkable ; his industry exemplary ; his application to naval affairs successful ; his encouragement of trade judicious ; his jealousy of national honour laudable. What then was wanting to make him an excellent monarch ? That to which our amiable Sovereign is so particularly devoted, a peculiar regard and affection to the religion and constitution of his country. Had James been possessed of this essential quality, aided by so many virtues, he would have rendered his reign honourable and happy. When it was wanting, every excellence, which he possessed, became dangerous and pernicious to his kingdom, but which, in the end, produced the glorious revolution ; a revolution conducted with such prudence, and formed of such pre-eminent materials, of that theory which was really practicable ; that it fixed the constitution of Great Britain on the most solid basis that had been ever yet known in the universe, for the true happiness of man.'

In the 16th chapter, the author appears to be actuated by a love for his country : but, when he speaks of the present state of affairs, his readers will probably think that his zeal is more conspicuous than his discretion and his discrimination. He says : ' If we look into parliament, we perceive the utmost unanimity. Never was there such an uninfluenced and independent majority possessed by any administration ; all that was estimable among the opposition, in point of solid virtue, and true patriotism, have fled with horror from their former associates, when their views were discovered, and cordially given their support to the present mild, but firm, and spirited men, that so ably conduct the public affairs: nothing is left of an opposition, but the gross republican dregs of whiggism. Such a motley, visionary, group of irascible and desperate politicians, never existed since the days of Cromwell : but as there are among them men of great talents, they cannot be too narrowly watched.'

The legality of voluntary subscription he supports by some great authorities, and accuses Mr. Fox of holding a different language on this subject, when in and when out of place ; a charge from which, we are afraid, few men who have acted a conspicuous part in public life are wholly exempt. This writer

also strenuously defends the suspension of the Habeas Corpus Act: but we shall pass over his arguments, as that subject has been sufficiently agitated in the House of Commons.

- From the extracts which we have made, the reader will see the complexion of this volume, and the juvenile warmth of the writer's unbounded admiration of the present ministry and their measures.

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ART. V. *A Treatise on the Blood, Inflammation, and Gun-shot Wounds.*

By the late John Hunter. To which is prefixed a short Account of the Author's Life, by his Brother-in-law, Everard Home.

4to. pp. 642. 11. 11s. 6d. Boards. Nicol. 1794.

THE memoirs of Mr. Hunter, prefixed to this volume, do not enter so fully into the early transactions of his life as we could wish. He arrives at the age of twenty in little more than two pages; and in these two pages fully as much is said of his brothers and sisters as of himself. He was born in 1728, on a day now become for ever memorable, 14 July. He was put to a grammar-school, but neglected his studies, and spent his time in country amusements. When 17 years old, he went from home to comfort his sister, who had married a dissipated cabinet-maker of Glasgow, 'and to assist her husband in extricating himself from his difficulties.' This information, we suppose, is substituted here in place of the common rumour that Mr. H. worked at a mechanical trade. Whether he did work for his brother-in-law, or not, we are not given to understand: but he certainly seems by some means to have acquired manual dexterity; for, on his arrival in London in 1748, Dr. Hunter gave him an arm to dissect for the muscles, and 'found the performance such as greatly exceeded his expectation.'

In the years immediately following he improved in anatomy, attended the hospital at Chelsea, and St. Bartholomew's, and in 1756 was appointed house-surgeon of St. George's. His brother admitted him into partnership in his lectures, and he now entered on those investigations which led to the dispute with the Monros; relative to which, as also concerning several other contests, the present biographer has not thought it necessary to engage in any discussion.

'Many parts of the human body being so complex, that their structure could not be understood, nor their uses ascertained, Mr. Hunter was led to examine similar parts in other animals, in which the structure was more simple, and more within the reach of investigation; this carried him into a wide field, and laid the foundation of his collection in comparative anatomy.'

'In this new line of pursuit this active inquirer began with the more common animals, and preserved such parts as appeared by their ana-



logy, or in some other way, to elucidate the human œconomy. It was not his intention to make dissections of particular animals, but to institute an inquiry into the various organizations by which the functions of life are performed, that he thereby might acquire some knowledge of general principles. This, I believe, had never been before attempted, or certainly never had been carried far into execution.

‘ So eagerly did Mr. Hunter attach himself to comparative anatomy, that he sought by every means in his power the opportunities of prosecuting it with advantage. He applied to the keeper of wild beasts in the Tower for the bodies of those which died there, and he made similar applications to the men who shewed wild beasts. He purchased all rare animals which came in his way; and these, with such others as were presented to him by his friends, he entrusted to the showmen to keep till they died, the better to encourage them to assist him in his labours.

‘ His health was so much impaired by excessive attention to his pursuits, that in the year 1760 he was advised to go abroad, having complaints in his breast which threatened to be consumptive. In October of that year, Mr. Adair, inspector general of hospitals, appointed him a surgeon on the staff; and in the following spring he went with the army to Bellisle, leaving Mr. Hewson to assist his brother during his absence.’

In 1763 he returned to England, began to teach on his own account, and resumed his physiological inquiries. His attention to comparative anatomy made him fond of animals; he kept several different kinds of them in his house, and entered into so much familiarity with them as sometimes to incur ‘ considerable risk.’ Here is one of his adventures: we shall hereafter have occasion to quote the relation of another.

‘ Two leopards, which were kept chained in an out-house, had broken from their confinement, and got into the yard among some dogs, which they immediately attacked; the howling this produced, alarmed the whole neighbourhood; Mr. Hunter ran into the yard to see what was the matter, and found one of them getting up the wall to make his escape, the other surrounded by the dogs; he immediately laid hold of them both, and carried them back to their den; but as soon as they were secured, and he had time to reflect upon the risk of his own situation, he was so much agitated that he was in danger of fainting.’—

In 1767, ‘ by an exertion in dancing, after the muscles of the leg were fatigued, he broke his tendo achillis. This accident, and the confinement in consequence of it, led him to pay attention to the subject of broken tendons, and to make a series of experiments to ascertain the mode of their union. He did not, according to the common practice, confine himself to his bed, but by compressing the muscles, and raising the heel, he was enabled, with the knee being kept straight, to walk about the third day after receiving the accident. He divided the tendo achillis of several dogs, by introducing a couching needle through the skin at some distance from it, and with the edge cut through the tendon; in this way the orifice in the

the skin healed up, and made it similar to a broken tendon. The dogs were killed at different periods to show the progress of union, which was exactly similar to that of a fractured bone when there is no wound in the skin.\*

During the succeeding years, he laboured and published, but did not yet attain considerable eminence in his profession; and the expence of his collection was so great that he could not marry till some years after his engagement.

\* In the winter 1773, he formed a plan of giving a course of lectures on the theory and principles of surgery, with a view of laying before the public his own opinions upon that subject. For two winters he read his lectures gratis to the pupils of St. George's Hospital, and in 1775, gave a course for money upon the same terms as the other teachers in the different branches of medicine and surgery.

\* Giving lectures was always particularly unpleasant to him; so that the desire of submitting his opinions to the world, and learning their general estimation, were [was] scarcely sufficient to overcome his natural dislike to speaking in public. He never gave the first lecture of his course without taking thirty drops of laudanum to take off the effects of his uneasiness. He was so diffident of himself that he trusted nothing to memory, and made me draw up a short abstract of each lecture, which he read on the following evening as a recapitulation, to connect the subject in the minds of the students.\*

In 1783, he removed to the house in Leicester-square which he afterwards occupied. On this house he expended so much money, for the sake of his collection, that he is said to have \* made the interest of his family give way to his private accommodation.\*

In 1785, \* Mr. Hunter may be considered as at the height of his chirurgical career; his mind and body were both in their full vigor. His hands were capable of performing whatever was suggested by his mind; and his judgment was matured by former experience. Some instances of his extraordinary skill may properly be mentioned.

\* He removed a tumour from the side of the head and neck of a patient at St. George's Hospital, as large as the head to which it was attached; and by bringing the cut edges of the skin together, the whole was nearly healed by the first intention.

\* He dissected out a tumour on the neck, which one of the best operating surgeons in this country had declared, rather too strongly, that no one but a fool or a madman would attempt; and the patient got perfectly well.

\* He discovered a new mode of performing the operation for the popliteal aneurism, by taking up the femoral artery on the anterior part of the thigh, without doing any thing to the tumor in the ham. The safety and efficacy of this mode have been confirmed by many subsequent trials; and it must be allowed to stand very high among the modern improvements in surgery\*.

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\* \* An account of this operation is published in the *Transactions of a Society for improving Medical and Chirurgical Knowledge.* See *M. Rev.* for May last, p. 39.

' I believe Mr. Hunter was one of the first who taught, that cutting out the part was the only mode of preventing the hydrophobia ; and he extended the time in which that might be done with every probability of success, beyond the period generally believed. This doctrine, in favour of cutting out the part, met with the strongest confirmation by two melancholy cases, in which, from the nature of the parts, and numberless scratches on the skin, it was impossible to remove them. Though caustic was applied to every part that had a visible mark, and every other precaution that could be thought of was used, the wounds in both instances proved fatal.

' If we consider Mr. Hunter at this period of his life, it will afford us a strong picture of the turn of his mind, of his desire to acquire knowledge, and his unremitting assiduity in prosecuting whatever was the object of his attention.

' He was engaged in a very extensive private practice ; he was surgeon to St. George's Hospital ; he was giving a very long course of lectures in the winter ; he was carrying on his inquiries in comparative anatomy ; had a school of practical human anatomy in his house ; and was always employed in some experiments respecting the animal œconomy.'

In the following year, he had an attack of illness ; from which his health received so severe a shock that he was never afterward entirely free from complaint, nor capable of his usual bodily exertions. After his recovery, he was subject to affections of his heart, on every occasion which agitated his mind or required any sudden exertion of his body. This morbid disposition, which seems to bear considerable affinity to some cases referred to the *Angina Pectoris*, is well known to have occasioned his sudden death October 16, 1793.

His infirmities did not, however, extinguish his zeal and endeavours to improve the knowledge of the nature of organized bodies : to which, his subsequent publications bear witness.

' Earl's Court, (says Mr. Home,) to Mr. Hunter was a retirement from the fatigues of his profession ; but in no respect a retreat from his labours ; there, on the contrary, they were carried on with less interruption, and with an unwearied perseverance. From the year 1772 till his death, he made it his custom to sleep there during the autumn months, coming to town only during the hours of business in the forenoon, and returning to dinner.

' It was there he carried on his experiments on digestion, on exfoliation, on the transplanting of teeth into the combs of cocks, and all his other investigations on the animal œconomy, as well in health as in disease. The common bee was not alone the subject of his observation, but the wasp, hornet, and the less known kinds of bees were also objects of his attention. It was there he made the series of preparations of the external and internal changes of the silk-worm ; also a series of the incubation of the egg, with a very valuable set of drawings of the whole series. The growth of vegetables was also a favorite subject of inquiry, and one on which he was always engaged in making experiments.

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‘ In this retreat he had collected many kinds of animals and birds, and it was to him a favorite amusement in his walks to attend to their actions and their habits, and to make them familiar with him. The fiercer animals were those to which he was most partial, and he had several of the bull kind from different parts of the world. Among these was a beautiful small bull he had received from the Queen, with which he used to wrestle in play, and entertain himself with its exertions in its own defence. In one of these contests the bull overpowered him, and got him down, and had not one of the servants accidentally come by and frightened the animal away, this frolic would probably have cost him his life.’

To these extracts we should willingly add the view of Mr. Hunter's arrangement of his collection, (for which we return our acknowledgements to his biographer,) or the account of his complaint, as given in his own words:—but *nostra non capit pagella*, each extending through a number of quarto pages. From the dissection, it is plain that the principal symptoms depended on an organic affection of the heart. ‘ The coronary arteries had their branches, which ramify through the substance of the heart, in the state of bony tubes.’ Hence is it not probable that the heart was imperfectly supplied by its arteries with that principle, on which it is clear, from the effects produced by tying up these vessels, the due action of the muscles depends? The deficiency was felt when any unusual exertion took place; and that the heart itself was ill provided with something essential to the healthy state of its fibres was manifest, for ‘ it was paler and looser in its texture than the other muscles of the body.’ We cannot at all enter into Mr. Home's ideas respecting the disease. ‘ The stoppage of the pulse (he fancies,) arose from a spasm upon the heart;’ and the excruciating pain, he thinks, was produced by the pressure of the nerves against the ossified arteries. ‘ In the last attack, (he adds,) the spasm on the heart was either too violent in the degree of contraction, or too long continued to admit of relaxation.’ Medical men will judge how far we are right in opposing the idea of death induced in an ill-nourished organ by a sudden effort to that of spasm. When our biographer attempts to account for Mr. Hunter's endurance of watchfulness and labour, accurate thinkers will perhaps be as little satisfied with his pneumatology. ‘ It probably arose (he says,) from the *natural* turn of his mind being so much adapted to his *own* occupations that they were in reality his amusement; and therefore did not fatigue.’ What Mr. Home means by a natural turn of mind, we shall leave him to explain; and if he will be so good as to prove that amusements or agreeable occupations, followed with unabating ardour, do not fatigue, we shall acknowledge ourselves obliged to him; and so will our fair readers: for, when a young lady is desired by an officious parent

parent not to dance any more,—“because, my dear, you seem quite exhausted,”—she will have her reply ready; “Dear mamma, dancing is in reality my amusement, and therefore does not fatigue.”

The delineation of Mr. Hunter's character mentions his impatience of temper, and his activity of body and mind. It concludes in the following terms :

‘To his own abilities alone was he indebted for the eminence which he acquired in his profession; for although his medical education, his situation as surgeon to St. George's Hospital, and above all, his brother's recommendation, entitled him to notice, yet the increase of his private practice was at first but slow. The natural independence of his mind, led him rather to indulge in his own pursuits than to cultivate the means of enlarging the sphere of his business; but the proofs which he afterwards gave of his talents commanded the attention of the public, and procured him a very liberal income.

‘In the first eleven years of his practice, from 1763 to 1774, his income never amounted to a thousand pounds a year; in the year 1778 it exceeded that sum; for several years before his death it had increased to five, and at that period was above six thousand pounds.

‘In private practice he was liberal, scrupulously honest in saying what was really his opinion of the case, and ready upon all occasions to acknowledge his ignorance whenever there was any thing which he did not understand.

‘In conversation he spoke too freely, and sometimes harshly of his contemporaries; but if he did not do justice to their undoubted merits, it arose not from envy, but from his thorough conviction that surgery was as yet in its infancy, and he himself a novice in his own art; and his anxiety to have it carried to perfection, made him think meanly and ill of every one whose exertions in that respect did not equal his own.

‘Public-spirited to an extreme, he valued money no farther than as it enabled him to prosecute and extend his various, and nearly universal researches; and hurried on by the ambition of benefiting mankind at large, he paid too little attention to his own and his family's interests. But imprudence almost always goes hand in hand with genius; if it deserves a harsher name, let it be remembered, that his immediate relatives alone, and not the public, have a right to complain; for, viewed in a professional light, and as a man of science, his zeal for the improvement of surgery in particular, and for the advancement of knowledge in general, to both of which he himself materially contributed, entitles him at least to the gratitude, if not to the veneration of posterity.’

Should any person, qualified for biography, undertake Mr. Hunter's life, he will find here some particulars to his purpose: but what Mr. Home has written shews the outside of the man incompletely varnished, and very little of his inside, which we wish principally to see. We cannot be certain whether it be from unavoidable want of information, or from want of sagacity,

city, that the formation of Mr. Hunter's character is left in total obscurity.

In our number for October 1794, p. 178, we gave (from Mr. Foot's *Life of Mr. Hunter*,) a catalogue of Mr. H.'s writings. He also left materials for a course of lectures on practical surgery. They are in the hands of his present biographer, who advertises us that, lest 'they should be entirely lost to the public, he means to avail himself of them, and is preparing his arrangements accordingly.' In a future number, we shall give a summary account of Mr. Hunter's Treatise, to which Mr. Home's biography is prefixed.

[To be continued.]

Bed...s.

ART. VI. *Topographical Remarks relating to the South-Western Parts of Hampshire.* To which is added a Descriptive Poem. By the Rev. Richard Warner, of Fawley, near Southampton.. 2 Vols. 8vo. 10s. Boards. Blamire. 1793.

THE topography of our own country is certainly of more importance to us than that of all other nations : we except not even the classical regions of Greece and Rome. The discovery of a productive mine of copper or tin, in Anglesea or Cornwall, is, surely, of far greater moment to us than that of Virgil's tomb, or of the true site of Troy. Hence we have always paid particular attention to local descriptions ; and we are glad to observe that men of letters and industry, instead of measuring pyramids in Egypt or ruins of Palmyra, have at length returned into the tract of honest Camden, and are occupied in more useful pursuits at home.—Not that the labours of a Pococke, a Norden, a Chardin, a Niebuhr, and a Stuart are useless. Far be it from us so to think : but still we must be allowed to repeat that a good statistical account of our own country may be of more consequence to us, than similar details of all the world besides.

Topography is to geography what particular is to general history ; and both require to be treated nearly in the same manner. The two great errors to be avoided are jejuneness and prolixity ; and we are sorry to remark that few topographers, or writers of particular history, have sufficiently guarded against those extremes.—The reader of taste is equally disgusted with dry uninteresting narrative, or with meretricious redundancy. The partial inhabitants of the places described may wish to see them delineated by the hand of a Dutch painter : but the rest of mankind will find little pleasure in such minute exhibitions.

If the author of the volumes before us has not fallen into the former of these extremes, he has certainly touched on the latter. We find too much extraneous matter and common place in his work ;

work ; which in other respects is entertaining and instructive. Of this fault he seems himself to have been aware ; for, in his dedication to Sir Harry Burrard, he says :

‘ You will perceive I have not confined myself *entirely* to localities in the following work ; but endeavoured by general observations, and occasional disquisitions, (illustrative, at the same time, of the objects of my description) to render it amusing to readers unconnected with the tract I have gone over, as well as to those who are resident, or otherwise interested in it.’

For our part, we freely confess that we should have gone over this tract with more pleasure, if we had not been so frequently led out of the direct road ; and however good the *general observations* and *occasional disquisitions* may be, we are often tempted to exclaim with Horace,

“ *Qui variare cupit rem prodigaliter unam,*

“ *Delphinum sylvæ appingit, fluctibus aprum.*”

There may, however, be many readers of a different taste ; and therefore we offer, with submission, our own opinion, and proceed to a brief analysis of the work.

Mr. W.’s performance is divided into ten chapters. The first contains the antient and modern history of Lymington ; which the author introduces by the following just but trite observations :

‘ Ancient traditions and early history paint the original inhabitants of almost all nations in nearly the same disgusting colours ; as fierce, ignorant, and solitary beings : little superior to the brute in *intellect*, and far beneath him in *forefight* and *contrivance*.

Mutum et turpe pecus\*.

‘ Depending for his daily food on the doubtful labours of the chace or the precarious operation of fishing—trusting for shelter to habitations formed by nature, the recesses of the cavern, or branches of the tree—devouring his uncertain and hard-earned meal in sullen silence—scorning every idea of subordination or conformity to the will of others, but blindly following the capricious impulses of his own passions—this seems to be the true but wretched picture of the *human savage*, in his original state :

“ Who roving mix’d

With beasts of prey ; or for his acorn-meal

Fought the fierce tusked boar : a shiv’ring wretch !

Aghast and comfortless, when the bleak north,

With winter charged, let the mix’d tempest fly,

Hail, rain, and snow, and bitter breathing frost.”

‘ Man, however, did not long continue thus a solitary barbarian. Led by that appetite for society which philosophers contend is inherent in his nature ; or impelled by a consciousness of various wants he could not

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\* \* A speechless, wretched, herd. “ Genus hominum agreste, sine legibus sine imperio.” Sal.

satisfy,

satisfy, and numberless inconveniences he could not remove, while unassisted and alone; he soon perceived the necessity of quitting the licentious independence of solitude, and of herding among his fellow creatures.

'There being but few preliminaries to settle, the bond of social union was quickly formed—Man was content to relinquish a part of his natural liberty, and to receive the comforts and benefits of society in return. The effects of this compact became speedily visible. The brutish manners and selfish sentiments of savage solitude were shaken off, and renounced—Laws to restrain violence and oppression were established; governors appointed; and towns erected for the associated body\*.'

Mr. W. thinks it probable that Lymington, or a town on the same site, existed in the time of Cæsar: but the first recorded account that he can find is in Doomsday book, where it is called *Lentune*: (but which, probably, denoted the whole manor of Lymington;) given by William the Conqueror to Roger de Yvery, one of his Norman barons. Rufus annexed it to the royal demesne. Henry II. granted it to Richard de Repariis, or Redvers; in whose family it continued to the end of the 13th century; when, together with the lordship of the Isle of Wight, it was sold to Edward II. for 6000 marks. It was soon afterward restored to the Redvers family, in whose possession it remained until the year 1538, when it was again annexed to the crown by Henry VIII.

Little of the local history of Lymington is to be found in record. It is said to have been thrice plundered by the French; and it was invaded a fourth time, but saved from pillage by the address of a woman. The story is thus related:

'A party of these marauders had landed on a similar scheme of depredation: but the leader of it being extremely hungry, determined to satiate his appetite before he completed the purpose of his visit. The tutelary genius of the place directed him to the habitation of a madam Dore, a person of some consequence, who at that instant was seated at a plentiful table.—The abrupt entrance of the foreign visitor, discovered to her in a moment the danger which threatened the town and its inhabitants.—There was no time for deliberation. An intuitive quickness of thought, and an uncommon degree of fortitude, pointed out to her, immediately, the proper line of behaviour. She received the Frenchman, and his boisterous retinue, with the greatest affability; produced all the delicacies of her house; and enlivened the repast, with many sprightly remarks, and the most unrestrained pleasantry. The commander, who possessed, I presume, a large share of national gallantry, was so fascinated by the winning manners, and profuse bounty of this generous hostess; that he sacrificed his interest to his gratitude, and left the town without perpetrating the least act of devastation, or exaction.'

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\* • *Oppida cœperunt munire, et ponere leges.* Hor.'

Its



Its principal, or rather only, manufacture is salt ; for which it was formerly much celebrated ; though of late it has been gradually declining.

Chap. 2d contains an account of the Roman camp at Buckland, of the tumuli on Sway-common, and of Boldre and Brockenhurft.

The camp is about three quarters of a mile to the north of Lymington, and is now called Castle-field, or Buckland-rings. Its dimensions are as follow : The length, from east to west, 200 yards ; the breadth, towards the west, 125 yards, and towards the east, 135. The whole camp, in its original state, might cover about 20 acres of ground. Mr. Warner is inclined to think it a work of Vespasian, intended for the protection of such Roman ships as might have accompanied him in his expedition.

At the distance of two miles from this camp, are the tumuli of Sway-common. Here we have a history of the various modes of burying : after which Mr. W. attempts to ascertain, by certain indices, what burrows in Britain are Druidical, Roman, Saxon, or Danish :—those of Sway-common are, he thinks, partly British and partly Saxon. Next follows a description of the village of Boldre, Boldre Church, &c. The chapter concludes with a compliment to the memory of the philanthropic Howard, who lived some years in this neighbourhood.

The third chapter consists of anecdotes of hunting, interlarded with numerous quotations from the writings of Ossian, from Chevy-chase, and other pieces descriptive of cynogetics.

‘ One of the most curious performances (says Mr. W.) extant on the subject of *hunting*, is a MS. written in the beginning of the 14th century, in Norman French, by William Twici, grand huntsman to Edward the second. An antient translation of it into English occurs among the Cottonian MSS. I give the following extract from it :

‘ It begins thus, for it is a motley composition, partly verse, partly prose :

“ Alle such dysport as voydeth (*prevents*) ydilnesse  
It sytteth (*suits*) every gentilman to knowe,  
For myrthe anexed is to gentilnesse ;  
Wherefore among alle other, as I trowe,  
To know the crafte of hunting, and to blowe,  
As this book shall witnesse, is ove (*of*) the beste,  
For it is holsium, pleasaunt, and honest.”

‘ It then enumerates and describes the different beasts that were objects of the chase in England ; and proceeds in the manner of a dialogue, to inform the huntsman how he ought to blow his horn, at the different points of the hunt.’

The

The reader who is attached to hunting will peruse the rest of this chapter with pleasure.

In chap. 4th, the author gives us the history of New Forest. He is of opinion, with Voltaire and Warton, that the monkish accounts of its formation are greatly exaggerated. We believe that they are; and we are not much disinclined to fall in with Mr. W.'s conclusions: namely,

‘ 1st, That, in times previous to the reign of William, the tract of country, now denominated New Forest, was a sterile and woody district, with a few spots, here and there, of the rude tillage of that age.—2dly, That William fixed on this corner of Hampshire as a spot proper for hunting, and converted, accordingly, a large portion of it into a forest.—3dly, That the afforestation was made without much injury to the subject, or offence to religion.’

Our author, however, allows that it was a despotic act: but, in those days, what king was not a despot?

Overcharged as the crime of William in making his great forest may have been, by his irritated enemies the monks, yet his injustice and cruelty in forming his forest-laws admit of no apology nor extenuation.

‘ It is when beheld in this character, that he appears the sanguinary and vindictive tyrant; oppressing his people, perverting justice, and trampling upon the most sacred rights of man. The institutions which he framed for the correction of offenders in hunting, breathe a spirit of refined cruelty, only to be equalled by the severity with which they were enforced. Confiscation of goods, loss of liberty, and mutilation of person, form the fearful list of punishments, which awaited those who had dared to infringe on the sports of royalty. Well might an early author, when adverting to this sanguinary code, exclaim—“ Dreadful are the distresses of that land, whose monarch is the careful preserver of noxious animals; and the unmerciful destroyer of his own subjects\*.”’

Chap. 5 and 6 contain a description of Lymington-river, Walhampton, Doyly-park, Baddesley, Sowley, Park-farm, the Grange, Beaulieu, &c. In the account of Baddesley, once the residence of a party of knights templars, the author gives a short history of that order: and, in his account of Beaulieu-Abbey, he includes a brief description of Netley-Abbey, an affiliation of Beaulieu.

The second volume opens with a description of the Isle of Wight, so often and amply described by preceding writers. This part of the work takes up the seventh chapter. Chapters eight, nine, and ten, (the last) are assigned to Christchurch, Twineham; in the description and history of which Mr. W. mixes much extraneous matter, as usual, and swells his account to 160 pages.

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\* Matthew Paris, p. 12.’

These sections are succeeded by an elegiac poem of 48 stanzas, called *Hengistbury-head*. The lines are, in general, harmonious, and the diction is sufficiently pure: but there is sometimes a deviation from simplicity, not at all uncommon among our modern versifiers, against which we have more than once entered our serious protest.—We give as an example the fifth stanza:

‘ But chiefly *Hengist*! to thy awful brow  
In the rapt mood, shall my due feet aspire;  
What time the purple east begins to glow,  
And bids the Ebon Car of Night retire—’

If the second line of this stanza be intelligible, (which to us it is not,) it certainly wants perspicuity.

Although Mr. W. be not a first-rate poet, he is undoubtedly a first-rate liege loyalist, a great enemy to French Jacobins, and a warm admirer of Mr. Pitt and his administration.

‘ Like thee undaunted, lo! the STATESMAN stands  
Whose Patriot Councils bless Britannia’s shore,  
Nor heeds the YELL of Opposition’s bands;  
Envy’s dark scowl; or Faction’s ceaseless Roar:  
‘ But steadily pursues his glorious aim,  
(Disinterested, ardent, and sincere,)  
His Country’s GOOD, his Country’s HONEST/FAME,  
Nor urged by passion, nor deterred by fear.  
‘ Yet think not, PITT, who thus in youthful prime,  
Shewest the ripe Wisdom of the silvered sage,  
The Muse can ween thou need’st her rustic rhyme,  
To hand thy glory to each future age:  
‘ She reads, that Virtue’s self thy brow will twine  
With well-earn’d chaplets of immortal bays,  
Which, brilliant as thy patriot deeds, shall shine,  
When Time has swallowed e’en the poet’s lays—’

After the poem is an appendix of seventy pages, consisting chiefly of original documents; such as charters, grants, and papal bulls; principally copied from the cartulary of Beaulieu-Abbey, and the *Monasticum Anglicanum*.

No. 28, is a curious letter written by the Earl of Clarendon to the minister of Christ-church; by which we see that crown-

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‘ \* HENGIST, or HENGISTBURY HEAD, known also by the name of *Christ-Church Head*, is a promontory, or head-land, which forms the western side of the harbour of Christ-church. It may have received its appellation, from some traditional story, now no longer remembered, of the famous leader of that name: or from a fancied resemblance it bears to a *horse*, which the word Hengist also signifies; a conceit, Mr. Grose observes, not uncommon in the neighbouring counties, of which the giant in Dorsetshire, and the white horse in Wiltshire, are instances.’

influence,

influence, in getting *proper* representatives returned to parliament, and making use of the clergy for that purpose, is not a new thing.

Engravings, it seems, were intended to accompany this work: but they were consumed, together with the plates, in a fire on the 28th of April 1793, at the house of the copper-plate printer Mr. Pushee, Tottenham-street.

N. B. This article has been accidentally and unavoidably delayed, beyond the time usually allowed for the appearance of new publications in the *Monthly Review*.

Ged..s.

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ART. VII. *The Elements and Practice of Rigging and Seamanship*, illustrated with Engravings. 4to. 2 Vols. 4l. 4s. Boards. Steel, Tower-hill. 1794.

TO a nation like Great Britain, at once commercial and warlike, the prosperity and interests of which are so connected with the arts of navigation and naval tactics, few studies are of more real importance, or are more properly the objects of public encouragement, than the subject of the work which we are now to examine. The volumes contain a methodical arrangement and description of the various branches of seamanship, the method of keeping a ship's reckoning excepted; which being a science generally taught by itself, and of which the acquirement is but in a small degree dependant on other nautical knowledge, the omission is of less consequence, and does not affect the principal purpose of the work, which is to explain the method of rigging, and the management of vessels.

In the preface, the publisher calls himself the *foster parent* of this work, and acknowledges his obligations to distinguished characters in the British navy, and to 'liberal naval artists,' for communications and assistance: but, on naval tactics, he professes to have principally followed French authors:—whence it may naturally be inquired whether the French are better versed in naval tactics than the British, among whom he observes 'the naval arts are indigenous.' To this question, we would answer, without hesitation, that we by no means believe our rivals to be possessed of such superiority: but in this instance, at least, they must be allowed the merit of having been more communicative than ourselves, and consequently of having contributed more to the general knowledge of this branch of seamanship.

As naval tactics occupy a considerable portion of these volumes, they might with propriety have been noticed in the title-page.

REV. JULY, 1795.

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The subject first treated is the practice of mast-making ; which is very fully described, and in which is included bowsprits and yards ; with an alphabetical list and explanation of the technical terms relative to them. At the end of this section, is a table of the dimensions of masts and yards in ships of all rates in the royal navy, and likewise in the different kinds of vessels employed in the merchant service.

After masts, follows the description of the method of making ropes, anchors, sails, and blocks ; to each of which is prefixed an explanation of the technical terms used in that art, alphabetically arranged.

These arts, each of them being a distinct occupation, practised by those who make it their sole employment, are not often among the studies of the practical seaman ; who, in general, is satisfied with the slight acquaintance that he makes with them while in pursuit of knowledge which is more essential to qualify him for the duties of his profession. Many cases, nevertheless, occur, in which the want of information in these branches would be a misfortune ; and a work, which may occasionally be consulted for instruction on these points, is a very considerable convenience to those who may not think it necessary to study them. It must, however, be observed that a description and explanation of the construction of pumps would have been of more use ; and it might have been introduced in a work of this kind, with as much propriety as the art of making blocks or anchors.

Nearly all the remaining part of the first volume relates to rigging. In this division, we have no less than three alphabetical lists ; one, to explain the terms used in rigging ; a second, to explain the methods of knotting, splicing, serving, &c. ; and the third, under the denomination of necessary ropes and various operations incidental to rigging. In these, as likewise in the former lists, we find many of the explanations copied from our countryman, Falconer. In the selection of the terms for explanation, some negligence appears ; for there can be little occasion, in a description of mast-making, to introduce in the list such explanations as ‘ *bow*, the rounding of a ship’s side forward,’ and ‘ *brail*, a rope used to haul up the sail.’

After a description of fitting and preparing the rigging, according to the method practised in the rigging-houses, and of the mode of rigging a ship, we find four plates, well contrived to shew distinctly, 1st, the standing rigging ; 2d, the running rigging ; 3d, the fore and aft sails ; and, 4th, the square sails, of a 20 gun ship. These designs are taken from Lescallier’s *Traité du Gréement*, but are improved in the execution. The second plate would have appeared with more advantage, if the  
top-

top-gallant braces had been single; which, we believe, is the modern practice in rigging small ships.

At the end of the first volume is a set of plates, mostly taken from Lescallier, representing many of the different kinds of foreign vessels; with a short description of each.

The second volume contains the theory and the practice of working ships; a treatise on naval tactics; a chapter of miscellaneous articles; and tables of the dimensions of standing and running rigging.

Previously to entering on the theory of working ships, an explanation of some of the terms used in seamanship is inserted. Here again we find most of the articles taken almost literally from Falconer's Dictionary. We by no means disapprove the writer's consulting that authority; for, in respect to naval matters, we believe, there is none better in any language: but we cannot forbear expressing our surprise that the publisher, who, in his preface, so readily acknowledges his obligations to French authors, should have omitted to mention an English work from which he has derived such considerable assistance. Several of the explanations are injudiciously shortened; as, for example, the term *about* is explained 'the situation of a ship as soon as she has tacked or changed her course.' In Falconer, it is explained, "the situation of a ship immediately after she has tacked or changed her course *by going about*." Other instances occur of explanations being shortened and sometimes altered for the worse; as, *by the head*; *stream the buoy*; *to bit the cable*; and, where the explanation might be improved, the opportunity is neglected,—as in *veer and haul*.

We now proceed to the theory of working ships; which is described to be 'the demonstration of the effects of every sail, and of the rudder, separately or all together considered, both with respect to the points where these are placed in the ship, and with respect to the dispositions which are given them in the changes of evolutions, or which arise from their surfaces being more or less obliquely presented to the course of the water or of the wind.'

The velocity or strength, with which the wind approaches a surface placed in an oblique direction, is less than when the surface is perpendicular to the current so as to receive its direct force; and this diminution of strength is in the proportion as the sine of the angle of incidence is diminished. Again, a surface which is presented obliquely to the course of the wind is actuated by a less quantity, than if it were placed perpendicularly. These two diminutions, of force and of quantity, follow the same proportion; whence it is inferred that the impulse of the wind on a sail varies in different degrees of obliquity,

quity, in the same proportion as the squares of the sines of the angles of incidence.

When the sail is placed perpendicularly to the direction of the keel, the ship is impelled in that direction by the whole of the force which the sail receives from the wind. When the sail is placed obliquely with respect to the keel, only a part of the force with which the wind acts on it is communicated to advance the ship in the direction of the keel; which part is in proportion to the whole, as the sine of the angle with the keel is to the sine of  $90^\circ$ .

On these principles, and on the authority of *Monf. Bouguer*, it is endeavoured to ascertain the most advantageous angle of the sails with the keel and with the wind, in order to obtain the greatest rate of sailing on an oblique course.

Where theory is perfect, practice necessarily coincides. In a table which is given (p. 258) 'of the situation of the sails to run with the greatest velocity,' copied from *Monf. Bouguer*, it is immediately evident that the angle of the sails with the keel is more acute, or, in the seaman's language, that the sails are trimmed much sharper, than experiment will warrant. The truth is, there are so many different circumstances which affect the rate of sailing, that it is scarcely possible that some of them should not escape the attention of the theorist: neither does it seem practicable to ascertain all the various effects of the known causes, with sufficient accuracy to constitute a rule for practice, without much aid from experiment. We shall here mention some of the circumstances which we think should have been noticed.

In the first place, the sails have been considered as plane surfaces, receiving the wind in every part with the same degree of obliquity, and with equal impulse.

A sail on which the wind acts becomes a concave superficies, and, when placed obliquely, (as in a ship sailing with a side wind,) from the part which first receives the wind to the opposite or leeward side, is gradually more and more opposed to its direction. The wind, likewise, when interrupted in its course by the intervention of an inclined surface, is forced into a new direction; and, where the angle of incidence is small, without much diminution of force. The impulse, then, of the wind which strikes the ~~front~~ or weather part of the sail, where the surface is least opposed to its direction, being favoured by the concavity of the sail, becomes continuous; sweeping, as it were, along the rest of the sail, and co-operating with the impulse communicated by the direct approach of the wind. Thus the sail, from its concavity, is stricken by the wind in different parts, with very different degrees both of obliquity and of force;

*first*

its leeward part receiving much the greater proportion of impulse, both from the original and from the secondary direction of the wind.

The sails, by being braced sharper than is necessary to keep them steadily filled by the wind, increase the pressure of the leeward side of the ship against the water, which must considerably retard her progress.

The heeling of the ship is another circumstance worthy of attention. The more a ship heels, the more irregular the part of the hull which is in the water is rendered; the water line becoming more ~~irregular~~ *curved* on the leeward side and less so on the weather side: the effect of which, particularly in good-sailing ships, is to incline her to fly up to the wind,—and to counteract this a strong weather helm, or a diminution of after sail, will be required; either of which is an impediment.

The general and most approved practice, among our own seamen, in nearly all cases, is to keep the yards, to which the sails are attached, as nearly at right angles to the keel as the wind will admit, without endangering the sails shaking. This may be contrary to the French practice; and it is frequently asserted that their ships are the fastest sailers: but it is to be observed that, when they have the advantage of sailing, it is not from superior management in trimming the sails; for their ships uniformly sail better when in our possession, than while under their own management.

In the description of the difference between the apparent direction of the wind, and its real direction, occasioned by a ship advancing in her course, we meet with the following paragraph, the meaning of which we are at a loss to comprehend: (p. 255) 'but happen how it will, in oblique courses this is however certain, that the sails are always struck by the absolute direction of the wind; because, their position being once fixed by the braces and bowlines, it can no more change, but continue as steady as the real direction of the wind.'

A ship, advancing in an oblique course, must experience a wind compounded of two currents of air; that of the real direction of the wind, and that occasioned by her own advancing. That the position of the sails is fixed while the ship advances is true, relatively to the ship, and no farther. Their real state is that of advancing; and, by advancing, they elude the direct effort of the wind. If a ship, where the wind blows directly from the north, sails east, at a rate equal to one-fifth of the velocity of the wind, the wind which she intercepts is that part of its current which is in the direction from her of N. by E.; and which, if the ship did not advance at that rate, would pass a-head of her. It is rather singular that, in the next page, (256)



notwithstanding the paragraph just quoted, we find a theorem from M. Bouguer, demonstrating that the sails of a ship are stricken with the apparent or relative velocity of the wind, and by its apparent direction.

The two following chapters (IV. and V.) describe the effect of the different sails before, and of those abaft, the center of gravity of a ship. Among the former are reckoned the stay-sails between the fore and main masts. In these sections, and in that part of the next chapter which treats 'of the equilibrium necessary to be kept in practice, between the sails before and abaft the center of gravity,' there is useful information. The description given of the rudder, and of its effects, is entirely derived from the article *HELM* in Falconer's Dictionary, and consequently contains nothing new: but not the smallest notice is taken, in this article, of the original from which it is copied. Some little pains have been bestowed to vary the diction. That the reader may the better be able to judge, we shall insert two or three lines from each. "Amongst the several angles that the rudder makes with the keel, there is always one position more favourable than any of the others, as it more readily produces the desired effect of turning the ship, in order to change her course." *Falc. Dict. Edit. 1789.* In the book before us, the paragraph runs, '*Amongst all the obliquities which may be given to the rudder, there is one situation which is more favourable than any of the others, to make it produce with more rapidity the effect of turning the ship, in order to change her course.*' They proceed, as it were, arm in arm. "To ascertain this," '*To be convinced of this,*' "it must be considered that," '*we have only to consider that,*' "if the obliquity," &c. '*if the obtuse angle,*' &c. We wish that the exact words of Falconer had been used and acknowledged, to obviate the suspicion of an intention to disguise; which the omission and the alteration of words, unattended with any apparent convenience or amendment, must naturally create.

The next chapter is on the height most proper for the masts; which, it is observed, 'still remains a problem to be solved.' The principles contained in the works of M. Bouguer are recommended, in preference to the present practice of 'raising the masts a great deal more than they were formerly, although they were already much too high.' This opinion is supported by M. Bourdé, of whose works the present chapter is an extract. "Experience," says he, "confirmed by repeated observations, has convinced me of this truth; viz. that, as soon as a ship inclines, her velocity diminishes in proportion as her inclination increases." This principle, he adds, has been verified by various experiments, which have always proved that the present mode  
of

of masting is generally too high. In the account which is here given of M. Bourdè's experiments, we find the following :

" Having all the sails out, and being hurried on by a strong gale, I have ordered all the top-gallant sails, the studding and stay sails, to be taken in, without the ship losing the least perceptible degree of her velocity ; nay, I have seen it sometimes to increase by a twentieth, and that at a time when the ship ran already at the rate of nine or twelve knots an hour. "—

" These experiments have been repeated in augmenting the number of sails, sometimes at the risk of *fatiguing* the masts ; and it has always been found that the velocity did not increase, when the ship was more inclined, but that she laboured more.—However," he adds, " we do not recommend any diminution in the surface of the sails, in lessening their height : but it will often happen that we shall rather recommend to increase it upon the whole. For that which is lost in height may be regained in width. "

To this is added the following opinion of Mr. Brue, a learned and studious officer :

" That masting is absolutely perfect, when the center of effort of the sails is precisely opposite to, or at the same height as, or parallel with, the *point velique*. What is the *point velique* ? It is that point in a perpendicular, (raised from the center of gravity of the horizontal surface of the ship at the floating line,) which is intersected by the direction of the absolute impulse of the sea on the head of the vessel. This is the *point velique* in direct courses. "

On the foregoing observations we shall make a few remarks ; and, without contraverting the principle laid down, ' that the velocity of a ship is diminished by her inclination being increased,' we shall venture an hypothesis more intelligible than that of the *point velique*, in defence of the modern practice of masting.

There is in every ship one position of floating, or direction of the keel with respect to the horizon, which is more favourable to her sailing than any other. This, which is called in the British navy her best-sailing draught of water, is generally ascertained by experiment ; and, when ascertained, it may in most cases be preserved without much difficulty, by the disposition of the weight which she carries.

In light and in moderate winds, the tallness of the masts is always reckoned an advantage. As to *regaining in width what is lost in height*, it is to be observed that, in ships of war, the lower yards are almost always as square (long) as the distances between the masts will admit, without their getting entangled or locking with each other in working the ship : consequently the width of the lower sails cannot admit of increase. The top-sails, likewise, are generally as wide as with safety may be allowed,

When a ship's velocity does not increase with an increase of wind, it may naturally be concluded that the increase of impulse is so applied as to occasion an increase of resistance; for, otherwise, the impulse must accelerate. The disposition of the interior weight in ships; as far as concerns the rate of sailing, is adapted to the strength of the wind in moderate weather. If the wind blows strong, and a ship is going large, (with the wind aft,) and with much sail, her hull will be forced out of the plane most favourable to her sailing, by the fore part being pressed down. This may be remedied in two ways; either by lessening the sail, or by moving weight from the fore part to the after part of the ship: but the latter preserves the impulse and obviates the resistance.

With a side wind, blowing fresh, the heeling or inclining to leeward of a ship may be lessened in the same manner, by getting weight over to windward. An experiment, for the truth of which we can vouch, we shall here state. Two good sailing ships, with a fresh breeze, were sailing together on a wind, at an equal rate; their quantity of sail being so proportioned as to keep company with each other. One of the ships, without making any alteration of sail, but only by shifting weight from the leeward to the weather side, so as to considerably lessen the vessel's inclination to leeward, immediately shot a-head of her companion; having increased her rate of sailing from 4 knots \* 6 fathoms, to 6 knots 3 fathoms *per* hour. We should remark, however, that, when the wind is variable and unsteady, the shifting of ballast from the leeward to the windward side is not safe; neither is it advisable as a common practice in the night: but, when extraordinary speed is required, as when chasing or chafing, and with a strong side wind, it is an experiment well worth trying.

The dangers and inconveniencies, to be apprehended from a ship being over-masted, are principally, 1. the making her what is called crank, which is, when the position of the hull too easily yields to the force of the sail, and endangers her being overfet by a sudden increase of wind; and, 2dly, when the mast is very high in proportion to the breadth of the ship's beam, the angle of the shrouds with the mast is too small for its support. The masts ought not ever to be so high as to occasion apprehensions on either of these accounts. With respect to their effect on the rate of sailing, tall masts have evidently the advantage of giving an option; as they *enable* a ship, without

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\* A knot is a geographical mile, and a fathom is the 7th part of a knot.

obliging her, to carry a greater quantity of sail than can be spread by a ship with shorter masts.

The two following chapters of this section treat of the raking, or different inclinations given to the masts, and of the benefit of keeping the sails extended. On the former, it is properly remarked that, when the mast is perpendicular, the direction of the effort of the sail will be horizontal; which is the most favourable for increasing her velocity; and this position of the masts, we think, should always be observed, unless on account of some particular quality, either in the build of the vessel, or in the placing of the steps of the masts; or unless the disposition of the lading is unfavourable to her sailing.

The last chapter on the theory of working ships concludes with a proposition, which is a repetition of what has been urged in the 7th chapter, and on which we have already remarked; viz. that 'there are many cases in which the adding of a few sails, instead of increasing a ship's velocity, retards it.' As we shall now, for the present, defer the continuation of remarks on the remaining part of this work, it may not be improper to offer a few general observations on the part which we have here examined.

In a compilation of materials presented to the public as a system of instruction, the principal merit must consist in the goodness of the materials collected, and in their arrangement. For the former, it is almost an indispensable requisite that the compiler shall possess a considerable degree of knowledge in the science, or profession, which he, in a manner, undertakes to teach; in order that his work may be occasionally enriched from his own stores, or, that at least he may be sufficiently qualified to judge of, and, when necessary, to correct, the materials which he selects. Yet, when the task is neglected by professional men, if others with less information, but with more zeal and industry, bestow pains in the laudable endeavour to promote useful instruction, they certainly merit considerable praise. There is, however, other praise to which the editor of this work is justly entitled. The tables contain information of general use to seamen, and some of them (we believe) have not before been published. The prints, likewise, are generally well designed and neatly executed. The theory of M. Bouguer, which he has adopted,—though, in some instances, we think it formed on incomplete data,—contains many just observations, and will not be perused unprofitably by a seaman.

[To be continued.]

Capt. B-y.

ART.

ART. VIII. *A short History of the British Empire during the Year 1794.* By Francis Plowden, L. C. D. 8vo. pp. 377. 5s. sewed. Robinsons. 1795.

**A**N historian ought to be free from all prejudices, or attachment to any thing but truth : he should collect facts, and then ground on them such observations as they warrant : he ought not to make facts subservient to any favourite system, but to deduce his system from the facts : he should relate the truth, without caring whom it would serve or injure ; and therefore he ought, as far as human nature will allow, to divest himself of all party prepossessions, ever having before his eyes the saying—*Amicus Plato—Amica Patria—Sed magis Amica Veritas.*

If such be the duties of an historian, the question is, how have they been discharged by Dr. Plowden ? We are sorry to remark that his production might with more propriety have been entitled “ A party-representation of the events of the year 1794,” than a *history*. His main object evidently was to condemn his majesty’s ministers, and to represent their management of the war as marked with no less imbecility and ignorance than they displayed arrogance and false policy in engaging in it. This object might have been much more easily attained by a fair statement of the different occurrences of the war, from which the public might have plainly deduced the capacity of the present servants of the crown, than by such a species of narrative as, manifesting a *wish* in the author to fix guilt at all events on those whom he treats as political enemies, has a natural tendency to create suspicion that he is too much under the influence of passion to be just. The very first sentence in the work manifests this undue pre-determination in the mind of the author : ‘ The current of events, during the year 1794, (says he,) is the direct and unavoidable consequence of the plans adopted by the present cabinet, as essential to the preservation of the British Constitution.’ It is not our wish to stand forwards the apologists of the existing administration ; nor to undertake to prove that the present advisers of the crown have wisely or justly entered into the war which is desolating the fairest portion of Europe : our only object, in the remarks which we propose to make, is to shew that the present author is the accuser rather than the impartial judge, and that he has laid his indictment in such a way that it is impossible for him to support it ; and that, in many instances, the evidence which he adduces, instead of sustaining, absolutely overturns the charge. If the current of events, during the year 1794, were such as could be fairly called ‘ the *direct and unavoidable* consequences of the plans adopted

adopted by the British cabinet,' they must have been distinctly foreseen not merely by some men, but by every man of reflection and information. Many of them, however, (and, some, events of great magnitude and importance,) were not only *not foreseen*, but were diametrically opposite to what might naturally have been expected. Of this description Dr. P. himself will allow the loss of the island of Noirmoutier to have been. It was defended by a body of royalists, who had to fight for life, property, and families; and who could not, in case they lost possession of Noirmoutier, look for a communication by sea with the only power on which they could depend for support: yet, with all those inducements manfully to maintain their ground, with all the terrors of the guillotine before their eyes, he says—'It does not appear that the royalists made that vigorous stand against the republicans which their desperate situation required. They made but a slight resistance, and the republican reports assure us, that though the town be remarkably well situated for defence, yet that the royalists surrendered at discretion, even before the republicans had come within reach of their batteries.' Whether, in this statement, he does justice to the military character of the royalists, or not, surely it will be admitted that, under all the circumstances of the case, a surrender at discretion was not an event that could have been foreseen; and that it was not one of those which our author represents as the 'direct and unavoidable consequence of the plans adopted by the British cabinet.'

The abandonment of the lines of Weissembourg, the raising of the siege of Landau, the defeat of the combined armies and their forced retreat beyond the Rhine, were events certainly within the bounds of *possibility*: but, when it is considered in how many other points the French were obliged to make extraordinary efforts and exertions, it must be allowed that these events were very far from probable; still less 'a direct and unavoidable consequence' of our ministerial plans.

A co-operation with the royalists in la Vendée was a measure which our ministers acknowledged they intended to pursue: our author condemns the ministry for having neglected to do it while it was practicable, and for having undertaken it when the force of the royalists was broken, and when nothing but miscarriage and disgrace could attend our expedition. The newspaper accounts of debates in the Convention may be useful to an historian: but we believe that a person, who wishes to state nothing but facts, would scarcely be satisfied with such being his principal source of intelligence; and our author has scarcely drawn from any other on this subject. Even those debates, however, as far as they may be taken for proofs,  
shew

shew that, when Lord Moira meditated a descent on the coast of France, the royalists were still in very considerable force in the provinces of Anjou and Poitou : very late reports made to the Convention state that Charette, after having acknowledged the republic, was marching at the head of 15,000 of his own men to compel Stofflet, another leader of the royalists, to submit to the Convention. In our own private opinion, there is ground for accusing ministers of great neglect in the branch of the public service respecting la Vendée : but it by no means appears to us that Dr. P. furnishes a single proof which an impartial tribunal would consider as conclusive on that head.

We will not animadvert on all the different passages in this large volume that would furnish ample field for criticism : but we will touch on some two or three points, by which our readers will be enabled to judge whether the mirror which our author holds up to them can with truth be called 'undecieving.' In page 94 we find the following passage :

'Sir Charles Grey, in the space of about three weeks, completely reduced and made himself master of the valuable island of Martinico. What added much to the satisfaction of the conquest was the little blood it cost : for out of an army of 10,000 men, which he landed, he did not lose 400 in the expedition.'

In page 364 the following passage occurs :

'The original force which was intended to have been sent out by Sir Charles Grey was 10,000 effective men ; instead of which number the actual force he landed in the West Indies scarcely exceeded the half of that number ; insomuch that when he returned to Europe he did not leave 3000 men behind him to defend thirteen islands.'

✕The author will find some difficulty in reconciling these two statements. In the first, he makes Sir Charles Grey land 10,000 men in the island of Martinico, which he conquered with the loss of no more than 400. In the second, he tells us that the General landed in the West Indies with scarcely more than 5000. ✕It may be said that, though he took out with him only the latter number, he might have collected so many regiments from the neighbouring islands as to make the whole force with which he invaded Martinico amount to 10,000 men : but then it must be shewn that there were actually in the West Indies, before the arrival of Sir Charles Grey, so many bodies of troops that a sufficient number could be spared from the different islands, to enable him to take the field with 10,000 men. We fear that the author will find it impossible to shew any such thing ; for he himself says that, when Sir Charles Grey returned to Europe, he did not leave behind him 3000 men to defend thirteen islands. ✕Sickness unquestionably made dreadful ravages among our troops in that quarter of the world : but we never

never heard that the mortality was so great as to carry off not only 7000 of the army under that General's immediate command; but likewise so many other thousands in the other islands as to reduce the whole effective force in the West Indies, throughout our old and our new possessions, to less than 3000 men.

Speaking of the measure adopted by ministry of raising some Catholic regiments in Ireland, to be officered by those gentlemen who formerly held commissions in the Irish brigade in the French service, the author advances as a fact that which the slightest inquiry would have convinced him was absolutely unfounded:

'The Duke of Portland, in the primitive fervour of his new-born zeal for Toryism, wished to manifest the sincerity of his conversion by the multitude of proselytes he could gain over to his new doctrines. It is difficult to say, how far he judged of the sincerity of other converts by that of his own change. He seems, by his conduct on the present occasion, to have allowed to others a very large retention of their old principles. In order to encourage the recruiting and immediate incorporation of these new corps of Roman Catholics, to whom he could promise no prospect of reward on the British Establishment, he wrote a most polite and flattering letter to a gentleman who had the command of one of the regiments, assuring him that, if by a fortunate turn of events the French monarchy should be restored, either during or after the present war, and their attachment to their former master should call upon their gratitude for past favours, they should be considered as full liberty to array themselves again under their former standards. Can there be a more flattering and honourable reward to the long-tried loyalty of the Irish nation to the reigning family of our beloved Sovereign, than to invite them to risk their lives in a calamitous war, under penalties and disabilities, from which he cannot dispense them, and soothe them with the flattering prospect of retiring into the service and pay of the French Monarch, for the avowed purpose of supporting the claims of the Family of Stuart against his Majesty, to whom they have sworn and proved their allegiance?'

Here Dr. P. asserts that the 'avowed purpose,' for which these corps are to be allowed to retire into the service and pay of the French monarch, is 'to support the claims of the family of Stuart against his majesty, to whom they have sworn allegiance.' Where did our author learn that the avowed purpose, for which France kept Irish regiments in her pay, was to support the house of Stuart? It is true, indeed, that on the death of James II. his son was by Louis XIV. and other potentates acknowledged king of England: but it is a matter of notoriety that, since the death of that titular king in 1765, France and every other power in Europe have ceased to recognize the rights of his house; that his eldest son, now deceased, was not only not acknowledged by Louis XV. but was ignominiously and publicly arrested in Paris, by the late Marshal

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Duc de Biron, in the open street, as the ill-fated Prince was on his way to the opera; that some officers of the Irish brigade, who were in his suite on the occasion, and particularly Lieut. General Sir Peter Nugent, were taken into custody and confined in the Bastille for having drawn their swords, and endeavoured to prevent the indignity; and that the Prince himself was sent prisoner to the Chateau de Vincennes, and, after a short confinement, compelled to quit the kingdom. This was no doubt a strange way of supporting the claim of his house, and a curious method of informing the regiments, which then composed the Irish brigade, that they were kept in the service and pay of France, for the avowed purpose of maintaining those claims;—the claims of a house whose head was thus ignominiously treated by order of the French court. Any historian, with only a smattering of political knowledge, might have been able, one would have imagined, to discover some other object than that of supporting the claims of the Stuarts, in the system which France pursued when she kept Irish regiments in her pay. If we mistake not, there were several Irish regiments in the French service after the restoration of Charles II. and before the revolution of 1688.

In a note, page 374, enumerating the splendid successes of the French arms in the campaign of 1794, as stated by the Marquis of Lansdowne in his speech to the House of Lords, the author says, ‘6000 of the best troops in Europe compelled to surrender prisoners of war;’ we believe that the Noble Marquis said 60,000; probably it is the press, and not Dr. P., that ought to be considered as accountable for the difference.

The title of this book so clearly points out the scope of it, that it is unnecessary for us to state the general import. On the author’s style we have before had occasion to remark, and we will only add that it is very unequal; being in some parts below mediocrity, in others rising to elegance; in some, creeping with extreme feebleness, and in others elevating itself with great energy.

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ART. IX. *Experimental Researches concerning the Philosophy of Permanent Colours; and the best Means of producing them, by Dying, Calico Printing, &c.* By Edward Bancroft, M.D. F.R.S. &c. 8vo. pp. 503. 7s. Boards. Cadell jun. and Davies. 1794.

THE science of nature cultivated in ancient times, unsupported by observation, was dissipated in idle abstractions and airy subtleties, which might fascinate the minds of its chosen votaries, but shrunk from the contamination of plebeian approach. A line of perpetual separation was drawn between the philosopher and the artist, attended with all the mischievous consequences

quences generally annexed to established orders in society. The former, secluded from the great school of the world, abused his talents in decking out the phantoms of a prolific imagination; while the latter, directed by no general views, but urged by the incessant calls of interest, was imperceptibly led, as accident suggested, to the discovery of many valuable facts; obscured, however, and incumbered by a copious mixture of error and absurdity. It is the peculiar boast of the present age, that philosophy has emerged from the shades of retirement, to mingle in the active scenes of life. The torch of science is extended to illumine every subject which can exercise the ingenuity or the industry of man. Those mysteries, which craft or ignorance employed to veil their operations, have gradually vanished, or have sunk into contempt; and a liberal curiosity, awakened and inflamed, advances its inquiries in all directions. The mass of knowledge accumulated among artists during the lapse of ages, and the new facts which are continually developed by varying their procedures, afford abundant materials with which we may build and improve rational theories. The philosopher instructs the operator to distinguish what is essential to the success of his manipulations from what is extraneous or hurtful; and each particular art, reduced to elegance and system, is rendered easy of acquisition. Nor are there wanting signal instances of discoveries, the most important in their application to practice, which have originated in the minds of speculative men. This alliance, so happily formed between speculation and action, between the sciences and the arts, has therefore proved reciprocally beneficial. Its influence has already, in a very perceptible degree, sweetened the various conditions of life; and perhaps it is finally destined to change the fortunes of the human race.

Chemistry is a science the most intimately connected with the arts, and which, within these few years, has been cultivated with uncommon ardour and with the happiest success. The system lately promulgated by the philosophical chemists of France,—the most perfect, certainly, which the present state of our knowledge will admit,—seems calculated, by its resistless beauty and simplicity, to gain a general reception and an extensive spread. It was in that country, likewise, that the most unwearied pains were taken to assist and direct the operations of the artist by the lights of science; and these noble efforts in some measure counteracted the blighting influence of despotic sway, and contributed to maintain its distinguished rank among nations. In the delicate art of Dyeing, the French have long been unrivalled. At the public charge, a series of eminent men have devoted their labours to the improvement of that art.

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Dufay, Hellot, and Macquer, are succeeded by the ingenious, and able Berthollet ; who has very greatly surpassed his predecessors, and has successfully employed a refined chemistry to increase the numerous facts, and to reduce them to elegance and method.

In England, likewise, some valuable essays relating to the subject of dyeing were given, above thirty years since, by Dr. Lewis. The *Philosophical Commerce of Arts*, by that industrious chemist, was constructed on a most excellent plan :—but the public was not yet prepared to confer adequate encouragement on works of that nature ; and the papers intended as a continuation of the performance were never committed to the press. The example proved insufficient to rouse, with proper effect, the philosophers of this island to direct their attention to the improvement of that curious and agreeable art. We must only except a few hints on dyeing thrown out by Mr. Keir, and some ingenious and original observations published very lately by Mr. Henry, of Manchester. It is, therefore, with singular satisfaction that we introduce to the acquaintance of our readers a new labourer in this field of useful research. The times are now more propitious, and will, we trust, ensure that favourable reception to which the author is justly entitled. The subject of the treatise before us was Dr. Bancroft's principal occupation for the space of twenty-five years, during which he performed many thousands of experiments ; and the results of these beneficial labours he now offers to the service of the public.

A great part of the present volume was printed early in 1792 : but various interruptions concurred to delay its conclusion. A second volume, for which the materials are nearly provided, is intended soon to follow, and to complete the plan ; and, as Dr. B. purposes to dedicate the remainder of his life to the study of the art of dyeing, he cherishes the hope that future discoveries will enable him to publish another supplementary volume.

Owing to delay in the composition of this work, Dr. Bancroft has been anticipated in several points by other writers, particularly by M. Berthollet : but, notwithstanding this, he has produced much new and valuable matter ; and his general concurrence, with some exceptions, in the system of that respectable chemist is a farther testimony of the solidity of the principles on which it is founded. The Doctor appears to possess no common portion of ingenuity, and he every where discovers accuracy, sagacity, and judgment. Not dazzled by the glitter of false theory, he stops to ponder and discuss ; and his work is replete with extensive information and curious historical learning. Its composition is easy and perspicuous ;  
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the descriptions of the processes are full, without being tedious ; and the perusal of the whole is fitted to instruct and entertain the artist and the man of science. To give more precision to the doctrines delivered, the author uniformly employs the improved chemical nomenclature ; and explanations of its new terms are prefixed to the volume. The sentiments expressed on the occasion are delivered with such propriety and temper, that we cannot resist the temptation of presenting them in his own words :

‘ My readers will see, that I have adopted the terms of the New Chemical Nomenclature, and also (with a very few exceptions) the principles to which it relates ; and I have done this, not because I consider them as forming a perfect system, or imagine that we are yet acquainted with all the minute and abstruse causes of chemical effects, but because I consider the new doctrines as according much better with facts than the old ; and as being better suited to become parts of a perfect system, when successive discoveries shall at length afford the means necessary to its attainment. And though there are some truly respectable chemists, whose minds, strongly prepossessed by ideas and opinions formerly received, have not yet become accessible to the superior evidence which supports the new system ; yet their number is continually diminishing, and, in a short space, the generation itself, to which those of us belong, who either were, or continue to be, prejudiced on this subject, will *have passed away* ; and judging by the sentiments of those who are likely to stand foremost among our successors, there can be no difficulty in foreseeing which of these systems must prevail.’

The severe moralist will perhaps exclaim, Why consume the noble faculties of the human mind on the study of an art which only ministers to vanity, and derives its charms from the illusions of the senses ?—Few indeed are the demands of mere animal life :—but our artificial wants are the chief springs of all our pleasures and of all our anxieties ; they stimulate us perpetually to action, and constitute the real perfectability of the species. The simple perceptions were alone sufficient to direct our search, without those characteristic feelings which accompany them. Nature has not only taught us to distinguish external objects, but, by spreading the magic of *colour*, has made us contemplate the gay scenes of vegetation with exquisite delight. An art, therefore, which creates rival hues, and fixes them durably, seems entitled to the indulgence, if not the esteem, of the sage. Dyeing, however, has a higher claim to our regard. The passion for bright colours is one of our earliest propensities. In the savage state, it has a predominant influence, and displays itself in various ornaments, which require the exercise of skill and industry ; and the admiration of dazzling tints was a principal instrument in advancing men from

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rudeness to refinement. The origin of dyeing may be referred to the remotest antiquity. Many thousand years ago, that art had attained to a high pitch of improvement in Hindostan, the genuine nursery of the human race, where all the sciences were already in the bloom of maturity, while Europe was covered with hordes of roving barbarians. From India, the knowledge of dyeing spread to China and Persia, was communicated to Egypt, and thence to Greece and Italy. On the subversion of the western empire, it became almost totally extinct. The feeble embers, however, were preserved among the Venetians; who, during the middle ages, engrossed the whole commerce of Christendom. By their frequent intercourse with the East, that industrious people afterward recovered the full possession of the art.

The first collection of processes used in dyeing was published at Venice in 1429. Italy communicated the practice of the art to the rest of Europe. On the institution of the Royal Society of London, Sir William Petty drew the attention of its members to that subject: but their efforts were feeble, and soon turned into other channels. In France, the famous minister Colbert, actuated by the vigilant spirit of commerce, erected a system of encouragement and controul, under which the art of dyeing acquired a forced growth: but it must in the end have languished and declined beneath the weight of regulations, had not experience impressed the necessity of removing all restraint.

Having given, in the introduction, a concise view of the progress of the art of dyeing, Dr. Bancroft proceeds to investigate the general principles on which it is founded.

Chap. I. is entitled, *Of the permanent colours of natural bodies*. The author briefly states the fundamental discoveries of the composition and specific refrangibility of light, contained in the first book of Newton's Optics; discoveries which alone might twine the wreaths of immortality! Thus far the doctrines of that great man are incontestible:—but in regard to the opinions delivered in the 2d book, the Doctor, on solid grounds, with-holds his acquiescence. In considering the colours produced by thin and thick plates, Sir Isaac fell into essential mistakes; and, when he proposed the hypothesis of *fits of easy reflection and transmission*, and ascribed the colours of bodies to the magnitude of their elementary particles, he gave way to the indulgence of fancy and to the prejudices of the mechanical philosophy then in vogue. It is worthy of remark that these speculations, (the fruits of declining age,) and his hypothesis of æther, his chronology, and his commentaries on the prophecies of Daniel and the book of Revelations, (the last effusions of

of a mind exhausted by intense and continual efforts,) being better adapted to the size of vulgar comprehension, have obtained a more general approbation than the sublime productions of his early years. We shall not stop to discuss the subject at present: suffice it to observe that the colours, which appear on diaphanous plates, change perpetually with the angle of the incident rays, and therefore are analogous only to those undulating tints exhibited by certain fossils, shells, and feathers, which have a laminar structure. However, in a late publication, Mr. Delaval, refining on the loose conjectures of Newton, has attempted to deduce the colours of bodies from an estimation of their densities and inflammability. This singular work Dr. Bancroft examines at considerable length, and perhaps with more delicacy than it really merits: for, notwithstanding the marks of ingenuity which it bears, it is destitute of solid foundation.

Our author concludes with stating his own opinion, that 'the permanent colours of various kinds of matter depend on peculiar properties, which determine or occasion the reflection or transmissiion of some particular sort or sorts of rays, and an absorption or disappearance of the rest; and these he conceives to be certain *affinities* or *elective attractions*, existing in or between the differently coloured matters and the particular sorts or rays of light so absorbed or made *latent*.' This position, though neither fully conceived nor precisely expressed, is in the main correct. Of the particles of light that enter a body, some proceed uniformly without obstruction; others, which chance to approach within certain limits of the corporeal atoms, being either attracted or repelled, according to the peculiar relations and forces subsisting between the specific rays and the permeable matter, are absorbed or dispersed. It is this dispersed light that causes the sensation of colour. It will be deemed paradoxical, we fear, to assert that the permanent colours of bodies are not occasioned by the rays *reflected* from the surface, but from those *transmitted* from the *internal mass*: yet this opinion might be substantiated by conclusive arguments. The supposed opacity of some bodies ought to form no real objection, since all bodies are in a certain degree penetrable by light; nor is it necessary that the requisite dispersion should take place at any sensible depth below the surface. In pellucid substances, the principle will be more easily admitted; and, with regard to opaque solids, it should be considered that, in the case where incident light is almost totally spent in the most copious reflections, their peculiar colour is obscure or indistinguishable: for example, when the surface is brought to an even polish, and the angle of incidence is extremely oblique. It is an evi-

dent consequence of these principles, that the colours of a body must alter with every delicate modification of the internal composition, on the nature of which the discriminating affinities to particular sorts of light depend. In producing such changes, that important element, oxygene, or the basis of vital air, according to Dr. Bancroft and M. Berthollet, has the most powerful and most extensive influence. Even the appulse of light itself, to which is commonly ascribed the power of destroying or exalting colours, seems to produce this effect not by its immediate agency, but only by occasioning the absorption or extrication of oxygene. Experiment confirms this truth in some instances, and analogy extends it to others. Oxygenated muriatic acid, exposed to the sun, parts with its oxygene; the nitric acid suffers a like gaseous separation, and thence assumes a deep colour; and the oxyds of gold and silver, by the same process, become revived. The soft hues of the vegetable tribe are probably owing to the oxygene extricated under the stimulus of light. The petals of roses whiten in alcohol, and again recover their glow in the rays of the sun. The vermilion tint of the arterial blood is universally attributed to the oxygene imbibed during the act of respiration. The tincture of archil, when sealed up, loses its colour after some time, but regains it on fresh admission of air. The tan and freckles which appear on the skin of the European proceed from the same cause. The negro children are born white, but in a few days acquire, probably from the access of air and light, their jetty hue. It is unnecessary to enumerate more instances. The changes of colour produced on vegetable or animal substances, by the combination of oxygene, are imputed, by M. Berthollet, to a *sort of combustion*. We concur with Dr. Bancroft respecting this opinion; for, though the consumption of oxygene be essential to combustion, it were rash to infer the converse of the proposition: not to urge that this term always implies that the subject is destroyed or impaired. Our author proposes a conjecture, which appears somewhat probable, namely, that black is not the natural inherent colour of the vegetable matter composing charcoal, but results from a portion of oxygene united with the elementary carbone to form charcoal.

Chap. 2 treats of the composition and structure of the fibres of wool, silk, cotton, linen, &c.

According to the experiments of M. Berthollet, the animal substances contain a larger proportion of azote and hydrogen, principles of a very volatile nature. Hence wool, hair, and silk have small adhesion between their constituent parts, and readily and powerfully enter into combination with the colouring matters. Sir William Petty explained the curious

operations of felting and fulling, by the contraction of the fibres occasioned by the heat of friction and the application of astringent substances. A more complete account of the process was given by M. Monge, who attributes the effect to the external conformation of the fibres. 'These appear to be formed, either of small laminæ placed over each other, in a slanting direction, from the root towards the end or point of each fibre, like the scales of fish, lying one over the other, in succession, from the head to the tail; or of zones, placed one on another, as in the horns of animals; from which structure each fibre, if drawn from its root towards its point, will pass smoothly through the fingers: but, if it be drawn in a contrary direction, from the point towards the root, a sensible resistance and a tremulous motion will be felt by the fingers. This conformation disposes the fibres of wool to catch hold of each other; and as, they cannot recede, when other bodies act on them, they naturally advance, by a progressive motion, towards and beside each other, from the end towards the root.' Dr. Bancroft adopts this theory, and supposes that the numerous interstices in the fibres afforded by these zones concur with the strong chemical affinities to render the dyes of wool so durable. We profess ourselves not entirely satisfied, however, with the reasoning above advanced. The clinging of the woolly fibres could hardly give sufficient firmness to cloth, and a gentler operation than that of fulling might accomplish the end. Were we to hazard a conjecture, we should attribute the effect to the unequal application of force on the woollen fabric, which must tend to curl and therefore to agglomerate the fibres. If a filament be ever so little elongated on the one side, it will roll in towards the other. Hence a web, subjected to the action of the fulling-mill, will contract its superficial dimensions, and acquire an inter-twisted texture. The inaptitude of vegetable fibres to crisp is probably the reason that stamping and friction have no perceptible effect in thickening cotton and linen cloths.

Silk is the production of two species of caterpillars, both natives of China, where the art of manufacturing that wonderful substance was first invented. This elegant fabric was extended to Hindostan, and afterward into Persia. In the year 555, two monks conveyed a breed of the precious insects from India to Constantinople, and silk manufactures were erected at Athens, Corinth, and Thebes. On his return from the Holy Land, in the twelfth century, Roger King of Sicily, having brought home several prisoners acquainted with the art, formed establishments at Palermo and Calabria, whence the example spread through Italy and Spain. The fibres of silk are naturally covered with a gummy substance, which is usually removed by



the action of soap and the fumes of sulphur. In its disposition to receive and retain dyes, silk partakes a middle character between wool and cotton. About the beginning of the present century, an attempt was made by M. Reaumur to procure silk from the very fine threads with which several species of spiders entwine their eggs. The first trials seemed to promise success, but unfortunately the project was defeated by the unsocial propensities of these rapacious insects, which prevented them from being reared in sufficient number.

Cotton is produced from herbaceous annual plants, and from some perennial shrubs, forming a multitude of varieties, considerably affected by the influence of climate. Two species are natives of Siam, the one white and of a long fine staple, the other of a brownish buff colour and employed in the fabric of nankeens:—but a remarkable species of cotton, naturally of a crimson colour in the pod, has been lately observed by travellers growing in Africa, and chiefly in the Eyeo country. The introduction of that plant into our settlements would be a valuable object to a nation like Great Britain, whose huge manufactures require the annual importation of twenty millions of pounds weight of the raw material. The fibres of cotton, examined by the microscope, shew each two sharp sides,—and hence their irritating quality when applied to wounds.

Chap. 3, contains a concise view of the nature of colouring matters. Our author supposes, with Mr. Delaval, that the colorific substance produces its effect by modifying the light reflected from a white basis. This opinion, we are confident, is grounded on inaccurate conceptions. Reflection is incompatible with the present case; it can obtain only at the uniform surface which divides two media of different refracting powers. The whiteness has the negative advantage of not degrading the desired colour by the tincture of other shades.—It deserves to be remarked that the three fundamental colours, blue, yellow, and red, themselves perhaps compound, are sufficient, by their varied mixture, to generate all the rest.—Dr. Bancroft proposes a judicious distinction of colouring matters, into *substantive* and *adjective*; the former including such as can be permanently fixed in the stuff without other addition, and the latter comprehending the dyes which require the mediation of some basis.

Even the scholar may find entertainment in chap. 4, which treats of *substantive animal colours*. The celebrated purple dye of the antients, procured from two species of univalvular shell-fish gathered along the shores of the Mediterranean, seems to have been discovered at Tyre about twelve centuries before Christ. The accounts of it transmitted to us by Aristotle and Pliny are very imperfect. This precious liquor was obtained  
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by making incisions under the throat of each fish, or by bruising them whole in mortars; it was then mixed with salt, and being largely diluted with water, was kept hot for several days in leaden vessels. To produce particular shades, alkaline salts were occasionally added. In the later ages of the Roman empire, the use of this precious dye was restricted, under the severest penalties, to a few favoured individuals, by the jealousy of those insolent masters of the world; the knowledge of the art thus fell into decay, and became totally extinct at the commencement of the twelfth century of our æra. In the year 1683, Mr. William Cole, a lover of natural history, was informed at Minehead of a person in Ireland, who gained a livelihood by marking linen with a delicate crimson, procured from a sort of shell-fish. This gentleman's curiosity was thereby excited; and, after many ineffectual endeavours, he found quantities of the *buccinum* on the coasts of Somersetshire and of South Wales, which yielded a viscous white liquor from a small vein near the head of the fish. Marks made with this liquor presently assumed a soft green colour, and, by exposure to the sun's rays, gradually deepened and changed into a full and durable purple. This discovery attracted the notice of the reigning monarch, but soon afterward was suffered to sink into neglect. In 1709, M. Jussieu found a small species of the *buccinum*, similar to a garden snail, on the western coast of France; and, in the following year, M. Reaumur met with large quantities of the *buccinum* on the shores of Poitou: and he moreover observed, on the stones on which these lie, a sort of oval grains, of a white or yellowish colour, which he conceived to be the eggs of the shell-fish. It was in 1736 that M. Reaumur found the *purpura*, the only remaining species of *murex*, in great abundance on the coast of France. All these furnish a liquid substance endued with the properties already mentioned. Weighing all the circumstances, we cannot hesitate in concluding that we are in full possession of the secret of the Tyrian dye. Snails, having the properties of the *murex*, actually occur in different parts of the world; in the West Indies, in Panama, in the islands near Batavia, and in China. The knowledge of the antient art, however, is become an object rather of curiosity than of real importance, since the discovery of America has introduced dyes of such exquisite lustre.—Dr. Bancroft remarked that the man of war-bird, or *heluthuria physalis* of Linné, so frequent on the Atlantic ocean, affords an acid liquor which produces a fine purple colour: but he was prevented by accident from pursuing the trials. The common hawthorn caterpillar and the heads of pismires will strike a durable carnation; and per-

haps the large green worm, which infests the tobacco plants in North America, would produce a similar colour.

[To be continued.]

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ART. X. *Introduction to the New Testament.* By John David Michaelis, late Professor in the University of Gottingen, &c. Translated from the Fourth Edition of the German, and considerably augmented with Notes explanatory and supplemental. By Herbert Marsh, B. D. Fellow of St. John's College, Cambridge. 8vo. 3 Vols. 18s. fewed. Johnson, &c. 1793.

THE pressure of temporary publications has constrained us to withhold our attention from this work, much longer than its merits would otherwise have allowed us to leave it unnoticed: but we now sit down with pleasure to discharge our duty, by reporting its valuable contents.

The first edition appeared in 1750, and was exhibited in an English translation in 1761, under the title of "*Introductory Lectures to the Sacred Books of the New Testament.*" Of these Lectures, on their obtaining a second impression, we gave some account in our 21st vol. p. 281; where, while we bestowed on them the commendation to which they were entitled, we expressed an intimation that probably some of the Professor's readers would deem his work *too concise*, and would lament the very narrow limits to which he had confined himself. This, indeed, both here and on the continent, was the general sentiment; and we heard, with no little pleasure, that the learned author was industriously employed in removing this objection, and in making the publication more worthy of himself, and more satisfactory to the sacred critic and the theological student. We hoped, as the subsequent editions in the original were considerably improved, that some English translation would have been given of them; and it may be adduced as a proof that our taste for theology is on the decline, that, considering the high and growing estimation which this work with its improvements excited abroad, it should come to a fourth edition in the German before it obtained a second in our own language. To Mr. Marsh our divines and scholars are under peculiar obligations, for the labour which he has taken in supplying what was so much wanting in our theological libraries.

We deem the contents of these volumes not only interesting in the highest degree to believers, for we consider them also as peculiarly demanding the examination of infidels. The basis of the Christian faith is here searched to the bottom. The inquiries which the Professor has undertaken and prosecuted, with equal

equal fairness and ability, are such as honest Deists must wish to see instituted. He has submitted the books of the New Testament to the most rigid scrutiny, and has made them pass the ordeal of the severest criticism. Thus he has furnished materials not for a loose but for a substantial vindication of the scriptures, and, by winnowing the chaff from the corn, he has stamped a double value on those parts which are undoubtedly authentic. If we may give our opinion in this matter, we have reason to think that the interest of revelation has been highly injured by endeavouring to affix, on every book and passage of scripture, an equal degree of authenticity; when, in fact, the evidence varies, and those books, to which the strongest objections of unbelievers attach, are really the most dubious parts of the sacred canon. No critic in the scriptures will pretend to say, for instance, that *the Epistle of Jude* and *the Apocalypse* are of equal authority with Paul's Epistles; and if, instead of putting them on a par with the universally acknowledged books of scripture, they were classed, as antiently, among the *ἁντιλεγόμενα*, many of the arguments of infidels against revelation would be overturned; and much nonsense, under the form of prophecies, or pretended interpretations of prophecies, would be prevented. Considering the nature of the evidence on which the truth of the Christian religion depends, and the manner in which the knowledge of its facts and doctrines has been transmitted to us, an inquiry into the authority and purity of the sacred text is of the first importance, and will be cherished by every clergyman who wishes to be thoroughly persuaded in his own mind, and is desirous of being able to defend as well as to preach the gospel.

To all who are thus disposed, the publication before us will be in the highest degree acceptable. Compared with the first edition, it may be deemed a new work. The plan is greatly enlarged, the arrangement improved, the materials employed are more abundant, and the learning and critical acumen of the Professor are more amply detailed; so that it is six times the size of the first edition. In addition to Michaelis's text, the reader will find a valuable body of supplementary matter in Mr. Marsh's notes. The edition from which this translation is made was printed in Germany, in 1788, whence it appears that nearly forty years elapsed between the first appearance and the completion of this useful work; during which period, from the gradual ripening of the Professor's own judgment, from his having availed himself of the researches and strictures of others, and from the new treasures that were opened to his examination, his sentiments on several points of biblical criticism underwent a material revolution. The reader, however, as the translator reminds him, is not to expect discussions of contraverted points  
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in speculative theology. This is not at all the Professor's object: which is 'to explain, independent of sect or party, the Greek Testament with the same impartiality and unbiassed love of truth, with which a critic in profane literature would examine the writings of an Homer or a Virgil.' Such an undertaking is calculated to meet the sceptical doubts of the age; and it is some presumption in favour of the Christian religion, that the most able and profound scholars are its warmest friends.

Mr. Marth's account of this publication, and his review of the contents of that part of it which now appears, are so well given, that we cannot do better than employ his own words:

'The German original consists of two quarto volumes, the first of which contains an examination of the title, authenticity, inspiration, and language of the New Testament, the quotations from the Old Testament, the various readings, ancient versions, and manuscripts of the Greek Testament, the quotations of the fathers, critical and theological conjecture, commentaries and editions of the Greek Testament, accents and other marks of distinction, with the ancient and modern divisions of the sacred text. The second volume contains a particular introduction to each individual book of the New Testament.

'The first part alone is now presented to the Public in an English translation; and that the reader may have some notion of what he is to expect from this learned work, I shall give a short review of its contents. Each chapter subdivided into sections contains a separate dissertation on some important branch of sacred criticism, in which there is united such a variety of matter, as would be sufficient, if dilated according to the usual mode of writing, to form as many distinct publications. In the chapter, which relates to the authenticity of the New Testament, the evidence both external and internal is arranged in so clear and intelligible a manner, as to afford conviction even to those, who have never engaged in theological inquiries: and the experienced critic will find the subject discussed in so full and comprehensive a manner, that he will probably pronounce it the most complete essay on the authenticity of the New Testament that ever was published. The chapter which relates to the inspiration of the New Testament, contains a variety of very sensible and judicious remarks; and though the intricacy of the subject has sometimes involved our author in obscurity, yet few writers will be found who have examined it with more exactness. The language of the New Testament is analysed in the fourth chapter with all the learning and ingenuity, for which our author is so eminently distinguished; the different sources of its peculiar expressions he has distinctly pointed out, and arranged under their respective heads: and though he appears to have sometimes fallen into error, in the application of rules to particular cases, yet no objection can be made to the principles themselves. In the fifth chapter, where he examines the passages which the Apostles and Evangelists have quoted from the Old Testament, he takes a distinct view of the several parts of the inquiry, and considers whether these quotations were made immediately from the Septuagint, or were translations of the Hebrew, whether

whether their application is literal or typical, and whether the sacred writers did not sometimes accommodate to their present purpose expressions and passages, which in themselves related to different subjects. In the sixth chapter, which contains an account of the various readings of the Greek Testament, he shews the different causes which gave them birth, and deduces clear and certain rules to guide us in the choice of that which is genuine: he enters fully and completely into his subject, and shews himself a perfect master in the art of criticism. The seventh chapter, which contains a review of the ancient versions of the New Testament, is not only critical, but historical, and comprises in itself such a variety of information, as makes it difficult to determine, whether it most excels in affording entertainment or conveying instruction. The eighth chapter relates to the Greek manuscripts, and after some previous dissertations in regard to the subject in general, contains a critical and historical account of all the manuscripts of the Greek Testament, which have been hitherto collated. This is a subject, which must be highly interesting to every man engaged in sacred criticism, and I may venture to pronounce, that whatever expectations the reader may form upon this head, he will find them fully gratified by our learned author. The quotations from the New Testament in the works of ecclesiastical writers, form the subject of inquiry in the eighth chapter, in which our author examines the various modes, in which it is supposed that these quotations were made, and considers how far they were made from mere memory, and how far we may consider them as faithful transcripts from the manuscripts of the New Testament, which the writers respectively used. Having thus examined the text of the Greek Testament, its various readings, and the three grand sources, from which they must be drawn, namely, the Greek manuscripts, the ancient versions, and the quotations in the works of ecclesiastical writers, he proceeds, in the tenth chapter, to examine such readings, as either are, or have been introduced into the sacred text on mere conjecture. He allows that critical emendations, which have no reference to points of doctrine, are sometimes allowable; but he highly inveighs against theological conjecture, and maintains that it is inconsistent to adopt the New Testament, as the standard of belief and manners, and yet to assert the privilege of rejecting or altering, without authority, whatever contradicts a previously assumed hypothesis. He is of opinion that there is no medium between adopting in general the doctrines which the New Testament literally contains, and rejecting the whole as an improper criterion of faith. The eleventh chapter contains only a chronological account of the authors who have collected various readings to the Greek Testament: but the twelfth chapter contains a very excellent review of all the critical editions of the Greek Testament from the year 1514, when the Complutensian was printed, down to the present time. He likewise considers the imperfections, which have hitherto attended such editions as are printed with various readings, and delivers the plan, and the rules, on which a perfect edition, according to his opinion, should be formed. The last chapter, which relates to the marks of distinction in the Greek Testament, and the divisions which have been made at different times in the sacred text, will

will be most interesting to those, who are engaged in the examination of Greek manuscripts : but as many practical rules are deduced from the inquiry, it will be likewise of importance to every man who is employed in the study of divinity at large.'

After having thus briefly stated the various and interesting discussions on which Michaelis has employed himself in this *Introduction to the New Testament*, Mr. Marsh proceeds to speak of himself and of the manner in which he has executed the office of translator, and English editor. For the liberties which he has taken with the original, he assigns good reasons; and they are such as the author, could he possibly see them, must approve. Few translators have taken more pains with a work than Mr. M. has with this; and few have spoken with more modesty and diffidence of their own labours:

'With respect to the translation, though its merits or demerits must be determined by the public, it may not be improper to explain in a few words the plan, on which I have proceeded. As the structure of the German periods is widely different from that of the English, and the style of our author, notwithstanding his consummate erudition, is not only devoid of elegance, which is unnecessary in critical disquisitions, but is in general harsh and uncouth, a literal translation of this learned work would have been unavoidably offensive to an English ear. In translating the works of a Wieland or a Rousseau, a deviation from the original would be wholly unpardonable, because it is the business of a translator not only to convey the sentiments of his author, but to preserve if possible the beauty of the dress, in which they are displayed. But where neither beauty nor even neatness is visible, it ceases to be a duty to retain the peculiarities, which in a translation would be still greater blemishes, than in the original. I have seldom therefore given a close translation, except in matters of verbal criticism, and have very frequently been obliged to new-model whole periods. I have paid however the strictest attention to the sense and spirit of the original, which, after a residence of five years in a German University, I have less reason to fear that I have mistaken, than that in consequence of a long absence from my native country, I may have been sometimes guilty of incorrectness in the style of the translation. A writer, who by long habit is more familiarized with a foreign than with his native language, insensibly adopts its modes of expression; and it is possible, and even probable that this very circumstance may have often led me into the error which I have studiously endeavoured to avoid. I hope, however, to be favoured with the indulgence of the learned, and if this publication should be deemed worthy of a second edition, to which the merits of the author though not of the translator are justly entitled, every improvement that may be proposed will be thankfully accepted, and carefully noticed. Another alteration which I have taken the liberty to make is, that I have transferred to the margin a variety of references that are placed in the text of the original, because they wholly interrupt the fluency of the style: but I have deviated from this rule wherever the quotations themselves form  
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the subject of discourse. I have likewise divided the work into chapters as well as sections, though the latter division alone is admitted into the original, which, though more convenient in quoting from this introduction, occasions frequent confusion in the study of the work itself.'

Not contented with endeavouring to make the text of the learned Michaelis appear to the best advantage in an English dress, Mr. Marsh has faithfully examined every quotation, has corrected numerous errors in the original, and, having himself deeply quaffed at the fountain of sacred criticism, has been enabled to subjoin such a rich supplement of notes, as some German divine may probably translate for the purpose of affixing them to the original work; since, without them, notwithstanding its great merit and celebrity, it is far from complete;—yet, it must be acknowledged that many of them are less necessary to those who are acquainted with German literature than to the generality of English scholars.

The qualifications of Mr. Marsh for the work that he has undertaken, and the manner in which he has executed it, may be gathered from the remainder of his perspicuous preface; in which he has introduced no more egotism than was necessary, and that in a manner which cannot fail to prepossess every judicious reader in his favour.

When I first engaged in the present translation, I had no other object in view, than to present the public with a faithful copy of the original. But being at that time particularly employed in the study of theology, I was led by curiosity, or a thirst of knowledge, not only to examine the numerous passages, whether of the Hebrew Bible or Greek Testament; of writers ancient or modern, Asiatic or European, to which our author referred, but likewise to read with attention the most celebrated works, in which the various points were discussed, that are the subjects of the present introduction. From these inquiries there resulted a variety of observations, which I committed to paper, with references to the German original, because at that time I had no other object in view, than my own instruction. Where the matter was too extensive to be comprised in a small compass, I noted down the volume and the page, in the author or authors, in which it was treated at large, that I might know in future where I should seek for information, if ever I had leisure or inclination to prosecute the inquiry. Having collected in this manner from various sources a number of materials, which served either to illustrate our author's Introduction where it was obscure, to correct it where it seemed erroneous, or to supply what appeared to be defective, with vouchers and authorities for each observation, I thought it might be of use to the reader, if I adapted them to the English translation, and subjoined them as an appendix to each volume. They will save him, at least, the trouble of collecting materials for himself, which would be attended with no inconsiderable labour, and enable him to turn at once, without either trouble or loss of time, to the volume and the page of each author, where



where he will find more ample information than can be contained in the compass of a note. Of these references there are several thousands, and that the reader may never be at a loss in referring to the quoted authors, I have in general at the first quotation given the full title of the work, and if it has gone through several editions, I have always mentioned that, which I particularly meant. To the notes, which are formed on the plan above described, I have added others of a different kind. I have in general given extracts from the German works to which our author refers, especially from his *Orientalische und Exegetische Bibliothek*, because these are sources which are inaccessible to most English readers, and our author is frequently more concise than he otherwise would have been, on the presumption that the last-mentioned work in particular is in the hands of those who read his Introduction. And since several very important publications in biblical criticism, by Alter, Adler, Birch, Münter, &c. have made their appearance, since the last edition of our author's Introduction, and contain very valuable materials, with which he would have enriched his own work, if he had published only three years later, I have endeavoured, as far as my imperfect knowledge of the subject would permit, to communicate under each respective head, the information which could not be conveyed by our author himself. I have likewise occasionally introduced, in the body of the notes, some short dissertations on subjects of sacred criticism, especially in the chapters which relate to the ancient versions, the manuscripts, and the editions of the Greek Testament.

These are the additions, which I have ventured to lay before the public, as an appendix to the original work of Michaelis, and for which perhaps I should request the indulgence of the public. I candidly own that I commenced the present undertaking, without that knowledge and experience in sacred criticism, which I ought to have possessed. My knowledge of the Oriental languages extends no further, than to enable me to make out a passage by the help of a grammar and a lexicon; nor had the other branches of theological learning engaged my attention, when I first entered on the work, which I now deliver to the public. Confined by sickness in a foreign country, I sought rather to amuse and to instruct myself, than to edify mankind; but as I have altered my original plan, and presume to publish the fruits of my researches, I must hope that industry has in some measure supplied the deficiencies of knowledge. Perhaps it will be thought to favour of presumption, that I have often ventured to call in question the opinions of our author: but as no man is exempt from the danger of mistake, and neither the most profound erudition nor the clearest understanding can at all times secure us from error, it may be naturally expected that various passages even in the writings of Michaelis must be liable to objection. I though impressed with the most profound veneration for the memory of a man, who is now no more, of a man, whose name will be ever uttered with respect, as long as learning is an object of esteem, yet the duty, which we owe to truth, is superior to that which can be claimed by the greatest names, or the most exalted characters. Unbiased therefore by prejudice, and with a freedom, to which every writer is entitled, I have carefully examined

examined the assertions and opinions of our author, and wherever they appeared to be erroneous, I have stated, as clearly as I was able, the reasons which induced me to dissent. I submit however the whole to the decision of the reader; and whatever mistakes I have made, for in a work of such extent as the present, mistakes are unavoidable, I shall not be ashamed, as soon as they are pointed out with coolness and candour, to acknowledge and retract them.

Lastly, I must beg leave to caution those, who compare the German original with the English translation, and find that the references to the quoted authors are sometimes different in the latter, with respect to the figures denoting the volume or the page, the chapter or the verse, not immediately to conclude that the references in the translation are erroneous. For as I have at all times consulted the quoted authors, I have tacitly corrected the Errata of the German original, which are more numerous, than any man would imagine, who was not concerned in literary publications. In this respect therefore the translation has an advantage over the original itself.

The preface concludes with the translator's thanks to the University of Cambridge for its liberal assistance in defraying the expences of this publication; in doing which, that learned body has expressed its high opinion of the ability of the translator and of the utility of the work.

This edition commences, like the first, with some brief observations on the title usually prefixed to the Christian scriptures, *Καὶν Διαθήκη*; which the Professor would properly translate *New Covenant*, rather than *New Testament*; and of which, though it was given early to this collection, the precise date cannot be ascertained. This is of little importance: but it is essential, towards establishing the truth of our religion, to evince the antiquity and authenticity of those books which contain its history and doctrines. The Professor enters on this duty, under the persuasion that it is more necessary than the proof of their inspiration would be. We agree with him, and were surprized at finding his translator and annotator cherishing a doubt of this position. Mr. Marsh, in the note to Vol. I. p. 72 of the text (see Vol. I. p. 377 at the bottom) observes 'that truth is not affected by the instability of the vehicle in which it is conveyed. Could it be proved that the books of the New Testament were not written by the persons to whom they are ascribed, it would be no necessary consequence that the religion itself were a forgery. The truth of Christianity might subsist without a single record; for who would undertake to demonstrate, that if the New Testament were annihilated, our religion would therefore cease to be true?' Perhaps nobody:—but what then? It may be true that Jesus appeared in the eastern part of the world nearly eighteen centuries ago, accompanied with all the undoubted testimonials of a divine mis-

sion, preaching the most pure doctrine : but this cannot become matter of knowledge, much less of truth, to us, unless it be faithfully recorded or miraculously transmitted. An uninterrupted series of miracles and inspiration would, no doubt, supersede the necessity of written evidence : but, when the former cease, the latter is essential ; and it is requisite that it be pure and authentic, in order to give the recorded religion its due influence on posterity. It may not necessarily follow, as Mr. Marth remarks, that, if it could be proved that the books of the N. T. were not written by the persons to whom they are ascribed, the religion itself must be a forgery : such a proof, however, would create a suspicion which no ingenuity nor eloquence in its preachers would be able to remove from the minds of men. To the Jews who saw and heard Jesus, the evidence of their eyes and ears might suffice to convince them of his divine mission : but, to produce and perpetuate faith in us who have not seen nor heard, the genuineness of the testimony must be apparent. Prove the sacred book to be a forgery, or to be written by persons who borrowed the names of Evangelists and Apostles, and the superstructure of faith falls to the ground. We make these strictures on Mr. Marth's argument, as we deem it erroneous and pernicious in its tendency, as well as foreign to the proper ground of inquiry.

We return to Prof. Michaelis, whose great object is to ascertain and to demonstrate the authenticity and the genuine text of the sacred books. After having noticed Eusebius's threefold division of the N. T. into *Ὁμολογούμενα* or books universally acknowledged to be genuine, *Ἀντιλεγόμενα* \* or doubtful, and *Ποθα* or spurious ; having reminded his readers that his inquiry is confined to the *Ὁμολογούμενα*, and of course that his arguments and deductions in favour of scripture respect them ; he proceeds :

‘ These *Ὁμολογούμενα* we receive as the genuine works of Matthew, Mark, Luke, John, and Paul, for the same reasons as we believe the writings to be genuine, which are ascribed to Thucydides, Xenophon, Polybius, Cicero, Cæsar, Livy, &c. namely, because they have been received as such without contradiction from the

\* Mr. Marth takes notice in his note that ‘ Eusebius has been frequently censured for having used *ἄντιλεγόμενα* in a very indeterminate manner, sometimes as opposed both to *ὁμολογούμενα* and *ποθα*, at other times as comprehending the latter. Perhaps he cannot wholly be rescued from the charge of inaccuracy : but if we reflect that the notions expressed by the words ‘ genuine ’ and ‘ spurious ’ resemble two fixed points, and that conveyed by the term ‘ uncertain, ’ a moveable point that vibrates between them, it is no wonder if its relation varies in proportion as it approaches to, or recedes from the one or the other. ’

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earliest ages, when it was easy to obtain the best information, and because they contain nothing which excites the smallest suspicion of the contrary. In fact this argument when applied to the sacred writings is much stronger, than when applied to the greatest part of profane writers, since the testimonies alleged to support the authenticity of the New Testament come much nearer the times, in which its authors lived, than those adduced in favour of many Greek and Roman classics, whose authority was never doubted. And these were read originally only by a single nation, and in a single corner of the world, while the New Testament was read, and received as genuine in three quarters of the globe, by its adversaries as well as by its friends, in countries the most remote, and most different from each other in language and manners, acknowledged in every Christian community as a work of the Apostles and Evangelists, not only by the orthodox Christians, but also by those, who dissented from the established rule of faith, with this only difference that the latter, at the same time that they acknowledged the writings in general to be genuine, contended that certain passages were corrupted: till a sect arose in the eastern part of Asia, a sect ignorant of the Grecian literature and language, which thought proper to pronounce the New Testament to be spurious, because the precepts of the Gospel contradicted the tenets of their philosophy. But if these writings were forged in the period, that elapsed between the death of the Apostles, and the earliest evidence for their authenticity, how was it possible to introduce them at once into the various Christian communities, whose connection was intercepted by distance of place, and difference of language? And those disciples of the Apostles which were still alive would surely not have failed to detect and confute so glaring an imposture.'

To this we may add the Professor's portrait of St. Paul as a writer:

'The writings of St. John and St. Paul discover marks of an original genius, that no imitation can ever attain, which always betrays itself by the very labour exerted to cover the deception; and if we consider attentively the various qualities that compose the extraordinary character of the latter Apostle, we shall find it to be such, as no art could ever imitate. His mind overflows with sentiment, yet he never loses sight of his principal object, but hurried on by the rapidity of thought discloses frequently in the middle a conclusion to be made only at the end. To a profound knowledge of the Old Testament he joins the acuteness of philosophical wisdom, which he displays in applying and expounding the sacred writings; and his explanations are therefore sometimes so new and unexpected, that superficial observers might be tempted to suppose them erroneous. The fire of his genius, and his inattention to style, occasion frequently a twofold obscurity, he being often too concise to be understood except by those to whom he immediately wrote, and not seldom on the other hand so full of his subject, as to produce long and difficult parentheses, and a repetition of the same word even in different senses. With a talent for irony and satire he unites the most refined sensibility, and tempers the severity of his censures by expressions of tenderness and affection; nor

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does he ever forget in the vehemence of his zeal the rules of modesty and decorum. He is a writer in short of so singular and wonderful a composition, that it would be difficult to find a rival. That truly sensible and sagacious philosopher Locke was of the same opinion, and contended that St. Paul was without an equal.'

We would also refer our readers to Mr. Marsh's note respecting the genuineness of Paul's Epistles, p. 368 of Vol. I. note 1 to § 10.

Some Christians may not exactly approve the manner in which M. Michaelis here treats the doctrine of inspiration. He offers no definition of the term; and, aware of the difficulties which attend the subject, he does not embarrass himself by attempting, as often has been done, to prove too much. So far is he from asserting the inspiration of all the Evangelists, that he contends for doubting it in the cases of *Mark* and *Luke*, and for allowing to their Gospels the errors to which other histories are liable. To remove the dissonance observable in the evangelical historians, *harmonies* have been invented: but, after the utmost labour, it has been found impossible to prevent the vibration of some discordant strings; and it is surely a question worthy of the consideration of divines, whether difficulties and objections have not been created by extending inspiration too far, and whether the Christian religion will not stand on surer ground by only proving the integrity of the Evangelists?

Our author does not go so far as this. He argues for a degree of inspiration, but he is not sufficiently explicit to enable us with precision to state his full opinion on the subject.

\* Though the Gospels of Mark and Luke were not inspired, they would retain their real excellence, and remain indispensable to every Christian. If St. Luke had not recorded events, which are unnoticed by the other Evangelists, we should have been ignorant of many important articles in the history of Christ, and that of John the Baptist. Even the commencement of his ministry, and the year of his death, could without the Gospel of St. Luke be determined with no precision. His Acts of the Apostles is one of the best written historical books, either of the Old or New Testament; and if we had been deprived of this document, we should not only have remained without knowledge of the rise and progress of the primitive church, a matter of great consequence in determining the truth of our religion, but without the means of explaining the Epistles of St. Paul, on which the Acts of the Apostles throw the clearest light. Could therefore any one demonstrate, that St. Luke wrote without inspiration, and simply as a careful historian according to the plan which he proposes in his preface, I should still read his Gospel, and Acts of the Apostles with the same attention as at present: and we should have the particular advantage of being freed from difficulties, which are almost insurmountable. The chief historical objections which are drawn from profane authors have respect to St. Luke; and if we can resolve to abandon

abandon the inspiration of his writings, as well as those of St. Mark, we shall essentially serve the cause of our religion, and disarm our adversaries at once, by depriving them of that pretext, to deny the truth of Christianity, which they derive from contradictions not wholly to be removed.

It is impossible for us to attend this learned writer, in our notice of his work, through his numerous remarks on the language of the N. T. which is an Hebrew Greek, like that of the Septuagint, tinged with Hebraisms, Rabbinisms, Syriacisms, Chaldaisms, Arabisms, Latinisms, &c. In tracing these various *isms*, he has bestowed great labour and perseverance; and if, in some instances, we cannot, any more than his annotator, subscribe to the justness of his strictures, yet we must pronounce his *Introduction* to be a book which must contribute, in a peculiar degree, to a right and accurate understanding of the N. T.

Among the multitude of criticisms in this part of the work, there are many, with those by Mr. Marsh superadded, which we should wish to select: but, circumscribed in point of room, we must request our readers to pardon our only giving them the Professor's judicious observations on the mode of quoting the books of the O. T. in the New; which, he says, is sometimes so Rabbinical, that a critic, acquainted only with Greek, cannot possibly understand it. He proceeds:

‘How many useless disputes have been wasted on Mark ii. 26. *πῶς ἡσθλῆναι ἐν τοῖς τοκοῖς τῆ θιῆ ἐπὶ Ἀβιάθαρ τῆ ἀρχιερείας*, in order to explain a fact which happened not, as this passage was supposed to imply, during the priesthood of Abiathar, but during that of his father Abimelech. But the whole obscurity and contradiction vanishes, as soon as we know the manner in which the Rabbins quoted the books of the Old Testament. They select some principal word out of each section, and apply that name to the section itself, in the same manner as Mohammedans distinguish the Suras of their Koran, saying, in Eli, in Solomon, when they intend to signify the sections where those names are mentioned. For instance, Rashi in his remarks on Hosea ix. 9. says, “some are of opinion that this is Gibeon of Benjamin in the Concubine, *גבעון בנימין בפלגש זזה*, that is, mentioned in the chapter of the Concubine, or Judges xix. The same Rabbi observes on Psalm ii. 7. *כמו שנאמר באכנר כה אמר יחיה ביד דוד*, ‘as is said in Abner, the Lord spake, through David I will deliver Israel.’ Abenefra on Hosea iv. 8. says, *עלי*, ‘as is said near Eli.’ In this manner quotations are sometimes made in the New Testament. Mark xii. 26. *ἀπεκρίσθη ἐν τῇ βίβλῳ Μωσέως ἐπὶ τῆς βατῆς*; Rom. xi. 2. *ἡ ἡ σὺ οὐδαμὲν ἦν ἡλῶα τι λεγὼν ἡ γραφή*; and the above-mentioned passage in St. Mark, which has been thought to contain a contradiction, may be explained ‘in the chapter of Abiathar,’ or in that part of the books of Samuel, where the history of Abiathar is related.’

*To ask in the name of Christ* (ἐν ὀνόματι Χριστοῦ) is supposed to be a Rabbinism, and to express only, *To ask in the cause of Christ.*

For Mr. M.'s observations on the omission of the dual number in the N. T. we must refer the reader to Vol. I. p. 414.

The quotations from the O. T. into the New have occasioned scripture expositors much difficulty; particularly some of those which are introduced with the words "that it might be fulfilled" (ὥστε πληρωθῇ) or "that this scripture might be fulfilled" (ὥστε ἡ γραφή πληρωθῇ). Dr. Sykes supposes that our Saviour and his Apostles applied the term *to fulfill* when there was only a *similitude of circumstances*, and did not always mean to *the accomplishment of a prophecy*. To support this hypothesis, he adduces among other passages, Matthew ii. 15. Michaelis, however, though he professes himself willing, allows that he is unable to persuade himself that this quotation was intended by the gospel writer as a mere accommodation: "yet, (he proceeds) it seems almost necessary, in certain cases, to have recourse to this convenient mode of explanation; for instance, John xiii. 18. "that the scripture may be fulfilled, he that eateth bread with me hath lifted up his heel against me," for this quotation is taken from the 41st Psalm, which can have no reference to Christ or to Judas. The same principle might be applied to a similar passage, John xvii. 12.' Why it is not also to be extended to Matthew ii. 15. we are unable to perceive. Whoever turns to Hosea xi. 1. whence this citation is made, must see that the prophet is speaking of the Israelites, without the smallest reference whatever to Christ; and without taking notice of the version of the Seventy τα ἔτιμα αὐτοῦ, it is impossible to regard the circumstance recorded by the Evangelist as a fulfilment of this passage in the prophet, which is not a prophecy but a relation of what was then past. Mr. Marsh seems more unwilling than the Professor to admit Dr. Sykes's mode of interpretation: but we are of opinion that this, or something of the kind, is necessary to remove otherwise insuperable objections to revelation, and to prevent that latitude of explaining the O. T. by which visionaries and religious madmen would justify the wildest theories and conjectures. Perhaps, "to fulfill," in the sense of there being an accommodation or a similitude of circumstances, may be placed among Rabbinisms.

We must pass over much valuable matter on the subject of quotations, in order to proceed to the chapter on the various readings of the N. T.

The Autographa, or original MSS. of the several books of the N. T. written by the Apostles themselves, or by their amanuenses, have long ago been lost. The MSS. which now exist are only copies from them, or rather copies from copies;  
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for none can now be produced which were written previously to the sixth century,—and perhaps, as the Professor says, none so early. On the loss of these Autographa, the following judicious observations are made :

‘ What benefit should we derive from the possession of these manuscripts, or what inconvenience do we sustain from their loss ? No critic in classical literature inquires after the original of a profane author, or doubts of the authenticity of Cicero’s *Offices*, because the copy is no longer extant, which Cicero wrote with his own hand. An antiquarian, or collector of antient records, will hardly maintain that the probability of these books being genuine is inferior to the probability that a record in his possession of the twelfth century is an authentic document of that period ; for though his record is only six hundred years old, and the works of Cicero are thrice as antient, we are more exposed to imposition in the former instance, as the forgery of antiquities is often practised by those, whose business and profit is to lead the curious into error. But supposing that the original manuscripts of Cicero, Cæsar, Paul, and Peter were now extant, it would be impossible to decide whether they were spurious, or whether they were actually written by the hands of these authors. The case is different with respect to persons, who have lived in the two last centuries, whose handwriting is known, with which a copy in question may be compared and determined ; but we have no criterion, that can be applied to manuscripts so old as the Christian æra. Yet admitting that these original writings were extant, that we had positive proofs of their authenticity, and, what is still more, that the long period of seventeen centuries had left the colour of the letters unfaded, still they would be no infallible guide in regard to the various readings. Mistakes of writing are frequently found in the copy, which proceeds from an author himself ; in the publication of various works I have discovered, from revising the printed sheet, errors in the supposed correct manuscript that was sent to the printer, and the same inaccuracies might have happened to the copyist employed by St. Paul. The late Reiske has shewn with very convincing arguments that the copy of Abulfeda’s *Geography*, in the university library at Leyden, is written with Abulfeda’s own hand, yet in some cases we justly prefer the reading of other manuscripts, where the author seems to have committed an error, which was afterwards corrected in the publication of the work. But as the letters of the autographa must have been rendered illegible by length of time, they would afford no critical assistance in deciding on doubtful readings.’

In consequence of the manner in which the sacred text has been transmitted to us, various readings are unavoidable ; and it has been the business of scripture critics to lay down rules by which the blunders, or the wilful alterations, of copyists may be detected, and the true reading in corrupted places restored. The last section of this valuable chapter contains general rules for this purpose, deduced from the preceding inquiries and discussions. Nothing can excel the manner in which the Professor



treats his subject; and every one, who believes in the divine origin of the Christian religion, must praise that scholar who consumes the midnight oil in endeavouring to restore to purity the sacred text. As to our printed copies of the N. T. they are far from being correct.

\* No art, (says the Professor,) has contributed to the rapid propagation of error, as well as of truth, in an higher degree than the art of printing. A mistake committed by a copyist was confined to a single manuscript, but the errors, of which the first editors of the New Testament were guilty, were transferred at once to a thousand copies dispersed in every part of Europe, and this number was soon augmented to an hundred thousand by means of the subsequent editions, so which they served as models. It is absurd therefore to contend that we should abide by our printed text; for this is to assert that no reading can be genuine, which was not preferred by Erasmus or the Spanish editors at the beginning of the sixteenth century, and in the infancy of criticism, when it is known that Erasmus was guilty of unpardonable carelessness and precipitation in his edition of the New Testament. But this assertion can proceed from no one who is not entirely destitute of learning, or to speak in the language of the apocalypse, who has not the seal of ignorance on his forehead.

[To be continued.]

Mo-y.

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ART. XI. *Cabal and Love, a Tragedy*: translated from the German of F. Schiller, Author of the *Robbers*\*, *Don Carlos*, the *Conspiracy of Fiesco*, &c. &c. 8vo. 2s. Boosey. 1795.

AMONG the critics of Germany, Schiller passes for the Æschylus, Lessing for the Sophocles, and Goethe for the Euripides of their national theatre: the first being distinguished by his daring energy; the second by his studious completeness; and the third by his heart-felt tenderness. Of these writers, —who, if they have not an equal, have all a highly respectable, claim to the foremost honours of their art,—Frederic Schiller is the poet with whom it is impossible for the reader not to be most stricken. The features of his genius are peculiarly prominent, and adapted for popularity. His language strains with incessant effort:—his stage is ever crowded with incident and scattered with carcases:—his characters verge on caricature: the personages are not so much men, as angels or devils; and, like academic figures, they are displayed in perpetual contortion. For these reasons, he no doubt requires to be translated with peculiar caution, and ought perhaps, in order entirely to please, to be somewhat enfeebled and softened down. One would wish to see his productions, like the sketches of a bold designer, filled up by a colourist less harsh.

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\* See Rev. N. S. vol. ix. p. 266.

The translator of this drama has proceeded accordingly ; and, besides the freedom with which he occasionally moderates and occasionally amplifies the language of the original, he has with great judgment omitted the character of Louisa's mother, who had been idly placed in the piece, without contributing at all to the distress or the catastrophe.

The scene of the play is laid in a petty court of Germany ; whose Prince, attached to Lady Milford, an Englishwoman of brilliant accomplishments, is about to contract a marriage of state policy. Baron Mindheim, (in the original, Herr von Kalb,) conceiving the influence of Lady Milford to be by no means on the wane, is desirous of a matrimonial connection with her, as a step to advancement at court. President Faulkener, from similar motives, wishes to secure this alliance for his son Ferdinand : but the high-minded young man resolves to defeat this dirty *cabal*, to sacrifice every thing to *love*, and to unite himself with Louisa, the beautiful and amiable but ignoble daughter of a music-master. By means of Worm, an agent of the President, Louisa is persuaded to write a letter of assig-nation to Baron Mindheim, which is exhibited to Ferdinand, just after he has rejected the advances of Lady Milford. As soon as he is convinced of Louisa's perfidy, he determines to poison her ; and, having effected this purpose, on learning by what foul means the letter had been obtained, he kills himself.

The scene which opens the fifth act, wherein Miller dissuades his daughter from suicide, is a first-rate effort of genius that has long been familiar to the public. Some negligencies of language occur ; as ' count on Louisa's love,' ' Pray what is at your service ? ' which are foreign idioms : but in general the style is fluent, and is indeed musical, as many portions of the speeches seem to fall naturally into blank verse.

Among the plays of Schiller, this is perhaps the best suited for exhibition, and seems only to require that the speeches be somewhat curtailed. " Don Carlos " is quite an epic poem in dialogue. " The Robbers," and even " Fiesco," (his masterpiece,) are much too bulky ; for which reason this tragedy, although of secondary merit, has kept possession of the German theatre longer than the others. We trust that the public prejudice against foreign dramas, which has rejected even Emilia Galotti, is about to subside in England ; and that this performance will ere long be recited to many an applauding audience. It is to be hoped that some other pieces of the Germans will be naturalized by the same hand.

Tay.

ART. XII. *Some Information respecting America*, collected by Thomas Cooper, late of Manchester. 8vo. pp. 240. 4s. sewed. Johnson. 1794.

THE principal motives for migrating into America are the ease and certainty of obtaining, for a moderate consideration, a desirable settlement in that spacious country. Its soil, indeed, rarely equals in fertility the cultivated parts of Europe, yet sufficiently requites the industry of the farmer. A more elaborate mode of husbandry might perhaps render the fields of America alike productive; and if Nature be there less bountiful, the distribution of her favours is also less obstructed by the baneful institutions of mistaken policy.

As containing authentic and judicious particulars on this subject, we recommend to an impartial public the present temperate and sensible pamphlet. It is the production of a gentleman of very superior talents and learning, acquainted with different parts of Europe, and who has visited America for the express purpose of inquiring on the spot, and fixing an agreeable residence for his family. He spent the months from the autumn of 1793 to the spring of 1794 in that country, and appears to have been very assiduous during his short stay in collecting information. The observations made by himself we believe to be correct, but the accounts communicated by his American friends must sometimes be received with a portion of distrust.

On Mr. C.'s return to England to convey his family across the Atlantic, being frequently importuned with queries concerning the state of society in America and the inducements to settle there, he determined to reply in print for general satisfaction; and this little tract was written, in the form of a letter to a friend. One of the reasons, which impel Mr. Cooper to expatriate, is his disapprobation\* of the political measures pursued at home. Being no advocate for propagating liberty by force, the ill effects of which he had experienced in the riots at Manchester, he yields to the spirit of the times; and, he adds, 'it will contribute not only to the happiness of individuals, but to the peace of the country, to give free vent to the perturbed spirit of the nation, rather than by compression and confinement to increase the political acrimony already too prevalent in this island.'

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\* This disapprobation is continually and strongly expressed by this animated writer, whenever he has occasion to take comparative views of Great Britain and America, as their respective advantages and disadvantages are set in opposition to each other.—Has he not contracted prejudices against his native country?

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The following extract, (somewhat abridged,) is pertinent and judicious :

‘ You ask what appear to me to be the general inducements to people to quit England for America ? In my mind, the first and principal feature is, “ *The total absence of anxiety respecting the future success of a family.* ” There is little fault to find with the government of America, either in principle or in practice : we have very few taxes to pay, and those are of acknowledged necessity, and moderate in amount : we have no animosities about religion ; it is a subject about which no questions are asked : we have few respecting political men or political measures. The government is the government of the people, and for the people. There are no men of great rank, nor many of great riches. Nor have the rich there the power of oppressing the less rich, for poverty is almost unknown. Nor are their streets crowded with beggars. You see no where in America the disgusting and melancholy contrast, so common in Europe, of vice, and filth, and rags, and wretchedness in the immediate neighbourhood of the most wanton extravagance, and the most useless and luxurious parade. Nor are the common people so depraved as in Great Britain. Quarrels are uncommon, and boxing matches unknown in our streets. Robberies are very rare. I heard of no burglary in Philadelphia during the fever there, though no one staid in the town who could leave it. All these are real advantages : but great as they are, they do not weigh with me so much, as the single consideration first mentioned.

‘ In England, the young man flies to prostitution, for fear of the expence of a family establishment, and the more than possible extravagance of a wife ; celibacy is a part of prudence ; it is openly commended, and as steadily practised as the voice of nature will allow. The married man, whose passions have been stronger, whose morals have been less callous, or whose interest has furnished motives to matrimony, doubts whether each child be not a misfortune, and looks upon his offspring with a melancholy kind of affection, that embitters some of the most pleasurable moments of life.’ • • •

Again—‘ In America, particularly out of the large towns, no man of moderate desires feels anxious about a family. In the country, where dwells the mass of the people, every man feels the increase of his family to be the increase of his riches : and no farmer doubts about the facility of providing for his children as comfortably as they have lived, where land is so cheap and so fertile, where society is so much on an equality, and where the prodigious increase of population, from natural and accidental causes, and the improving state of every part of the country, furnishes a market for whatever superfluous produce he chooses to raise, without presenting incessantly that temptation to artificial expence, and extravagant competition, so common and so ruinous in your country.

‘ In Great Britain, perpetual exertion, incessant, unremitting industry, daily deprivation of the comforts of life, and anxious attention to minute frugality, are almost incumbent on a man of moderate fortune, and in the middle class of life : and the probabilities

bilities of ultimate success, are certainly against a large family. In England, no man has a right (calculating upon the common chances) to expect that five or six children shall all succeed.

'In America it is otherwise; you may reasonably reckon upon a comfortable settlement, according to your situation in life, for every part of a family, however numerous. I declare I know nothing in your country equivalent to the taking off this weight upon the mind of a father of a family. It is felt in the occurrences of every day; and I have seen with pleasure the countenance of an European emigrant in America, brighten up on this very comfortable reflection; a reflection which consoles even for loss of friends, and exile from a native country.

'To persons in genteel life, and of the class which you call men of fortune, nearly the same difficulties occur: with you, every rank treads so close on the heels of the rank above it, that an excess of expence, above income, is general; and perhaps the difficulties of a family are still greater in the class last mentioned. Temptations to unnecessary expence, owing to the numerous gradations of rank in England, are perpetual, and almost unconquerable. With us, a man is more equitably appreciated: and in the country of America, he is estimated more at what he *is*, and less at what he *seems*. Something like European manners, and something of the ill effect of inequality of riches, is to be found in the great towns of America, but nothing like what an inhabitant of the old country experiences; and the *mass* of the people in America are nearly untainted. Hence the freedom from artificial poverty, and the universal diffusion of the common comforts and conveniences of life.

'In your country, moreover, if a man has been pecuniarily unfortunate, the eager crowd press on and trample over him, and, once down, he is kept down. In America, a false step is not irretrievable, there is room to get up again: and the less unfortunate stumbler looks round at leisure, and without dismay, for some more profitable path to be pursued. With you, every employment is full, and you are pressed and elbowed on all sides: with us, every employment has room for industry, and for many years almost every species of industry must be successful.'

It should be remarked, however, that these assertions are more especially true of the middle and northern states. To behold the pallid dissolute figures that resort to a Virginian court-house might fill one with gloomy reflections. Negro slavery sheds its poison all around it. Where the ill-fated African bears the heat of the day, the white inhabitant, whose penurious circumstances demand the practice of industry, cares not to labour himself, but chuses to waste his time in indolence and low pleasures. In the southern states also, where much inequality of condition subsists, beggars are not unfrequent, and always extremely insolent.

To the question, whether the establishment of peace in Europe will not render France a more eligible country than America?

America? Mr. Cooper answers decidedly in the negative. Highly as he esteems the general principles which the French have reduced to practice, he is shocked at the unpardonable enormities into which they were driven by the fervid genius of the nation:—but it should be remarked that this impression was made on our author during the sanguinary administration of Robespierre, before the present system of moderation, the fruit of returning reason, was introduced. Mr. Cooper takes occasion to pass some just yet severe strictures on the unnecessary extension of luxurious fabrics:

‘The equality of conditions, and almost equality of fortunes among the French, will be great obstacles to the establishment of manufactures beyond those of mere necessity. I do not think this an evil to the country, because I detest the manufacturing system; observing the fallacious prosperity it induces, its instability, and its evil effect on the happiness and the morals of the bulk of the people. You must on this system have a large portion of the people converted into mere machines, ignorant, debauched, and brutal, that the surplus value of their labour of 12 or 14 hours a day, may go into the pockets and supply the luxuries of rich, commercial, and manufacturing capitalists. I detest the system, and am grieved to see that so sensible a man as Mr. Hamilton can urge, in his report on American manufactures, their furnishing employment to *children*, as an argument for their being established in America. I hope to see the time when not only the childhood, but the youth of the poorest inhabitant in this country, female as well as male, shall be employed in the improvement of their understanding, under some system of national education; and in labour no farther than is conducive to health and pleasure. Let manhood labour; but in my opinion even manhood was not intended for incessant labour, nor is the system of incessant industry conducive to human happiness. The present imperfect state of society and of knowledge may make it necessary, but I hope the universal annihilation of absolute ignorance among us will tend in time to material improvement in the means of promoting human happiness. A small quantity of labour will produce the comforts and conveniences of life, and the old systems of government have hitherto been the chief supports of luxurious and unnecessary expenditure.’

It is melancholy to reflect on the complicated miseries which have flowed in modern times from the mercantile system. The sordid jealousy of monopoly has laboured to debase the generous nature of man; and it has fomented the most bloody and expensive wars which Great Britain has waged during the present century. The boasted extent of our foreign trade, of which a moderate part only can be accounted real profit, scarcely exceeds the annual amount of our taxes, which it has in a great measure occasioned. It were unwise to cramp human industry: but to direct it by a code of regulations, into a particular channel, is highly pernicious. Agriculture is the master sinew of every great state: it  
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is the perennial fountain of wealth. *Pius questus*, says the elder Cato, in his treatise on husbandry, *Pius questus, stabilissimusque, minimeque invidiosus; minimeque male cogitantes sunt, qui in eo studio occupati sunt.* Rural labours are equally conducive to health of body and of mind. The mechanic occupations hold only a secondary rank; the culture of the fields constitutes the natural and sound employment of man; and this admirable art is the general profession of America, though, owing to the cheapness of land and the high price of labour, it is still exercised there with little solicitude or skill.

'The *mas* of inhabitants, exclusive of servants, consists of those who possess in fee simple, from 100 to 500 acres of land actually in cultivation; together with the tradesmen immediately dependant on agriculture (all of whom are farmers) and the storekeepers dispersed in the smaller towns, almost all of whom are farmers also. But they are all slovenly farmers: their fences are not neat; hedges they have few, and those few are rough and imperfect. The fence in the middle and southern states is usually wood split into lengths, of 5 or 6 feet, and 3 or 4 inches thick, of which the ends are placed one on the top of another, angular-wise. In New England, stone fences are common. In Pennsylvania, about twenty years ago, there were many hedges of privet, but one severe winter killed them all. They have many indigenous thorny shrubs that would answer for hedges, but they do not give themselves the trouble to try. For gardening they have much less taste than the English; for orchards more. Every farmhouse in the middle and southern states has its peach orchard, and its apple orchard, and with all their slovenliness, abundance and content are evident in every habitation. These habitations are usually of wood: more generally of logs, cased or uncased, with boards, than built of frame work; all the windows are sashed, and the insides of the houses, generally speaking, are as creditable to the mistress of the family, as the grounds around are otherwise to the master, whose industry, indeed, is usually exerted upon more important objects. Neatness among the common farmers, and taste among the more opulent cultivators, have not yet found their way.'

In another passage, Mr. Cooper gives a summary view of the American mode of husbandry:

'In new land, after grubbing and girdling, *i. e.* taking up the underwood, and cutting through the bark of the larger trees in a circle all round the trunk; which prevents the leaves from growing next season, he ploughs about 2 inches and a half deep, then across; then sows the seed and harrows it. Upon the average of his land, his crop of wheat is not above 12 bushels per acre; of oats from 15 to 20. This is to an Englishman astonishing. With you, I apprehend, the average wheat crop per statute acre is at least 20 bushels. The average of the Isle of Wight, when I touched there on my passage from London to America, was at least 35 bushels. The average of the whole state of Pennsylvania, I cannot reckon above 10 or 12. Maryland the same. This is owing to the neglect of manures, to the

the repeated working of the same ground with crops of grain till it will bear no more, and to the very slight labour they bestow upon their tillage. It must be considered also, that much of the land is occupied by the stumps of trees not rotted, and never grubbed up.

‘ But though in America less grain is produced per acre than in England, they get more per man. There, land is plentiful, and labour scarce. With you it is the reverse. Hence the accuracy of British, and carelessness of American cultivation.’

It is the hand of man which fashions and beautifies the scenes of nature. The untutored woods of America, by their almost boundless extent, may swell the mind with elevated emotions, but afford not soft nor lovely prospects. Trees of all ages are promiscuously crowded together; the dead intermingled with the living; and, at intervals, a few vigorous trunks rear their lofty heads above the encircling puny groupe, which seems to struggle for existence. The native trees of America are in general slender and feeble, compared with those which adorn the park and forest scenery of England.

In Pennsylvania, gypsum or plaister of Paris is in high request for manure. It is not easy, however, to imagine how this substance acts in promoting vegetation. Mr. Kirwan has attributed its effect to its septic quality, though this can scarcely be judged adequate. Besides the mechanical and chemical operations usually referred to manures, Mr. Cooper ingeniously suggests another property, in our conception, the most important: it is that they act *physiologically*, as he terms it, by stimulating the living fibre of the plant. The prosecution of this idea might lead to noble discoveries. The laws of animated matter have recently been made the subjects of investigation.

An emigrant, possessed of moderate fortune, cannot dispose of his money to better advantage than in the purchase of new lands: which, as population extends, must perpetually rise in their value. In the more remote parts of the country, a farm may be had under the rate of half a guinea an acre; and Mr. Cooper reckons that, besides yielding plentiful returns, it will, from the increasing demand, quadruple its original price at the end of ten years. For an European settler, the middle states are on the whole the most eligible. In the southern parts of America, the heat is oppressive, and the stranger mourns over the prevalence of negroe slavery. In the northern parts, the winters are commonly tedious and severe, and their parsimonious soil is already occupied by small contiguous farms. Of the middle states, New Jersey and Delaware are now considerably advanced in population, and their low swampy grounds are unfavourable to European constitutions. New York is one of the most prosperous states in the union; its climate not very different from that of Great Britain, only colder.



colder in winter and warmer in summer. The most fertile part of that state is, beyond comparison, the Genesee country; which, within these few years, has attracted a numerous colony from New England. Yet is that rich territory liable to formidable objections: the difficulty of procuring servants for husbandry, its distance from the market, its insalubrious climate, and its exposure, on the Indian frontier, to cruel inroads. On the whole, Mr. Cooper prefers Pennsylvania, which enjoys a healthy temperate climate, favourable likewise to vegetation. Its municipal government is opulent, enterprising, and intent on public improvements. Towards the north and west of that state, the richest and most unoccupied tracts are to be found; and of these, the lands adjacent to the branches of the Susquehanna are likely, by their situation, to prove the most valuable.

Kentucky, which now forms a separate state, has been painted a terrestrial elysium. It possesses, indeed, great natural advantages: it is covered with a deep vegetable mould, fit for every species of culture; its spacious forests contain trees of the largest dimensions, abound with luxuriant pasturage, and are plentifully stocked with wild turkies and buffaloes:—but, on the other hand, the climate is sultry; springs and rivulets are extremely scarce; the roads are deep and often impassable; hired labour can hardly be procured; European commodities are excessively dear; and the vent of produce, by the navigation of the Ohio and Mississippi, is distant, dangerous, or impracticable. Nor is any part of the country, the vicinity of Lexington only excepted, entirely safe from the incursions of the Indian tribes; not to mention that, through the negligence and inattention of the land-office in Virginia, to which Kentucky was formerly attached, much uncertainty (a fruitful source of litigation,) has arisen concerning the location of purchases.

It would be imprudent in an emigrant to attempt the introduction of new manufactures into America. Speculators commonly toil to prepare a harvest which they are never destined to reap. Persons skilled in the coarser and more necessary kinds of manufactures, however, are likely to succeed in the United States. Physicians will receive some encouragement, particularly in the southern parts; divines, none, unless they turn schoolmasters. Literary men can expect no adequate rewards in an infant country, where study is only a collateral occupation. The Americans are surely not deficient in genius: yet it is remarkable that they have never produced any work of decided eminence. Their philosophers are stars only of the sixth magnitude, compared with the constellations of Europe. Even  
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Franklin himself was more noted for refined sagacity and dexterity, than for depth of scientific research.

The style of society in the capital cities of America is much similar to what prevails in the wealthy provincial towns of England. New York, for instance, though less populous, is a perfect counterpart of Liverpool; the same manners, amusements, and fashionable assemblies. Provisions are considerably cheaper than in like places in Great Britain: but fuel, servants' wages, luxurious furniture, and even house-rents, are dearer. In the settled country, provisions of all kinds are exceedingly cheap, and the style of living is, of course, plentiful and generous.

With regard to the state of politics in America, Mr. Cooper gives the following distinct account:

'We have among us about half a dozen suspected royalists, exclusive of some Englishmen settled in the great towns, whom the Americans regard as unreasonably prejudiced against their government, and infected with a kind of *maladie du pays*.

'The rest of the Americans are Republicans; but of two classes: the one leaning to an extension rather than a limitation of the powers of the legislative and executive government; rather leaning to British than to French politics; inclining to introduce and extend the funding, the manufacturing, and the commercial systems. In this class, rank almost all the executive officers of government, with Mr. Washington at their head; the majority of the members of the Senates, and the greatest part of the opulent merchants of the large towns. This party is denominated the Federalists, partly because they were the chief introducers and supporters of the present federal government and the constitution of 1787; and partly from the very ingenious series of letters in favour of that constitution by Mr. Hamilton, termed "The Federalist."

'The other party are called "Anti-federalists:" not because they are adverse to a federal government, or wish like the French for a Republic, one and indivisible, but in contradistinction rather to the denomination of the other class. The Anti-federalists, at the time when the present American constitution was in agitation, were hostile to the extensive powers given to government, and wished for more frequent returns to the people, of the authority they were to delegate to their trustees in office. This party objects to the large salaries given to the officers of government, to the state and distance assumed by some among them, not even excluding the President Washington, whose manners and mode of living, cold, reserved and ceremonious, (as is said) have tended in some degree to counteract the effect of his great abilities and eminent services. The Anti-federalists also rather lean to the French theory, though not to the French practice of politics; and they are averse to what they deem the monopolizing spirit, and insulting arrogance of superiority in your nation. This spirit of animosity against Great Britain has been prodigiously increased by the part your country is supposed to have taken in fomenting the Indian war, in exciting the hostilities of the Algerines, in seizing the

the ships and obstructing the commerce of the American merchants, in refusing or neglecting to give up the posts upon the lakes, or to make reparation for stolen negroes.—The conduct of your court has certainly given strength to the Anti-federal party, among whom may now be ranked the majority of the people, and the majority of the houses of representatives. It is sincerely to be hoped that some terms of amicable accommodation may speedily be adopted. Perhaps Mr. Jay's being a reputed Federalist, will rather assist than obstruct this desired event, under all the circumstances of the two countries.'

A correct map of the Middle States is prefixed to this tract; and the work is rendered very complete by the insertion of several useful tables and additional articles of information. These tables exhibit the returns of the population of the United States, the amount of the imports and exports, the imposts on different articles of trade, the values of the state currencies and of the foreign coins that circulate in America; likewise a Philadelphia and a London Price Current, for the year 1793. The additional articles consist chiefly of an abstract of a journal kept by the Rev. Mr. Toulmin in travelling from Virginia to the banks of the Susquehanna, the Constitution of the United States, the celebrated little tract of Dr. Franklin on Emigration to America, and the concluding chapter of a work composed in the autumn of 1793 by Tench Coxe, Esq. From this last summary, we learn that the Banks established in the principal towns of America divide an annual profit of above eight *per cent.*; and that the exports from the United States exceed the imports, have been rapidly increasing, and are six times the amount of the national taxes.

Before we dismiss this interesting work, let us embrace the present opportunity of making some general remarks on the condition of the American States.

The colonial system imposed by the domineering mercantile spirit of Great Britain, pregnant as it was with folly and mischief, had not duration enough to display its malign influence, and materially to damp the exertions of a rising people. In some cases it even promoted an artificial and premature advancement. The law which gave a prior claim to the British creditor, though manifestly repugnant to justice, invited capital over to America, and encouraged useful undertakings. The colonies were in the bloom of prosperity, when that bloody contest arose,—during which, the sufferings that they endured, in defence of whatever is dear to man, arrested or retarded, for a while, the progress of American society. Yet they were not miserable, as we might suspect, amid the ravages of war. Animated with the enthusiasm of freedom, they became indifferent or insensible to the ordinary calamities of nature:—but, on the restoration of  
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peace, this excitement subsided, their sanguine hopes vanished, and the Americans began to feel languor and discontent. It required some years to heal the breaches of civil discord, and to establish a general constitution calculated to secure the fruits of industry. From the period of the adoption of the federal government, the United States have advanced with firm and rapid steps. This progress has likewise been accelerated by the circumstances of Europe. That gigantic war which already has raged for years on the continent, by enhancing the price of grain and creating an uncommon demand of provisions, has occasioned a proportional influx of wealth into America:

Notwithstanding the air of paradox, we regard it as a misfortune to the Americans that they possess such unbounded territory. Where land is too easily obtained, it is never managed with due attention. The incentives to the exercise of skill are taken away. After having exhausted one spot, the farmer removes to another; grounds, which once carried hickory and oak, abandoned in their impoverished state, return to nature, and bear secondary forests of pine.—Husbandry was formerly at this low pass in Great Britain. The attentive observer will still perceive vestiges of the plough, in sequestered parts which are now judged unfit or unprofitable for tillage. Under such circumstances, population may *increase*, but it does not *improve*. Local attachments are dissolved, and a vagabond life becomes familiar to the inhabitants. Fifty thousand people, on a moderate computation, from situations near the sea-coast, remove annually into the interior of America. Hence, perhaps, the unsteady indolent cast which, in some degree, pervades almost every class of Americans. It is chiefly amid the fermentation of frequent society that ingenuity is sharpened, and that the human faculties, sometimes overstretched, are always maintained in vigorous action. In America, a moderate portion of knowledge is widely diffused; but few have reached the heights of science. Its legislators, with the best intentions, have, through want of philosophy, committed some glaring solecisms in politics. Though essentially an agricultural country, America has already imbibed the prejudices of the mercantile system, and appears solicitous to secure in its favour the ridiculous balance of trade. Cold and narrow principle! as if a nation could attain to opulence only by over-reaching its neighbours! That the trading system of the Americans is yet in a state of infancy is, indeed, an extenuation; and there is room to hope that they will grow wiser before it becomes too arduous to retract.

The perplexity of the legal code is a grievous incumbrance to the Americans. They retain most of the English laws, un-

REV. JULY, 1795.

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fortunately so voluminous, so intricate, and so often contradictory : the greater part of the motley colonial laws ; and all those laws, already numerous, which have been enacted during the existence of the states. Litigation, that curse of civilized society, is accordingly frequent, especially in the northern and southern states. This embarrassment cannot, however, be of long duration, since a simple and uniform system of jurisprudence will certainly be compiled.

The ardent genius of their republican government is alone capable of resisting the allurements to sloth, and of diffusing, through the bulk of the Americans, vigour and animation. Bestowing character and consequence on each individual, it creates a keen sensibility to the public deliberations, which extends itself into the common affairs of life. Hence the Americans have attempted poetry and oratory with tolerable success. Their taste, however, is not yet chaste nor correct ; and, like a people commencing their literary career, they shew an inclination to adopt the florid Asiatic style.

The Congress of the Federal Union has wisely retrenched the powers of the municipal assemblies, which were apt to abuse them by passing ignorant or partial laws. This step will perhaps lead the way to a more intimate connexion of interests,—to an incorporate union of the several states ; which unquestionably would be the most salutary and efficient.

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ART. XIII. *Aristotelis de Poetica liber Græce & Latine. Lectionem constituit, versionem refluxit, animadversionibus illustravit, Thomas Tyrwhitt.* 4to. 2l. 2s. 8vo. 5s. and 4s. Boards. Oxford, Clarendon Press. London. Elmsley. 1794.

**A**MONG the literary remains of antient genius, few writings have more generally engaged the notice of the learned than the celebrated *POETIC* of Aristotle. The interesting nature of the subject, as an illustration of the principles of the finest compositions of the Grecian muse, and the truth and philosophical display of precept and remark, have justly entitled it to particular attention ; and, as the copies have come down to us in a very corrupt state, through the accidents of time and the inaccuracy of transcription, (besides the difficulties inherent in the brevity and conciseness of the Stagirite's style of composition,) the utmost exertions of critical skill have been called forth to repair the mutilated sentence and to elicit the obliterated meaning :—nor did the virtuoso ever take more pains to bring out the defaced beauties of a Raphael, than scholars have done by every aid of *philology* and *criticism* to explain this obscure relic, and to restore its correctness and purity.

OE

Of those whose attention was first directed to the subject, the Italian commentators have the principal claim to praise and distinction. The labours of Beni, of Castelvetro, and of Piccolomini, will ever be respected for accurate elucidation and judicious comment; and, notwithstanding their frequent minuteness and subtilty of paraphrase, they will always be consulted by those who wish to form a clear and comprehensive idea of these antient rules of dramatic composition. The French critics have bestowed equal pains and ingenuity on the explanation of this poetic code: but, with the characteristic vivacity of their nation, they have rather distinguished themselves by the fancifulness and refinement of their remarks, than by solidity of erudition or correctness of criticism. It is not till within a later period; that we find the genius of the English employing itself on this interesting tract. Except the names of Goulston and Upton, we recollect none who, either as editors or commentators, deserve to be mentioned with particular respect; and the work seems rather to have been known to our dramatic writers through the medium of French translation, than through any comment or version in our vernacular idiom. Whatever want of attention; however, Aristotle has experienced from our older critics, their successors of the present day have made ample amends for it. The very accurate and creditable edition of the *Poetic* by Mr. Winstanley, in 1780, from the Clarendon press, was followed in 1785 by an edition from Cambridge; and the two excellent translations, with copious annotations and comments, by Mr. Twining and Mr. Pye, fully evince the zeal and application of the later English critics in illustrating this difficult treatise:—nor do we think that we pay any exaggerated compliment to our own nation, when we say that Aristotle may rank among his happiest interpreters some of our countrymen of the present time. We will also add that it is a mark of the improvement of the taste and critical judgment of the age, that the *Poetic* should have attracted so large a share of public attention; for we are convinced that the more its precepts are illustrated, the more will they contribute to a general accuracy of thinking, and to the advancement of philosophical criticism.

We have entered thus into the merits of this curious work, and of the labours bestowed on it by former annotators, as introductory to our remarks on the valuable edition now before us.—At the conclusion of our review of Mr. Twining's translation, (*M. Rev.* for July 1793,) we apprized our readers of the expected appearance of Mr. Tyrwhitt's papers: we are now happy in being called to give a more particular account of their learned contents.

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That a wish to correct the text, and to elucidate the obscurities, of this mutilated fragment, should arise in the mind of that excellent critic, was naturally to be expected from his very eminent emendatory skill and conjectural sagacity. It is only to be regretted that his other multifarious avocations should have interrupted his attention to his literary pursuits, and that his valuable life should have been closed before he had brought his labours on the Poetic to their utmost perfection:—but it was pleasing to hear that they were so far advanced (see Burges's *Musei Oxon. conspectus*, p. 9.) as to afford materials for nearly a complete edition, and only wanted the *cura posteriores* of their acute and learned author. Nor was it less fortunate and gratifying that his papers should have been committed to the care of Mr. Burges: who, from feelings of friendship, as well as from a love of literature, would be zealously attentive to their arrangement and completion.

This edition is printed in three forms—an octavo of fine and another of common paper, (an useful and ready manual)—a very handsome quarto—and the same type on a folio page, which forms one of the most beautiful and superb books that we ever saw. Of this last we believe only about 30 copies were taken for presentation, either to learned societies, or to Royal and eminent personages.

The octavo is introduced by a preface from Mr. Burges, explaining the progress which had been made in the work by Mr. Tyrwhitt, and the manner in which his papers came into the publisher's hands. Among these papers appears a curious document, which Mr. T. seems to have sketched out by way of preface to his work; and which, as it contains an account of his original design, and of the time during which the subject had engaged his thoughts, we present to our readers as an interesting transcript:

“Anni sunt triginta et quinque, ut memini, ex quo ad decantatum hunc libellum accuratius paulo recensendum studia mea converti, eoque confilio editiones veteres, quarum præcipue ad manum eram, omnes contuli: doctorum virorum emendationes, quæ scilicet speciem aliquam veritatis præferrent, sedulo notavi; meas qualescunque animadversiones subinde inferni: adeo ut intra tempus non longum spes mihi effluerit editionem novam aliquando emittendi tironibus saltem utiliore, quam hæc, quæ ad illam diem in publicum prodierant. Hæc autem cogitationes disjeterunt, dicam? an distulerunt nova consilia, et mutata prorsus vitæ ratio, dum per annos duodecim\*, non rerum publicarum tractationi admotus, (ut olim magnifice nimis de me prædicabat vir amicissimus†), sed ministeriis quibusdam civilibus implicitus et irretitus, effugium mihi munivi ad ea, quæ votorum

\* Scilicet ab A. D. 1756, ad A. D. 1768.”

† MusGRAVIUS Exercitat. Euripid.”

*meorum prima semper fuerant, libertatem\* et otium sine dignitate. Ex illo tempore quanquam ne manus operi huic serio admoverem multa obstitissent, quæ referre nihil attinet, consilium tamen ejus aliquando perficiendi ex animo nunquam ita dimisi, ut non quicquid legendo addiscere, quicquid meditando extendere potuerim, id omne in chartas meas in usum futuræ editionis contulerim.*

Mr. Burges then mentions his own labour in the superintendence and care of the press,—his attention in filling up some imperfections in the Latin translation, which was not so exactly prepared for publication as the text,—and his general endeavours to complete the edition; and in conclusion he acquaints us with the collations which he procured from a Venice, a Leyden, and a Wolfenbuttle MS. and from four Paris MSS.

The quarto copies appear with a different preface, written with considerable classic elegance, which contains a very accurate character of Mr. Tyrwhitt's eminent critical talents, and bestows a proper tribute of praise on his exquisite learning. We have then an account of the design of this more splendid edition: *'Nec vero nobis videbatur vel præstantiæ operis, vel auctoris dignitati, vel editioris nomini satis consuluisse, neque reliquias hæc desideratissimi viri satîs cohonestavisse, nisi alteram etiam impressionem in publicum emitteremus, priore illa elegantiorẽ, & apparatu typographico quantum in nobis erat, ex omni parte spectabilem.'* P. 5. We have also the account of the papers as in Mr. Burges's preface. That our readers may judge how nearly ready for the press these were left by Mr. T., we extract the following statement:

*'1mo. Græcum textum, exemplari usus Editionis Oxoniensis anni 1780, per omnia castigaverat TYRWHITTUS, iis quæ vel in lectione, vel in interpunctione, immutari aut emendari voluit, ita diligenter vel in ipso textu vel in margine calamo notatis, ut typographus, qui in iis hæserit, vix culpam effugeret. Sublatis etiam antiquis capitum divisionibus nova commatum serie totum opus distinxerat. Ab ipso etiam descripta sunt horum commatum argumenta quæ in hoc opere primum locum occupant.*

*'Cum hoc loco non inutile nec injucundum erit conferre paucas vitæ Tyrwhitti, quæ sequuntur, notas sua ipsius manu præter ultimam scriptas, quas e libro descripsi, qui humanissimum ejus nepotem penes est.*

*'T. Tyrwhitt*

*Natus Mar. 29, 1730.*

*Missus ad Scholam apud Kensington Jun. 1736,*

*— ad Etoniam Jan. 1741.*

*— ad Coll. Reg. Oxon. 1747.*

*Electus in Coll. Mert. Aug. 1755.*

*Subsecretarius ad R. B. Dec. 1756.*

*Cler. Dom. Com. Aug. 1762.*

*Librarius factus, Jan. 1768.*

*Obiit Jul. 1786.'*



2do. Latinam versionem, paraphrasin scilicet illam Goussonianam, quamplurima refecando, alia corrigendo, ita refinxerat, ut de suo prorsus novam faceret.

3to. Animadversiones seorsim descriptæ extabant; quas ipse de novo concinnaverat, paucis tantum exceptis, quas ex editione Goussoniana repetendas designaverat, quibus, ut in illa, ita in hac nostra auctorum adscribuntur nomina.

Hæc itaque nobis in manus tradita sunt futuræ editionis subsidia ab ipso exarata. Nec vero eorum eadem prorsus erat ratio. Etenim Græcum textum ita ad amissim castigatum dederat, ut in eo vix unicum punctum immutandum fuerit. Latinam versionem non item: quanquam et illam quoque sedulo procuraverat; sed in refecandis tam multis, et in immutandis non tantum vocabulis quamplurimis, sed et toto habitu & ductu orationis, erant nonnulla, ad interpunctionem et ea quæ cursivis literis imprimenda erant spectantia, quæ virum longe omnium accuratissimum effugerunt; quæque ipse proculdubio, si quando versionem Latinam Græco textui subjunctam viderit, inter imprimendum emendaturus erat. In his corrigendis nobis aliquid licere arbitrabamur; nec vero aliam ob causam, quam ut interpunctio & imprimendi ratio magis sibi constaret, & Græcis aptius responderet. Si quædam etiam nunc restet discrepantia, ignoret Lector. Sed hæc leviora.

From this preface, it would appear that the quarto copies are published by the Delegates of the Clarendon Press, unconnected with Mr. Burges;—the reason of which is not given, nor do we presume to interfere in it.

After the preface, and immediately before the text, we have the general heads of the sections as divided by Mr. T.; for, with the greatest propriety, he has altered the old confused arrangement, and given the whole a much more regular and accurate distinction of chapters; and though we may differ from him perhaps in some instances, in which he has broken the order, yet his division and distribution of the subject shew the most exact attention to the design of the author.

We now come to the text;—and, knowing the interest which scholars take in the improvement and explanation of this the “well-head” of poetical criticism, and the high expectations which they must have formed from Mr. T.’s well-known acuteness, we presume on the indulgence of our classical readers, if we lay before them, with a degree of minute examination, the learned editor’s labours of annotation and correction.

The text will strike, at first sight, as being greatly improved by a general correctness of arrangement, by superior accuracy of punctuation, and by the strictest observance of clearness and perspicuity. On the particular emendations we hasten to remark.—

Page 3. line 5. Mr. T. would read αἱ (τρεῖς scilicet) not we think very happily. One of these newly collated MSS. discovers

οἱ τῶν οὐκ ὁρίστων.

discovers a very important reading. The Paris 2038 has *η*, which we had often conjectured, but were always confounded by the verb being in the plural number. This MS. however, gives also *μμεῖται*: as this reading is much more accordant with the context, we strongly incline to believe it to be genuine. We would therefore correct the passage thus—*αὐτῷ δὲ τῷ ῥυθμῷ ΜΙΜΕΤΑΙ χωρὶς ἁρμονίας Ἡ τῶν ὀρχησῶν*. The corruption in the common reading most probably arose from the *οὔτοι μμννται* in the next sentence.

Ibid. l. 8. τοῖς λόγοις ψιλοῖς ἢ τοῖς μετροῖς. ‘*Ex his concluderunt nonnulli Poema Epicum secundum mentem Aristotelis in Prosa condi posse. Sed perperam. Conjunctio enim ἢ explanandi sive declarandi vim habet; quam igitur in versione expressi.*’—

We have always been of this opinion; and we think with Mr. T., in the subsequent part of the note, that the *λογοῖς ψιλοῖς* is clearly explained and defined by the *ψιλομετρία* in the next chapter: that Aristotle never intended to include any mere prose composition in his idea of epic imitation: but that he used the words *ψιλοῖς λόγοις* to mean verse unaccompanied by music, in contradistinction to the other species of poetry enumerated at the end of the section, music, rhythm, and metre, which employed all the means of imitation. The critic supports his opinion with great ingenuity in the next note.

Ibid. l. 11. οὐδὲν γὰρ ἂν εἶχομεν. This note is extremely acute and elaborate. As it exhibits the learned editor's idea and interpretation of the whole passage, and in order to give an early specimen of these ingenious and learned annotations, we will lay part of it before our readers:

‘*Causam exponit cur sub Epopœiæ nomine complexus sit Poemata omni-  
gena, metris, sive uno sive pluribus, conscripta, melodia autem uesituta.  
Alioqui enim nihil haberemus, &c. Poematum autem ejusmodi species  
quasdam enumerat, viz. Sophronis et Xenarchi mimos; Dialogos Socrati-  
ticos; et imitationes factas per Trimetra, vel Elegiaca, vel etiam omni-  
gena metra, ut in Centauro Chæremonis. In quibus hoc præcipue dis-  
quisitione indiget, quo jure Dialogi Socratici in numerum Poematum me-  
tricorum referuntur, cum eos, qui plurimi ætatem tulerunt, Xenophontis  
scilicet et Platonis et Æschini, omnes prosaice scriptos esse videamus.  
Bene autem factum est, quod locum alium auctoris nostri, ex libro de Poetis  
conseruauit Athæneus, lib. xi. p. 505. qui, si recte intelligatur, lucem huic  
quæstioni non paruum offundet.* Ἀριστοτέλης δὲ ἐν τῷ περὶ ποιητῶν βίῳ, γράφει.  
Οὐκ ἂν οὐδὲ ἡμετέρας τὰς καλεσµένους Σώφρονος καὶ Ξεναρχοῦ μίμους μὴ Φῶνται εἶναι  
λόγους καὶ μιμήσεις, ἢ τῶν Ἀλεξαµένῳ τῷ Τηῷ τῶς πρώτης γραφίης τῶν Σωκρα-  
τικῶν διαλόγων. Hæc interrogative an affirmative accipiamus nihil refert.  
Ex collatione eorum cum loco, de quo nunc agitur, probabiliter, opinor; efficitur  
τῶς Σωκρατικῶν λόγους in hoc non de omnibus Dialogis Socraticis intelligi de-  
bere, sed speciatim de illis quos Alexamenus Τεῖος scripsit. Efficitur etiam  
Dialogos quos Alexamenus scripsit ab aliis in forma operis nonnihil diuersos  
fuisse; alioqui non addidisset τῶς πρώτης γραφίης, primos illos a posteriori-  
bus

*bus accurate distinguens. Efficitur denique Alexameni Dialogos metricus scriptos fuisse; nam ἱμῳέτρως utrique sententiæ membro adjungi debere quam maxime verisimile est; quod si hoc minus certum sit, at saltem dubitare non licet Dialogos illos eodem orationis genere, sive ligato sive soluto, quo Sophronis et Xenarchi mimi, fuisse compositos; Sophronis autem mimos metricæ scriptos fuisse aliunde patet. His vero concessis, non injuria Dialogi Socratici, quales scilicet Alexamenus edidit, sub nomine Επεποιæ cadere censeantur, cum nomen istud tam late extendatur, ut Poemata quælibet, metris conscripta, melodia autem destituta, includat.*

Mr. T. goes on to contend that the mimes were not in prose, and gives one or two fragments as specimens of the sort of metre in which they were written.

P. 4. l. 9. ὁμοίως δὲ καὶ αἱ τρεῖς] \* *Supra dixerat, scriptores, qui non imitantur, licet metro Epico vel Elegiaco scripserint, ἱποποιῶς et ἰαγυρισποῶς, male nominari: addit nunc postam, si quis per metra omnigena imitationem fecerit, ut Chæremon fecit, non ideo ex metris omnigenis nominari debere παμμιθροποιῶς scil. titulo, vel aliquo ejusmodi.*

This is a novel interpretation of the passage, but rather, we think, forced and *récherché*. Mr. T. prints Κενταυρον for Ἰπποκένταυρον, and would throw out μωτην ἑαφ' ἑαυτὴν as a gloss.

P. 5. l. 7. πρῶτῃς ποιητῆς τῆς μιμήσεως] \* *Victorius recte corrigit αἱ δὲ. Primam scilicet exposuit artium differentiationem, quæ versatur circa instrumenta, cum quibus imitatio peragitur.*

With this remark we coincide.

P. 7. l. 1. ὡς περὶ τὰς καὶ Κυκλωπας. We have here again great acuteness of conjecture and ingenuity of explanation. Mr. T. supposes Aristotle to have given an instance of each imitator in the Dithyrambic and Nomic poetry, as before in the epopoia, and would correct the sentence thus: ὡς περὶ ΑΡΤΑΣ Κυκλωπας ΚΑΙ Τιμοθεος, καὶ Φιλοξενος, μιμησάτο αὐτὴς τις—taking the Cyclops to be the piece which each of these poets had written. For the ingenuity with which this is made out, we refer to the note. In the uncertainty, however, of these examples, it is impossible to determine on this or any other emendation. Mr. Winstanley prints περὶ Σας—in favour of which alteration much might be argued, particularly from this passage of Pausanias: Πυλάδα ἀδόντος Τιμοθεῦ νομον, τὴ Μιλησίην, περὶ Σας. Paus. Arcad.

P. 14. l. 1. προαγόντων, ὅσον ἐγίνετο φανερόν αὐτῆς. This we have always thought corrupt, but it is not noticed by Mr. T.

Ibid. l. 6. τὰ τε χορῶν ἡλατῶσε—*Partes Chori minuit non τῶν χορευτῶν numerum, ut Petitus sine ulla ratione interpretatur.*—Clearly right.

Ibid. l. 7. Τὸν λόγον πρωταγωνιστῆν—*Personam primarum partium Latine vocet.*—We do not hesitate to adopt the interpretation of Mr. Twining, who translates—"and made the dialogue the principal part." The Cambridge editor under-

stands it in the same manner, and renders it very distinctly—  
*"effecitque ut sermo non cantus primas ageret."*

P. 16. l. 10. *οἱ λεγόμενοι αὐτῆς ποιεῖται μνημονεύονται.* This is passed over without any observation; yet surely there is something wrong. Castelvetro had conjectured *οἱ μὲν οἱ αὐτῆς ποιεῖται*, which sounds harshly. We think Mr. Twining's correction, *ἤδη δὲ σχηματὰ τινὰ αὐτῆς ἐχέουσιν* ΟΙΑ ΛΕΓΟΜΕΝ, ΟΙ αὐτῆς, much more probable and ingenious.

P. 17. l. 5. *μετὰ λόγῳ μίμησις*:—Mr. Tyrwhitt proposes, with Goulston, to throw out *μετὰ λόγῳ*, and would read *μέχρι ΜΟΝΟΝ ΤΟΥ* (vel *MEN ΤΟΥ*) *ΜΕΤΡΩ* *μίμησις ἐστίν*. Mr. Twining is for the rejection of *μετρεῖ*, and would correct *μέχρι ΜΟΝΟΝ ΤΟΥ μετὰ λόγῳ*. Perhaps both the words may not improperly stand, only correcting *ΜΟΝΟΝ ΜΕΤΡΩ*.

P. 18. l. 11. *χωρὶς ἐκαστοῦ*, &c. This celebrated definition Mr. T. has greatly amended, and has exhibited it with clearness and precision. We shall give it as printed in the text:

“Ἔστι δὲ τραγωδία μίμησις πράξεως σπουδαίας καὶ τελείας, μέτρος ἔχουσα ἡδυσμίνην λῆξιν, χωρὶς ἐκάστου τῶν εἶδων ἐν τοῖς μεροῖσι· δρῶντων, καὶ ὃ δὲ ἀπαγγελίας· δι’ ἰδίου καὶ φόβου περιέχοντα τὴν τῶν τοιούτων παθημάτων κατὰ δαρσύνην.”

In his note, Mr. T. would prefer *ἐκαστῷ*. Mr. Winstanley, however, had before fully pointed out the obvious opposition of *δρῶντων* to *ἀπαγγελίας*, and strongly argued for the rejection of *ἀλλά*.—See his very accurate note. We by no means yet deem the passage perfectly restored.

Ibid. ult. The *παθημάτων καθάρσις* has exercised the ingenuity of all the commentators. Mr. Twining has, in our opinion, given the most just and beautiful interpretation of it. Mr. Tyrwhitt illustrates it by the same passage from the 8th book *de Repub.* and gives nearly the same explanation with Mr. Twining.

P. 19. l. 3. Mr. T. reads *μέλος*, but argues for the total deletion of it. We prefer Victorius's reading *μετρον*, and think it correct: we have before (section 3.) *ρυθμῷ καὶ μελεὶ καὶ μετρῷ ἁρμονίαν* and *μέλος* can surely only be repetitions.

P. 21. l. 4. *ταῦτοις μὲν οὖν ἐκ οἰκῶν αὐτῶν*. This corrupt passage is not noticed by Mr. T.

P. 23. l. 11. Mr. T. passes over in silence Heinsius' and Castelvetro's transposition, and prints *παραπλησίον γὰρ ἐστὶ καὶ ἐπὶ τῆς γραφικῆς* in the old order. We should have adopted the transposition of the latter, and have inserted the sentence immediately after *συγασιν πραγμάτων*. It comes in much more aptly in that place, and forms a more apposite and beautiful illustration.

P. 24. l. 7. Εἰ δὲ ἦθος μὲν x. 7. λ—Mr. T. has printed this definition with clear and correct punctuation, and well illustrates it by two passages from the rhetoric. The Abbé Batteux had given it in the same manner from a MS. in the Royal Library; and it is but justice to Mr. Winstanley to say that he had clearly pointed out the sense of it in his accurate note. See also Piccolomini's very exact translation.

P. 30. l. 4. Mr. T. prints the old reading *συνεστησαν*, and translates with Goulston *constiterunt*. Victorius reads *αλλα—συνεστησαν*, and two of these MSS.—the Venice and the Leyden,—give *συνεστησαν*, and the Paris 2938 *συνεστηκεν*. *συνεστησαν* therefore has now MS. support, nor have we any doubt of its being the right reading, put actively in the sense of *he planned or constructed*. It is the word which Aristotle almost always uses for this purpose. We however do not approve of *αλλα*, but would retain *αλλ' ἅ*, as answering accurately to *απαντα ὅσα*, and making a clear and complete sense.

P. 34. l. 2. τῶν δὲ ἀπλῶν μύθων, Mr. T. conjectures *αλλων*.

Ibid. l. 8. *δια τῆς ὑποκριτῆς*; instead of *ὑποκριτῆς*, two or three of the MSS. have *κριτῆς*, for which reading our editor with much ingenuity contends. He argues for it from the contest in these tragic games being always between the poets, and not between the actors, whose names are never mentioned in scenic history as having gained the dramatic prize:—but there is reason to believe that the performers did likewise contend; and we know, from a passage in the rhetoric, of what consequence they were, and how much they contributed to the success of the piece,—*εκεῖ μείζον δύνανται τῶν ποιητῶν εἰ ὑποκριταί*. Lib. 3. 1. We think it therefore probable that the poet might injure and weaken the regularity and unity of his fable, and might introduce these unconnected *ἐπεισόδια*, to give the actors an opportunity of displaying their powers, rather than to accommodate himself to the taste of the judges. We must allow, however, great plausibility and acuteness to Mr. Tyrwhitt's interpretation.

Ε P. 39. ult. *ἰδιῶ δὲ τὰ ἀπὸ τῆς σκηνῆς*—Subaudi, *μῶν*. Mr. T. supposes Aristotle to mean those odes which were allotted to the *ὑποκριταί*, the persons of the drama, in contradistinction to those which were sung by the chorus; and he illustrates his position by a passage from the Problems (Prob. 19. 15.), in which the dramatist says that the songs of the actors,—the *τὰ ἀπὸ τῆς σκηνῆς*—are not restricted to the Antistrophic form of the choral odes. In the definition, however, which is given below, there is no notice taken of the words *τὰ ἀπὸ τῆς σκηνῆς*, but the *χορμός* is defined to be the joint lamentation of the chorus and the actors,—

*χορμός*

χορμος δε, ὅρνος κοινος χορῷ καὶ ἀπο σκηνῆς. We are therefore, with Mr. T'winning, for the omission of τα ἀπο τῆς σκηνῆς here, and think that it may have been brought from the definition.

P. 43. l. 2. ἀπλὴν εἶνα· πολλοὶ ἢ διπλὴν—*modo posuerat τὴν συνθεσιν τῆς καλλίστης τραγῳδίας (fabulam sc.) μὴ ἀπλὴν, ἀλλὰ περιπλεγμένην: quomodo igitur nunc concludit τὴν καλῶς ἔχουσαν μῦθον ἀπλὴν εἶναι πολλοὶ ἢ διπλοῦν? In his conciliandis frustra laborant interpretes. Manifestum est enim vocem ἀπλοῦ in uno eodemque sensu utrobique accipi debere, de fabula simplici, secundum Aristotelis definitionem, λέγω δὲ ἀπλὴν μὴ πρᾶξιν, ἥς γινόμενης ὡς περ ὡς γινώσκουσιν, συνιχοῦς καὶ μιᾶς, ἀπὸ περιπετειᾶς ἢ ἀναγνωρισμοῦ ἢ μιμνήσκουσιν γίνεσθαι. Et aque manifestum est vocis διπλοῦ, in hoc loco significationem ex alterius sensu pendere, et illi ἀντιστοιχεῖν: ita ut si μῦθος ἀπλοῦς fabulam simplicem denotet, μῦθος διπλὸς fabulam implexam (τὴν περιπλεγμένην μῦθον) denotare necessario intelligatur. Hoc vero sic se habere etiam ex eo patet, quod Odyssea fabula, quam in hoc ipso capite διπλὴν vocat, inferius περιπλεγμένη dicitur, p. 89. § 39. Mibi igitur verisimile videretur voces ἀπλῆς, περιπετειᾶς transpositas, sic forte reponendas esse: Ἀναγκη ἄρα τὸν μῦθον διπλὸν εἶναι πολλοὶ ἢ ἀπλοῦν.*

Now we take the ἀπλὴν μῦθον here to be entirely distinct from the ἀπλὴν συνθεσιν in the former section. The ἀπλὴν there evidently related to the construction of the fable as being αὐτὴν περιπετειᾶς καὶ ἀναγνωρισμῶν, but the ἀπλὴν μῦθον refers to there being but a single set of characters, and their fortunes simply changing εἰς εὐτυχίαν ἐκ δυστυχίας, or the reverse: nor is the διπλὴν to be confounded with the περιπλεγμένη, for it means a double construction, as having two sets of characters, and ending in opposite events to each. The one, therefore, the ἀπλὴ συνθεσιν, alludes to the περιπετεία of the fable, the other to the μεταβάσεις of the plot and characters. This is farther confirmed by the account of the double fable, which follows—*δεύτερα δ'—εἰς συστάσεις, ἢ διπλὴν τε τὴν συστάσιν ἐχούσαν, καθάπερ ἡ Ὀδυσσειᾷ, καὶ τελευτῶσα ἐξ ἐναντίας τοῖς βελτίοσι καὶ χειρόσι.* Taken in this view, we do not see any necessity for either the alteration or the transposition proposed by our learned critic. We also think that the ὡς περ τινες φασὶ may well enough stand where it does.

P. 56. l. 1. ἢ τῆς κερκυδὸς φωνῇ Mr. T. ingeniously makes out to be the web which Philomela sent to her sister. We rather suppose it to allude to some sound by which the discovery was made.

P. 57. l. 8. ὁ δὲ ὡς δὲ αὐτοῦ ἀναγνωρισμῶτος. *Tragædiæ hujus nulla alias exsunt vestigia dubito. Argumentum igitur ejus curiose nimis rimari vix operæ pretium foret. Quantum conjectura assequor, in scenam productus est aliquis, qui se vel Ulyssē ipsum vel ab illo nuncium faxerit, et ad fidem verbis faciendam jactaverit se arcum Ulyssis (qui scilicet in regie penetralibus, ab externis hominibus invisitatus servabatur) cogniturum; spectatores autem jactationi huic mendaci quasi veræ credentes, de agnitione proxime futura falsam præsumperunt opinionem.* Ex

Ex ipso quidem loco, uti hodie scribitur, neque hic nec ullus alius, opinor, commodus sensus elici potest. Velim igitur mutatione non magna rescribere TO δι, ως ΔΗ ἵκιντο ἀναγνωστῆς διὰ τὸν, ἰκόνει παρολγοῦν. Hoc vero (*theatrum* sc.) quasi revera seipsum notum facturus esset per hoc (*arcus* sc. *cognitionem*) falsam fecit conclusionem. TO est ex MSS. *Vidor. Morel. et Med. tribus.* Interpretationem autem quam dedi vocis ἀναγνωστῆς tuetur locus, qui præcessit in hoc ipso segmento, p. 55. Οὐδὲν ἐν τῇ ἱστορίᾳ ἀντιφάσις τῇ ἀντιφάσει ἀναγνωστῆς ὡς ἵκιντο. Ubi manifestum est verbum ἀναγνωστῆς, quod vulgo agnoscere significat, ab Aristotele usurpari pro se notum facere.\*

The correction of the *το* seems certain: as to the rest, the exact meaning of the passage must still, we fear, remain obscured in the confusion and corruption of the text. Indeed, the whole of this chapter relating to the discoveries is dreadfully mangled, and greatly wants the healing assistance of farther MSS.

[To be concluded in the next Review.]

Scholsfield  
1st Art.

ART. XIV. *Anecdotes of some distinguished Persons*, chiefly of the present and Two preceding Centuries. Adorned with Sculptures, 3 Vols. 8vo. 1l. 1s. Boards. Cadell jun. and Davies. 1795.

AMONG the numerous literary adventurers who have undertaken voyages of discovery, not to explore *new worlds*, but *old books*, the traveller before us seems to have been one of the most fortunate; and though, like other adventurers, he may have been ill rewarded in some regions and provinces for the labour of visiting them, yet,—as he has not troubled the public with complaints of his disappointments, but, like the bee, has given only the good which he has been able to extract,—those who have neither leisure nor opportunity for similar voyages should receive with gratitude the result of his excursions, and should do justice to the good taste manifested in the selection and communication of the discoveries which he has made.

To quit metaphor:—we must inform our readers that the editor\* of this curious and entertaining compilation, after a short dedication to the Duke of Beaufort, in which nothing is said either to degrade the giver or to intoxicate the receiver by excess of praise or adulation, candidly tells us that ‘the greater part of these ANECDOTES has already appeared in the *European Magazine*’ but, in justice, the editor should also have informed us that this periodical publication had been previously furnished by *himself* with what he has now reclaimed. Indeed, he seems to have made the proprietors of the *European Magazine* his bankers,—on whom, at any future time, he had

\* William Seward, Esq.—as is generally known.

a right to draw for the effects which he had lodged in their hands.

The first two volumes of this selection have reciprocally done honour to the editor and to the public taste, by requiring a new edition in a very few months after their first appearance; and now we are presented with a third volume, by no means inferior to its precursors. At present, however, we shall only be able to furnish our readers with an extract or two from the first volume (2d edition); reserving to ourselves the privilege of returning to this work as leisure and space shall serve, in order to give some farther account of this and the subsequent volumes.

We find, by collation, that the editor has judiciously thought it necessary, in the second edition, to attend a little more to chronology in arranging his materials than in the first. References, therefore, to any parts of the work by pages, that shall equally serve both editions, are precluded: but, as there is in both impressions an index to the several articles at the end of each volume, we shall merely name the personages whose lives or peculiarities have furnished the anecdotes which we shall select.

‘Margaret, Queen of Navarre, sister to Francis the First, rode post from Paris to Madrid to see her brother, then a prisoner at Madrid. He used to call her always “*son ame*,” “*sa mignonne*,” and said, that to her visit he was indebted for his life. Out of gratitude he gave her in marriage to Henry D’Albret, King of Navarre, with a considerable portion: She wrote a little book in favour of the Protestant religion, called “*Le Miroir de l’Ame Pécheresse*.” It was condemned by the Sorbonne, and she afterwards became a Catholic.

‘Margaret, as a writer, is better known by a collection of novels, called “*Heptaméron*,” or, “*Les Nouvelles de la Reine de Navarre*,” in 2 vols. 12mo. This book is esteemed for the variety and extent of imagination displayed in it, but is reprehensible for the freedom with which it is written.

‘Margaret, like her brother, had the learned men and the wits of the time at her court. They gave her the name of “the Tenth Muse,” and used to address their verses to her under that title. Marot, the celebrated French poet of his time, was, like most other poets, prodigal and profuse, and was much harassed by his creditors. She wrote to him these very elegant lines:

‘*Si ceux à qui devez (comme vous dites)  
Vous connoissoient comme je vous connois,  
Qu’ils seroient des dettes que vous fîtes,  
Au temps passé, tant grandes que petites;  
En leur payant un dizain toutefois,  
Tel que le vôtre, qui vaut mieux mille fois,  
Que l’argent dû par vous en conscience:  
Car estimer on peut l’argent au poids;*

*Mais*



*Mais on ne peut (Et j'en donne ma voix)**Affez priser votre belle science \*.*

\* Many poets would be glad to be permitted to pay their creditors in the way suggested by the elegant Margaret, in paper money.

The following reflection; by the celebrated Charles V., we have extracted from a number of other anecdotes here given relative to that strange GENIUS :

\* In his retirement at St. Juste, the Emperor amused himself with making collections of clocks and watches, and in observing their different motions ; and used to observe with a sigh, how ill he had spent his time in endeavouring to make mankind think alike in religious matters, when he had never been able to make two watches go perfectly together.

We have marked several other passages, which we wish to extract : but we find ourselves obliged, by circumstances that have occurred in the arrangement of the materials for the current month, to postpone them to our next Review.

[To be continued.]

D<sup>r</sup> B-y.

ART. XV. *An Enquiry into what constitutes the Crime of "compassing and imagining the King's Death,"* according to the Statute of Ed. III. In a Letter to the Rev. ———. By a Barrister at Law. 8vo. pp. 45. 1s. 6d. Cadell jun. and Davies. 1795.

IT is the duty of legislators to describe so accurately any crime; from the commission of which they wish by severe punishments to deter the subject; that the transgression of the law must necessarily appear to be wilful and deliberate, not the effect of accident or ignorance. This duty binds generally in every legislative act for inflicting pains and penalties, but most in acts respecting high treason, because they might be made engines not merely to crush individuals, but also for destroying the rights and liberties of the whole community. When a man has the clear letter of the law before his eye, he knows whether or not his actions transgress it : but, when the law is left so far

\* If all who to your purse appeal  
Like me your poetry should feel,  
Those debts which now distract your mind  
Would soon be paid of ev'ry kind,  
By verse which would each claim appease,  
And more than gold and silver please :  
For money may in scales be weigh'd,  
And its true worth to all convey'd ;  
But who has coin in chest or purse  
Of equal value with your verse ?

Rev.

in

in the power of lawyers as that, by construction, they may make it reach what the legislature does not appear to have had in contemplation when it was passed, it requires more sagacity than falls to the lot of the generality of mankind, to ascertain *a priori* what is or what is not forbidden by it.

Nothing can be more dangerous to the liberty of the subject than the doctrine, so cherished by the lawyers, of *constructive treason*; it is calculated to make judges go beyond their constitutional function, which is *jus dicere*, and to trench on that of the legislature, which is *jus dare*; for, surely, to extend the provisions of a law to a species of act not described in it, is not to expound but to make a law. This doctrine of constructive treason is very ably combated, and in our opinion most successfully refuted, by the author of the letter before us; who states very clearly and distinctly the difference of opinion that appeared on this subject, between the Attorney-general and Mr. Erskine, at the trials of Messrs. Hardy, Tooke, &c.

‘ The counsel for the prisoners (says he,) contend, that the overt acts laid, or in other words, the actions alledged, must appear to have been performed with an *intention* of taking away the life of the King: on the other side it is maintained, that the law *presumes* such *intention*, if the actions “ in the ordinary course of things may endanger the King’s life.”

It is to be lamented that nothing tending to decide this important controversy is to be learned from the verdict. The jury, it is true, found the prisoners not guilty: but the public cannot know from the record whether the acquittal was pronounced on the ground that the facts were not proved to the satisfaction of the jurors; or that, although proved, they amounted not to high treason. The verdict, therefore, has left the question of law precisely where it was before; so that the uncertainty with respect to the nature of the crime of treason, which the statute of Edward I. was enacted to remove, still remains in its full force. The present inquirer, in our opinion, triumphantly proves that the direct intention to take away the life of the king must, according to the statute, be matter of direct proof, and not a mere inference of law.

‘ What (says he) are the words of the clause under our consideration? “ When a man doth compass or imagine the death of our Sovereign Lord the King, &c. he shall be adjudged a Traitor.” What makes him a Traitor? The compassing, or contriving, the death of the King. In this the whole criminality is placed. Every one, says the Attorney General, “ whose conduct *may* in the ordinary course of things endanger the King’s life” commits this species of Treason; but rather should he have said, that no one, for whose conduct any other motive than a meditated attack upon the life of the Sovereign *may* be fairly assigned, ought to be convicted. In this

view of it, the statute is agreeable to the principle which pervades our penal code: the guilt is placed in the *malus animus*, and if any doubt arise with respect to *that*, the decision is always in favour of the prisoner. But to convict a man "of compassing and imagining the King's death" upon overt acts, which do not *necessarily* prove such a design, is to be regarded in the same light, as to convict a man of murder upon evidence which amounts only to fraud.'

What more immediately gave birth to the famous act of the 25th Edw. III. was the following anecdote, thus briefly stated by our author; which, as a legal and historical curiosity, we extract:

"In the 21st of Ed. 3d. *rex coram rege*, Sir John Gerberge," says Sir M. Hale, from whom I have collected my facts, "was indicted for High Treason, for that he rode armed with his sword drawn in his hand, *modo guerrino*, and assaulted and took *William de Botelisford*, and detained him till he paid 50l. and took away his horse, &c." \* Sir John, refusing to plead, was not indeed convicted; but two of his companions suffered the fate of Traitors. In consequence of this violent proceeding, a petition to the following effect; was in this same year presented in Parliament by the Commons. "The ordinary Courts of Justice having assumed to themselves the privilege of Parliament in deciding many cases to be High Treason upon the general charge of incroaching upon the royal power, so that the accused have lost the benefit of clergy, and *the Seignours; the advantages arising from forfeitures*; wherefore we pray, that what shall in future be an incroachment of royal power may be determined in this Parliament." It appears by the Parliament rolls that, in the 25th year of this same prince; there was another petition of the same nature from the Commons. Among other things it prays; in allusion to Gerberge's case, "that retaining a man till he hath made fine or ransom for his deliverance may not in future be Treason, and that if, in such case, or other like, before this time any justices have judged Treason, and for this cause the lands and tenements have come into the King's hands as forfeit; *the chief Lords of the fee shall have the escheats of the tenements holden of them, &c.*" This petition, supported by a request from the Lords, gave birth to the 25th of Ed. 3d, stat. 5, c. 2, commonly called the Statute of Treasons. Gerberge's case supplied the Lords and Commons with the *immediate ground* of their application; but neither they, nor the King, were *greatly* affected by it in a *public* point of view. The statute carefully protects the interest of the chief Lords of fees, but makes not the least mention of the insecurity of the people.'

Our author, undaunted by the authority of names, ventured to differ even from Lord Coke in his exposition of this statute; and we think that he makes that learned Lord appear to have the worst side of the argument. He treats the question not as a party man, but as a lawyer; discussing it in a way which shews that he is possessed of great legal knowledge, and deeply

\* \* Vide Hale's Pleas of the Crown, vol. i. p. 80, &c.'

read in the works of the oldest and best-informed writers and commentators on the laws of England.

We will conclude our account of this work,—which, in the perusal, gave us great pleasure,—with some few judicious remarks terminating the author's discussion :

' Law should be something certain. It had better be too severe so that it be certain ; than mild and undefined. In the one case, the danger is open, and may be avoided : in the other, it is covert, and no caution can be security against it. " To denominate a government arbitrary, it is sufficient, says Montesquieu, that its laws on High Treason be indeterminate."\* You have seen that if we abide not strictly by the *letter* of Edward's statute, we are at large upon a boundless ocean, without chart or compass ; or, in the strong language of Sir M. Hale, we adopt a method of construction, " which knows no limits, or bounds, and runs as far as the invention of the accusers, and the odiousness and detestation of persons accused will carry men."† Mr. Attorney General and Mr. Windham might, like Tresilian,‡ upon a change of political circumstances, fall victims to their own principle of interpretative Treason ; no person would for a moment be safe : " high sighted tyranny might range on until each man drop by lottery."

Sh.....n.

## MONTHLY CATALOGUE,

For JULY, 1795.

POLITICS, &c.

Art. 16. *A Letter to the Prince of Wales*, on a Second Application to Parliament to discharge Debts wantonly contracted since May 1787. The *tenth* Edition. 8vo. 2s. Owen. 1795.

SEVERITY (*extreme severity!*) of reprehension, energy of admonition, and eloquence of expression, are the general characteristics of this epistle.

On the perusal of the first edition of this celebrated pamphlet, we wondered not at the common coffee-house question, [on the *first appearance* of the Letter] " Is JUNIUS come again ?"

\* *Spirit of Laws.*

† Pleas of the Crown, vol. i. p. 86.

‡ In the Parliament of the 10th of Richard the 2d, many Lords, and persons of consequence, obtained by *importunity* from the King, the grant of a commission to the Archbishop of Canterbury, and others, for the reform of grievances. For their earnest and successful application they were pronounced by Tresilian, the Chief Justice, and many of the Judges, in answer to a question proposed by Richard, to deserve the fate of traitors. During the same reign, nay but a few months afterwards, the Judges themselves were, for this very extrajudicial declaration, convicted of treason, and Tresilian, the Chief Justice, hanged, drawn, and quartered. Vide Hale's Pleas of the Crown, vol. i. p. 84, &c.

REV. JULY, 1795.

As to the subject and tendency of this bold production, it is of a nature so singular, that it does not seem altogether expedient for us to expatiate on its contents, in a Literary Journal.

A prosecution has been threatened. Whether it has been actually determined to take such a measure, with the sanction of PRUDENCE, we have not heard, on sufficient authority: but the report of it has been treated with expressions of high disdain by the incensed author; who has manfully declared his resolution to give in his name, when occasion demands it, and thus laudably to stand forth in behalf of his publisher.—For himself, he says, ‘I will cheerfully trust my fortune, my liberty, and my reputation, to the verdict of an ENGLISH JURY!’

The preceding editions have been accompanied, respectively, by new *notes*, *prefaces*, and *postscripts*. The price of the later editions has been raised, on account of the enlargements, to 2s.

Mr. Fox and Mr. Sheridan are treated with great severity in this tract, on account of their parliamentary conduct with respect to the Prince’s debts.

Art. 17. *Observations on a Letter to the Prince of Wales, &c.* 8vo. 1s. Griffiths. 1795.

The loyal volunteer, who here steps forwards to aid the cause of his Royal Highness, endeavours to repel the charges against the Prince by *extenuation*, and we hope that he is right in many of his suppositions: but still they are only to be considered as suppositions and presumptions; as apologetical probabilities rather than conclusive arguments. On the whole, our observer considers the famous LETTER on which he animadverts, as a party effort, of the *democratic* cast, ‘to bring royalty itself into contempt with the public:’—‘another arrow shot from the bow of slander at the crown, another endeavour to inflame the multitude, and another proof that the *causæ* which have lately been applied to treason and sedition, have not been attended with success.’

These *Observations* have been ascribed to Mr. Joseph Moser.

Art. 18. *Observations on the Situation of his Royal Highness the Prince of Wales.* By John Nicholls, Esq. 8vo. 1s. Miller.

Mr. Nicholls, whom we suppose to be a gentleman of the law, sets out with observing that the idea, that the debts of his Royal Highness are to be discharged by the nation, has unnecessarily given national offence; because the Prince is entitled to an existing fund of *his own*, sufficient to the discharge of all his incumbrances. It is scarcely necessary to inform our readers that Mr. N. refers to the revenue of the Duchy of Cornwall.

Mr. N. argues the case in a manner which convinces us that he so clearly understands it, that we scruple not to recommend his pamphlet to the serious consideration of the public.

Art. 19. *A Letter to Charles Grey, Esq. on his Parliamentary Conduct respecting his Royal Highness the Prince of Wales; on “a Letter to the Prince of Wales;” and likewise on the “Observations.”* 8vo. 1s. Crosby.

Much

Much abuse of Mr. Grey, and, in general, of the whole opposition party; not only on account of their late conduct in parliament respecting the debts of the Prince of Wales, but, as it should seem, of their being in *opposition at all*.—On the other hand, the character and virtues of the royal Timon\* are emblazoned with admiration in the most glowing colours. Even his *foibles*, whatever of that kind may have been attached to his conduct, are extenuated as ‘Juvenile indiscretions,’ of the most excusable and pardonable kind; and all who know the amiable qualities of the P—— will doubtless accept this as not an unreasonable apology. The author expresses himself with animation: but, on the whole, he appears rather in the light of a virulent party-writer, than of a fair and skilful defender of the very important cause which he pleads; and *no cause* can reap any solid advantage from the intemperance of its advocate, however commendable his zeal, or powerful his exertions!—Whenever he mentions the gentlemen in opposition, he fails not to *stigmatize* them as ‘*reformers*,’ a term which, with the literary partizans on the other side, is nearly synonymous with *anarchist*, or *anti-monarchist*:—as patriotism, freedom, and other words of similar and heretofore of the most honourable import, are now used as the vehicles of reproach. To say that a man is a patriot is as bad as to call him swindler;—and to style him the friend of liberty is much the same as to pronounce him a traitor to his king!

Art. 20. *The Rights of the Nation and the Wrongs of the Prince*; as an Appendix to the “Letter to the Prince of Wales.” 8vo. 1s. Debrett.

From the transcript of the title-page, our readers will instantly conclude that the writer of this controversial tract is hostile to the author of the *Letter to the Prince*; and they will not find themselves mistaken: he is indeed hostile, to the utmost verge of party animosity. ‘The debts of the Prince,’ says he, ‘are manifestly made but a stalking horse to insult his dignity, to dishonour and degrade his character and station, and on the ruins of these outworks to storm and destroy the monarchy and constitution.’ Again—‘He,’ meaning the letter-writer, ‘declaims with glowing and graceful *inuendos* on a mixed motive and double principle. He is against king, prince, and constitution, because a terrorist and a Painite; he is against the prince and Mr. Fox, &c. because a Pittite. But whether he is only a pretended Painite, and a real Pittite, and a new species of alarmist, may seem a question to some, if not doubtful to all: because decidedly a ministerial instrument, men consider this as a work of duplicity.’ Again,—‘It is not merely the debts of the Prince; the reputation of royalty and monarchy are affected. It is not private honor, private justice, private credit, or a principle of private honesty between man and man that are at stake, it is become a public question to which monarchy turns, and turning, this terrorist would make “tremble too.”’

From these short specimens, the reader will infer what manner of man the present controversialist is,—and what are the general tenour and tendency of his publication.

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\* The author compliments the P—— with this name.

Art. 21. *A Letter to the House of Peers, on the present bill depending in Parliament, relative to the Prince of Wales's Debts.* By a Hanoverian. 8vo. 1s. Lee, Haymarket, &c.

This epistolary address to the upper-house of parliament is not much less severe in argument, though softer in language, on the alleged indiscretions of his Royal Highness, than the famous LETTER which stands foremost in the present series of tracts on the subject of the Prince's debts. It is partly serious, and partly ironical, and is intended to persuade the House of Lords to reject the bill. It is not ill written, and will, no doubt, make an impression on many minds; how far it excited the attention of the noble assembly, to whom it was addressed, is easily to be inferred from the subsequent determination of parliament.

Art. 22. *A Letter to the Lord Chancellor, on the Case of his Royal Highness the Prince of Wales.* 8vo. 1s. 6d. Becket.

This writer strongly and totally disapproves all the late arrangements of ministry and parliament, in respect to the Prince's revenue and debts. He contends, as does Mr. Nicholls, in his *Observations*, &c. (see Art. 13,) for the Prince's right to the disposal of the revenues accruing to him, from the hour of his birth, from his principality of Wales and his Duchy of Cornwall; \* also for the expediency of his applying that income to the discharge of his encumbrances. The author would, at the same time, allow his Royal Highness also the newly increased parliamentary appointment; or a far greater sum; almost, as it should seem, to any extent: such enlargement being, in his estimation, necessary to support the honour and dignity of the heir apparent, and to prevent future applications to parliament, which he considers as inevitable under the Prince's present restrictions; and such enlargements, he farther insists, are equally necessary to support the honour, the dignity, and even the interest of the Nation.—The reader who is curious to see in what manner the author maintains this seemingly paradoxical doctrine, we refer to the pamphlet; in which are many remarks that merit the attention of 'Such nations as prefer a government founded on hereditary monarchy,—who must take it with all its imperfections, as a man takes his wife, for better and for worse:' p. 53.

This tract is incorrectly and tediously written: for it abounds with verbosity and repetitions, which may try the reader's christian patience;—and why, not? If that virtue be never exercised, of what use is it?

Art. 23. *Thoughts on the Prince's Debts.* Third Edition; with a Preface, containing an Anecdote. 8vo. 1s. 6d. Debreit.

We noticed this pamphlet in our Rev. for May, p. 96, 7. The additional preface brings forwards an anecdote, (resting on the assertion of the writer,) which honourably rescues the P. from an impu-

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\* For the value of these revenues, see Rev. vol. lxxvi. p. 162; where we gave an account of *A candid Inquiry into the Case of the Prince of Wales*, which tract we suppose to have been the work of the present writer.

action thrown on him in a coffee-house, respecting a particular fact. The tale is not told with sufficient simplicity; and, however true it may be, some little circumstances and ornaments are introduced, which give it an air of improbability.

G. 2.

Art. 24. *A plain Statement of the Case relating to the Establishment of the Prince of Wales.* 8vo. 1s. Longman, &c.

Contains various notable strictures on the celebrated Letter to his Royal Highness; (see Art. 16.) and is written with fairness and a manly freedom from adulation, notwithstanding the side which the writer has taken.

Art. 25. *Two Words of Counsel and one of Comfort*; addressed to his Royal Highness the Prince of Wales. 8vo. 1s. Mason.

The Counsel that comes with Comfort in her train will seldom, if ever, fail of commanding due attention. The mind must be hardened indeed that will not listen to *affectionate* advice, *respectfully* tendered; and such is, with the utmost propriety, conveyed in the tract which we have just had the pleasure of perusing. The author, with great delicacy, yet in a manly tone of reproof, adverts to past *indiscretions*; then expresses his cordial wish to consign them to oblivion: and, lastly, in the most persuasive and elegant language, invites the illustrious personage, whom he addresses, to the rich, delicious, and perpetual banquet of RATIONAL PLEASURE provided by VIRTUE, for the reward of that REFORM of which no Prince needs to be ashamed, and of which no Man ever yet repented.

This admirable and well-written letter concludes with the following excellent admonition:

‘It would not only be an idle, an useless, but also an insulting flattery, to tell your Royal Highness that you still possess the enthusiastic affection of the people—That valuable possession is at present suspended.—But I have a word of comfort for you—it may be regained, and continue increasing till it dissolves in tears on your tomb—

*Nec luisse pudet, sed non incidere ludum.*

‘You must throw off the slough of your past life, and come forth in another and better form than you have yet exhibited to the world. Let a calm and sober lustre decorate your retirement, and make it a state of preparation to return with renovated dignity, amidst applause and admiration, when you shall resume the appropriate splendour of royalty. Give not the democratic spirits any further reason to consider you as their colleague in degrading it. Repose on the bosom of your family; make your wife happy by kindness and affection. Choose your society from among persons of rank, of talents, and of virtue. Let genius, in whatever form it may appear, be favoured with your regard: cultivate benevolence, practise decorum; and no longer forget the duties of religion. Let not a too long familiarity with the misfortunes and horrors of France make you inattentive to them, and the causes which have produced them. Recollect, Sir, that there was a revolution in the sentiments, manners, and moral opinions of the French people, which prepared the way for their destruction. In the political transactions of your country, avoid all parties, and adhere to the throne on which, I implore the great Disposer of all events,

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that



that you may one day reign, a benign, a virtuous, and a patriot king:—It depends upon yourself, Sir; and the awful alternative is before you, whether the most free, enlightened, and happy people in the world, shall consider your birth as a curse or a blessing.

Art. 26. *Reflections on Monopolies and the Dearness of Provisions; with Hints to prevent them.* By Philanthropos. 8vo. 3d. Wilkie.

The monopolies here censured are those of corn, of land, and of wool. The first is considered as a growing evil; and the evil consequences of the others are briefly but very emphatically pointed out, in order to evince their enormity, and to give us the important hint that such measures, if pursued to excess, will naturally produce consequences similar to those which have been so recently and fatally experienced by our neighbours on the continent.—‘Things,’ says the writer, ‘seem to be hastening to a crisis, and God only knows how they will terminate!’

Art. 27. *An Address to the Electors of Southwark, on their late Petition to Parliament, the Conduct of their Representatives, the State of the British Nation, and their Duty under the present Circumstances.* By an Elector. 8vo. 6d. Smith, Portugal-Street.

The voice of discontent,—deploring the melancholy consequences of the war, the hardships of the times, and the little regard paid by the representatives of the people to the instructions of their constituents. In conclusion, the electors of Southwark are exhorted to assert their right of associating, in order to meet and communicate on the circumstances of their situation, whatever they be; and it is hinted to them that, if the public-houses are to be shut against them, they ought, regardless of ‘ministerial wrath,’ to ‘open their own houses’ for the reception of ‘political societies.’ This advice reminds us of the resolution of the mice, at a political consultation, to have a bell tied to the cat’s neck; by which means, notice would be given of the approach of their grand enemy: “Right,” said an old sagacious mouse, “but which of us will venture to *tie the bell?*”—If the disposition of parliament and of the chief magistrate, with respect to the continuance of the war, be such as is here hinted, what person in trade, or dependent on commercial connexions, will hazard the consequences of making his house the receptacle of a political society? especially in times of such public alarm, and fearful apprehension, as this country has lately experienced!

Art. 28. *Plans for increasing the Naval Force of Great Britain, by rendering the Service a more desirable Object to Officers and Seamen, &c. &c.* By Richard Clarke, M. D. Surgeon in the Royal Navy. 8vo. pp. 38. 1s. 6d. Richardson, &c. 1795.

Dr. Clarke’s suggestions appear to merit the consideration of the minister, and of the Admiralty Board. His first object is the present rank of *Master and Commander*, the several inconveniencies attending which distinction from a *Post Captain* he points out, and which he would remedy by incorporating the two ranks; making a Captain rank as Major for the first three years, as Lieutenant-Colonel for the second three years, and then as Colonel.—The second object is the propriety of introducing into the navy the rank of Second Lieutenants—as in the

the Marines; in order to prevent the risk that a young man at present incurs, after having served his time and passed his examination as Midshipman, of not being employed as Lieutenant.—The third plan proposed by Dr. C. respects the Master's Mates; and he would have experienced men in the merchant's service encouraged, by sufficient wages, to enter the navy as Master's Mates, and to rise to become Masters:—due examinations having passed each time at the Trinity House.

The last subject here discussed is the mode of inducing able seamen to enter voluntarily into the navy; and the principal objection to serving in the navy, as supposed by Dr. C. to operate among sailors, being the frequency and the readiness with which corporal punishment is inflicted in ships of war, he proposes that punishment should only be imposed by the judgment of a stated number of officers; and he suggests some regulations respecting disrating and turning before the mast. Some other less material alterations are proposed, and much good sense and reasoning support the author's ideas; of which we have given only a brief outline.

G.2.

Art. 29. *A Letter to the Right Hon. William Pitt, on the Use of Hair Powder, &c.* By John Donaldson, Esq. 8vo. 6d. Cadell jun. and Davies.

Among other notable particulars contained in this curious pamphlet, we have the following estimate of the injury done to this country, by our fashionable method of ornamenting the outside of the human head:

'I saw by the newspapers that you, (Mr. Pitt,) had stated the number of hair-dressers in this kingdom to be 50,000; suppose each of those used only one pound of flour a day, on an average, which amounts to 18,250,000 in one year, or 5,314,284 quartern loaves at the usual allowance of  $3\frac{1}{2}$  pounds of flour for a quartern loaf; and suppose only four times this quantity of flour used by those who dress their own hair, and others who are not professed hair-dressers, will make 21,256,936 quartern loaves. Those three numbers being added, amount in all to 30,571,226 quartern loaves, at 9 pence each, which is one farthing under the present affize, and amounts to one million one hundred and forty-six thousand, four hundred and twenty-one pounds, British money.'

Great as this sum may appear, our author adds that he believes it is far short of the real quantity and value of wheat and flour consumed in making starch and hair powder; and, in his *appendix*, he says that he has reason to believe that he has not stated above half the real quantity expended; for that 'instead of 30 he should have said 60 millions of quartern loaves; the amount of which is two millions two hundred and ninety-two thousand pounds British money, *thrown away* within the last twelve months; and may be considered as one of the chief causes of the high price of bread.'—Hence, we see, nothing can be more apparent than the expediency and propriety of the tax on this article of luxury.

Mr. D.'s enmity to hair-powder does not stop here; he also considers the use of it as injurious to health; and his reasons for entertaining this opinion seem worthy of the attention of those who are so much attached to this species of finery. He likewise regards it as

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sinful:

*sinful*: but, for a farther idea of the nature, force, and variety of his observations, we must refer to his pamphlet.

- Art. 30. *A Letter to the Deputy Manager of a Theatre Royal, London*; on his lately acquired Notoriety in contriving and arranging the Hair Powder Act; with a further Exposition of the said Act, &c. 8vo. 1s. Allen and West, &c.

From this tract, we gather that the person meant in the title was the inventor\* of this new poll-tax; a tax to which the author here starts a variety of objections, some of them seeming to be rather intended in joke than in "sober sadness." Among these objections, like Peter Pindar, but not quite so merrily, he states the vexations that were likely to arise from the swarms of spies and informers which the act would naturally produce: but we do not hear that any of those troublesome vermin are yet hatched.

- Art. 31. *Facts for the Consideration of the Public at large*, on the high Price of Meat; shewing the real Cause of the same. 8vo. 6d. Rivingtons.

This pamphlet is intended as an answer to the Cutting-Butcher's Appeal, (see Rev. May, p. 97.) and comes from a meeting of the *wholesale* butchers. It brings forwards 'Facts,' to retort on the former the charges of monopoly, &c. brought against the latter, and attributes the scarcity to the season: which representation is supported by comparative statements for the years 1794 and 1795. It is not for us to decide in the dispute.

G. 2.

- Art. 32. *The Crying Frauds of the London Markets*: proving their deadly Influence on the Two great Pillars of Life, Bread and Porter. By the Author of the Cutting Butcher's Appeal. 8vo. 6d. Symonds.

This writer now attacks the management of our tradesmen, farmers, &c. in respect to the articles of bread, porter, fish, butter, &c. under all of which heads, he points out much impolicy and knavery, adding *preventive hints*. He writes with great spirit and animation; and, in all probability, though his representations may be exaggerated, many of his remarks deserve attention. To inquiry we are always friends. G. 2.

#### AFFAIRS OF FRANCE.

- Art. 33. *Interesting Letters on the French Revolution*, extracted from the celebrated works of Mr. Malouet, Member of the Constituent Assembly of 1789: translated from the French by William

\* The author considers this extraneous exertion of the dramatic gentleman's talents as pregnant with *danger* to himself, by exposing him to the resentment of the public; and, accordingly, he advises the ingenious contriver of this (in his opinion) obnoxious mode of recruiting the revenues of the state, to decline his present profession; lest the thousand pounds which he received, as a reward for his invention, should prove to be a very inadequate compensation for the loss which he may, consequently, experience in the diminution of the smiles of his friends, as a public performer.—On this account, we imagine, he is in no danger.

Clarke,

Clarke, late Professor of the English Language and Belles Lettres in the College of Alais, Languedoc. 8vo. pp. 120. 3s. Dobrett, &c. 1795.

Mr. C. tells us that these letters and extracts are translated from the 3d volume of the *Opinions* of M. Malouet, a collection of which was published in France in 1792. The name of M. Malouet, (who, if we mistake not, was a naval officer in the service of the crown of France,) ought certainly to be dear to every enemy to arbitrary power, and every friend to rational liberty. This gentleman, when a member of the Constituent Assembly, contended so zealously for the necessity of limiting the royal authority, that he was every where represented by the supporters of the old government as a daring and dangerous innovator; while, by those who would leave to the King only the shadow of power, he was described as a slave to old prejudices, hostile to the revolution, and sold to the court. From the letters before us, it appears that M. Malouet was not what either of these two opposite parties stated him to be, but that he steered a middle course between them, and was on principle a friend to the establishment of a constitution in essence the same as ours. To such a constitution he considered monarchy absolutely necessary, not merely as an executive power, but as a balance or counterpoise to the other powers of the state; and consequently he thought it impolitic that the monarch should have no other than negative means of defence—a suspensive veto.

What, (says he,) is the essential attribute of royalty? The only attribute which distinguishes it from other magistracies is that *independent power*, inherent in the King's person, by which he not only refuses to assent to, or sanctions, any act of the legislative body, but even prorogues or dissolves an assembly, whose violent enterprizes tend to subvert the constitution. Now the King being stripped of this authority by your *constitutional charter*, what other power have you left him in its place for the defence of his prerogative and independence? It is easy to prove that you have left him none. For the suspensive veto is a privilege which he can seldom or never employ for the maintenance of an authority, against which all the other magistracies are combined by the very nature of their institution, and by the strength which they receive from popular opinion,' &c. &c.

The fate of the French monarchy, and of the constitution itself of which that monarchy made a part, shews that M. Malouet did not reason on slight grounds. It may indeed be said that it was the monarch himself who destroyed the monarchy, by endeavouring to free himself from what he considered as fetters on his authority, but which the majority of the Constituent Assembly thought, or seemed to think, wholesome restraints, absolutely necessary to the preservation of the rights which the people had asserted. On the other hand, it may be observed that the plain declaration lately made in the Convention by Boissy d'Anglas, when he presented the new constitution, comes strongly in aid of M. Malouet's opinion that, placed as monarchy was by the Constituent Assembly, it could not possibly defend itself, but must necessarily fall. Boissy d'Anglas's words were—"On the 14th of July, the PEOPLE gained a great victory. The CON-

STITUENT ASSEMBLY seconded their efforts, but did not dare to finish its labour by PROCLAIMING the REPUBLIC. It condemned the PEOPLE to demolish with *éclat* a throne, which, if left to itself, MUST HAVE FALLEN." Hence it would seem, if Boissy d'Anglas can be supposed to know any thing of the matter, that the limitations of the power of the monarchy, as enacted by the first assembly, were intended ultimately to effect its complete destruction.

M. Malouet's definition of liberty is very concise—"It consists, (says he,) in the free exercise of all the legal rights which a well-ordered society secures to every one of its members." He then proceeds to make the following judicious remarks:

"It is not, therefore, this or that form of government which constitutes true liberty; no, it is the wisdom of its measures, and the equity of its principles. A popular government may be cruel and tyrannical; a monarchical government may be free and lenient.

"Honesty is the first requisite to constitute a free citizen; where there is no probity, there is no virtue, no true patriotism. If probity had presided in your assembly, your revolution would have been without reproach. Your misfortunes, your crimes, your anarchy, your misery, are the inevitable result of your immorality.

"The man who is animated by the love of doing good, knows no other servitude or restraint than what is imposed on him by the relative duties of his station. In these duties alone, he finds all the ties which unite him to the interest of his fellow-creatures, and all the legal means of contributing to their happiness. Such a man, no doubt, wishes for the liberty of his country; that is, for a government subjected to immutable principles, and equitable laws, which no authority can infringe.

"Such were, in the beginning of this revolution, the sentiments and wishes of many good citizens, whom I shall never confound with the infamous agitators of trouble and anarchy, who have usurped for themselves and their agents the exclusive title of patriots, while they have branded, as enemies of the public weal, all those who were able to oppose reason to their audacious attempts, or justice to their iniquity and crimes."

In these letters, we find an anecdote of the celebrated Mirabeau; which, as it is not generally known in England, we will extract:

"I had never any personal acquaintance with Mr. De Mirabeau, and his private character had given me the greatest aversion to form with him any connections whatever. It happened that we were in opposition to each other from the very first opening of the assembly. I was therefore surprised when Mr. du Roverai informed me, in the name of Mr. de Mirabeau, that the latter desired earnestly to have a conference with me. I accepted an appointment, and we met at Mr. du Roverai's. This was towards the latter end of May, 1789. I considered Mirabeau as one of the most dangerous innovators; but was much astonished at the manner in which he began the conference. "I wished earnestly, said he, to converse with you, sir, because I have perceived in you a true friend to liberty, notwithstanding your sentiments of moderation. I am perhaps more alarmed than you at the general fermentation in the minds of the people, and the terrible evils

evils of which it may be productive. I am not cowardly [*base*] enough to sell myself to despotism! I wish for a free, but monarchical constitution. I would, by no means, overturn the throne; but if prudent and timely measures are not taken, I see, in our assembly, so much inexperience and exaggeration, so much resentment and inconsiderate resistance among the two first orders, that we have every reason to dread the most horrible commotions. I have the greatest confidence in your probity, sir, you are intimate with Mr. Necker, and Mr. Montmorin; you must know what they wish, and whether they have not already formed a plan: if their plan is reasonable it shall have my warmest suffrage."

"This declaration made a very considerable impression on my mind; I believed it sincere, because it appeared reasonable. Mirabeau had great good sense, and never wished to do mischief for the sake of mischief. He has proved, in the discussion of many important questions, that his opinions were really monarchical. I therefore received this explanation with a certain confidence. I told him frankly I was of his opinion, that I was convinced of the necessity of forming the plan of a constitution which might answer the expectation, and satisfy the reasonable wishes of the nation; but, that I was ignorant whether the ministry had yet formed any plan, though I doubted the contrary, and was as much alarmed by their seeming uncertainty and hesitation, as I was at the overheated and exaggerated ideas of many of my colleagues. Well, said he, will you propose [*to*] them a conference with me?"

"To this I consented, and went to relate our conversation to Mr. Necker, and Mr. de Montmorin. They both seemed to feel the greatest repugnance to enter into a correspondence with Mirabeau; arguing his immorality, his character, and the danger of trusting to his sincerity. I endeavoured to overcome these objections, by observing that a man of such abilities, who discovered honest intentions, who, notwithstanding his immorality, did not, as yet, appear to be engaged in any party, and who would give an immense preponderance to whatever side he might embrace, who, far from being susceptible of bribery, had expressed himself in such a manner as proved that delicacy and precaution would be necessary in making him any proposals; such a man, I observed, merited at least to be fairly heard. It was agreed upon that Mr. Necker should receive him next day, which he did in consequence. Mirabeau expected to be consulted and entrusted with the communication of their plan, (which probably did not exist). On the other hand, Mr. Necker had pre-resolved to be entirely passive, and hear only what Mirabeau had to say. Their conference was therefore very dry, and of short duration.

"I shall not make them a second visit, said he to me, in entering the assembly, but I'll let them hear from me by and by. Unhappily for his country, he did not fail to keep his word."

On this passage, the translator has the following note:

"Mirabeau, though factious from motives of ambition, had too much genius and depth of political knowledge not to be interiorly [*inwardly*] attached to the principles of monarchy and royal authority. He was perfectly convinced in his own mind that no other form of government what ever is so well adapted to the happiness and prosperity of a great empire.

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We may see from this letter, that he was eagerly desirous of supporting, the Court party; but when his proposals were rejected, he became one of the most dangerous demagogues of the revolution. Perceiving, however, that the delirium of democracy was hurrying the state to the very brink of destruction, he was generous enough to stifle his passion of resentment, and, conquering his insatiable thirst of popular applause, he became one of the most zealous partizans of royalty. As, in the year 1790, he had acquired an immense empire over the minds of the people, his interest and suffrage were no longer rejected by the Court. He began to think seriously of re-establishing the royal authority, of checking the torrent of licentiousness, and of procuring to his country a free and reasonable constitution.

Scarce had he conceived this elevated plan, scarce had he formed the resolution of making an open and solemn declaration of his political principles, when death put an end to his inglorious career.

Mr. Malouet, in the second volume of his *Opinions*, seems to regret the premature death of a man whom he had never esteemed, but who was willing and capable of repairing a part of the evils which he had brought on his unhappy country.

Dismissing now all farther account of the original work, we will say in praise of the translator that he has, in general, done great justice to his author; and that he appears to us to be far superior to the common tribe of translators in England, whose pretensions to a knowledge of the French language are as great as their real knowledge of it is slender. There are some instances, however, in which we find Mr. Clarke tripping: in the 4th letter, p. 51, he makes Mirabeau say—"I am not cowardly enough to sell myself to despotism." We presume that in the original the words were "*Je ne suis pas assez lâche*," &c.: now in this place the word *lâche* means *base*, not cowardly. In another place, he says—"What can be the object of this strange and dangerous innovation, which seems to throw us back into the ages of barbarity?" We must say that we do not like this word *barbarity*: in its common acceptation it carries with it the idea of actual cruelty: we are inclined to think that M. Malouet's meaning would have been better conveyed by the word *barbarism*; which, though, strictly speaking, it may be understood to mean cruelty, gives also the idea of a state of simple, rude, and uncultivated manners, that may nevertheless be accompanied with great humanity and hospitality.

The translator, in his introduction, gives a summary account of the French revolution, interspersed with judicious remarks.

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Art. 34. *Plan of a Constitution for the French Republic*, by THE COMMISSION, &c. Faithfully translated from the original French. 8vo. 1s. Symonds.

To this very important state paper, a preface is given by the editor, from which the following observations are extracted:

The disorders and cruelties that have attended this revolution, so important to mankind, have disgusted many of its first friends, and given occasion to its enemies to load it with reproach and calumny—but all these should have considered that perfection is not the lot of human nature, and that in a great and mighty struggle like the present, where twenty-five millions of men are as it were emerging from the

the darkness of night into all the splendor of day, they could not be expected all at once to settle themselves in that perfect order which humanity must wish to be established—the causes that had a tendency to prevent their rising up majestically with all the dignity of a free and great nation, were many—private animosities—resentment for past injuries—an endeavour on the part of the privileged orders to recover the advantages they had lost—the scope afforded to the ambitious to display their talents—and the natural desire of such men to become leaders—the jealousy of the surrounding governments, who beheld with trembling the mighty Colossus that was about to rear itself in France—all contributed to prevent the effulgent charms of liberty, from cheering the drooping souls of long oppressed Frenchmen, with their irradiating beams. Riot and disorder took place of slavery and oppression, and where liberty ought to have been looked for, only licentiousness was found. Still, however, the main body of the people were pure—the armies participated not in the crimes that dishonoured France; they were only committed by a few who envied the felicity of their country, and the French nation resembled a fine human figure, upon whom the momentary ebullition of the blood had caused some blotches, which, when removed by time and temperate remedies, left the body in a state of soundness and beauty, uninjured by the casualty, and more vigorous by having got rid of its acrid humours.

‘They have now formed a constitution, a faithful translation of which is here presented to the examination of the English reader. It is most devoutly to be wished that it may be the means of restoring Frenchmen to that freedom which is the undoubted right of all nations, and that it may also have a tendency to put a period to a war, than which none recorded in the annals of the world, has ever been more bloody and destructive to the parties prosecuting it.—When the historic page shall detail to posterity the ravages caused by it, let the reader be of what party he may, he will not fail to commiserate the deplorable condition of these fertile countries which have been made the theatre of the war, nor be able to withhold the tribute of a tear to the tombs of those brave men who have fallen in such unexampled numbers in this contest, which may perhaps ultimately decide whether man in a state of society shall be a SLAVE or a FREEMAN.’

The PLAN is introduced by the following short, simple, but dignified exordium: intended, perhaps, in some degree, to do away the reproach of atheism:

“The French people proclaim, IN THE PRESENCE OF THE SUPREME BEING, the following declaration of the RIGHTS OF MAN, and of a CITIZEN.”

For particulars of the Declaration we must refer to the publication itself, at length: so elaborate and so complicated a work not being capable of abridgment.

#### EDUCATION.

Art. 35. *Rural Walks*; in Dialogues. Intended for the Use of young Persons. By Charlotte Smith. 2 Vols. 12mo. 5s. Boards. Cadell jun. and Davies. 1795.

We cannot, perhaps, give a more fair and just view of this pleasing performance than by a few extracts from the lady's own preface:

‘So



' So numerous are the books which have been written for the use of children and young persons, within a very few years, that, on the great duties of life, nothing can, perhaps, be added, which is either new, or which can be addressed to them in any new form. In this little work, therefore, I have confined myself rather to what are called *les petites morales*. To repress discontent; to inculcate the necessity of submitting cheerfully to such situations as fortune may throw them into; to check that slipshodness of remark, so frequently disgusting in girls of twelve or thirteen; and to correct the errors that young people often fall into in conversation, as well as to give them a taste for the pure pleasures of retirement, and the sublime beauties of nature, has been my intention. In the very little time that the incessant necessity of writing for the support of my family allows me to bestow on the education of a girl between twelve and thirteen, I have found, notwithstanding the number of excellent books, that something of this kind was still wanting: I wished to unite the interest of the novel with the instruction of the school-book, by throwing the latter into the form of dialogue, mingled with narrative, and by giving some degree of character to the group. To do this, however, I have found it less easy than I imagined.'—

' In closing each of the following short dialogues with little lines of poetry, I have endeavoured to select pieces likely to encourage a taste for simple composition; and if I have indulged the vanity or the fondness of an author, by inserting two or three of my own, I have done so rather to gratify some young friends, than because I suppose them better than others. A copy of verses in the second volume is the production of a beloved and regretted friend, which I was glad of an opportunity to rescue from the injury they had received by mutilated copies in manuscript.'

The story of Eupheme at the conclusion of the work might surely have admitted, as it merited, a larger scope. In a few instances, we have observed a word or phrase which, if employed in conversation, would be thought to wear the appearance of affectation. We are also in some doubt whether the freedom with which certain *supposed* living characters are introduced, though in a degree requisite for the remarks that follow, may not tend to encourage that licentiousness in censuring the conduct of others, which both the young and the old are apt too easily to indulge. We can, however, on the whole, with great satisfaction, recommend these volumes to the favourable attention of the public, as being entertaining and generally instructive.

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## M A T H E M A T I C S, &amp;c.

Art. 36. *The Method of finding the Longitude at Sea by Time-keepers:*

To which are added Tables of Equations to equal Altitudes, more extensive and accurate than any hitherto published. By William Wales, F. R. S. and Master of the Royal Mathematical School in Christ's Hospital. 8vo. pp. 127. 2s. 6d. Wingrave.

The two principal methods of finding longitude at sea, for these last thirty years, promoted by the munificence of this country,—namely, those by lunar distances and by time-keepers,—have each their peculiar advantages. The former, always sure and independant, already attains, by the help of improved astronomical theory, to a very considerable

able degree of precision:—but it requires nice observations and some laborious calculations, which, notwithstanding the assistance of the Nautical Almanac, provided by the enlightened zeal of the present astronomer royal, may deter many navigators from practising the lunar method. The application of time-keepers or chronometers to the discovery of longitude is most ready, and demands not more skill than the captains of trading vessels are presumed to possess. Unfortunately, these machines, from their extreme delicacy, are liable to numerous accidents and derangements, which forbid the cautious observer to repose entire confidence in their indications. The chronometer ought, therefore, to be regarded only as the secondary method of finding longitude, and as beneficial chiefly by affording the simple means of filling up chasms in the lunar observations. Precluding the disturbance which may arise from variable treatment, anomalies in the motion of that machine must proceed from changes in the temperature and state of the air, which will necessarily alter the friction of the wheels and the force of the springs; and, since the atmosphere passes into different conditions usually by gradations, the chronometer will suffer periodical accelerations and retardations, though the duration, the quantity, and the alteration of these are subject to much variety. To ascertain the rate of going is, therefore, the essential point, and is what constitutes the only difficulty, (small as it is,) in using time-keepers. This determination ought to be made repeatedly and at short intervals; because these machines will seldom maintain an uniform progression for any length of time. An opposite doctrine, however, has been industriously propagated by the friends of Mr. Mudge. The unhappy dispute occasioned by his time-keepers gave rise to various doubts and suspicions with regard to finding the rate of going, countenanced, too, by the authority of the Committee of the House of Commons, which advanced the immediate interest of the artist, but really tend to bring those valuable machines into general discredit.

To remove the stigma so unjustly fixed on the chronometer, and to direct ordinary navigators in the best mode of applying it, are the objects proposed by Mr. Wales in the tract before us. He has thus rendered an undoubted service to the public: for the performance is easy, luminous, practical, and popular; the definitions are perspicuous, the precepts clear and circumstantial, and the examples apposite and copious.—Mr. Wales likewise explains such parts of practical astronomy as are applicable to his main design. He describes the portable transit instrument, lately adopted, with much benefit, by some of the captains in the East India Company's service, for the purpose of examining their watches in India previously to their return home; he details its several adjustments; and he gives directions for the mode of observing with it. Equal altitudes of the sun afford another method of ascertaining the motion of a chronometer. With that view, our author has added Tables of Equations to equal altitudes, to correct the small errors proceeding from the variation of the sun's declination during the interval between the two corresponding observations. These tables were computed by the author, chiefly to amuse the many dreary hours which he passed on the coast of Hudson's Bay  
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in 1768 and 1769, and were published in the Nautical Almanac for the year 1773. Their form is now improved; and the separate computations of the boys at Christ's Hospital, under his direction, have confirmed their accuracy.—An engraving for illustration is annexed to this useful pamphlet.

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## HISTORY.

Art. 37. *An Epitome of History*: or, a concise View of the most important Revolutions and Events, which are recorded in the Histories of the principal Empires, Kingdoms, States, and Republics, now subsisting in the World: Also their Forms of Government; accompanied with short Accounts of the different Religions. In Two Volumes. By John Payne. Vol. II. 8vo. pp. 536. 7s. Boards. Johnson. 1795.

The nature of Mr. Payne's undertaking, and our ideas of its merit, were sufficiently explained in our account of the first volume of the work: see New Series, vol. xiv. p. 353. We have now only to add that this second volume bears equal marks of industry and fidelity, and contains a great variety of curious matter compiled from the writings of late travellers in the East, respecting the history and present state of the Oriental nations, as well as a tolerable abstract of the history of America. The work, in which much information is brought within a narrow compass, will be very acceptable to those who wish to gain useful knowledge at an easy rate.

E.

## POETRY, &amp;c.

Art. 38. *The War-Elegies of Tyrtæus imitated*: and addressed to the People of Great Britain. With some Observations on the Life and Poems of Tyrtæus. By Henry James Pye. 8vo. 1s. 6d. Cadell jun. and Davies. 1795.

The poems of Tyrtæus were first printed in 1532, *apud Froben*. in a collection, and were first edited apart at Bremen in 1764 by Klotzius. The French possess a translation by Sivry, the English by Polwhele\*, and the Germans by Weisse; from all which the original war-songs are amply known. They are here modernized, and adapted to the circumstances of the present war; and, as many ideas occur in them which are fitted to excite martial emotions in every age and clime, it may be expected that they will not wholly be inoperative, even in circumstances so singularly unfavourable to the poet, as the present combination of seven nations against one to coerce its most obvious rights. The versification is very smooth: but the long-drawn elegiac quatrain has surely been injudiciously preferred to Gray's more animating

“ Ere the ruddy sun be set,  
Pikes must thither, javelins sing,  
Blade with clattering buckler meet,  
Hauberk crash, and helmet ring.”

The second elegy, which abounds with traits peculiar to Greek manners, has naturally suffered most abridgment in the transference. We shall exemplify the style of these imitations by three stanzas from the third:

\* Also an anonymous one. See Rev. vol. xxvi. p. 57.

- \* You well have prov'd each dread extreme of war,  
Have felt the ruthless god's terrific ire,  
When you have chased the timid foe afar,  
Or \* "measur'd back your ground in faint retire."  
\* Ye know how few of those who bravely stand  
A living bulwark to the croud behind,  
And face with dauntless breasts the adverse band,  
Have e'er in honor's field their breath resign'd.  
\* But words are weak to paint the soul disgrace,  
The scenes of horrid carnage that await  
The trembling steps of that unmanly race  
Who fly inglorious from the field of fate.'

The remarks on the life and poems of Tyrtæus require no particular notice.

Tay.

Art. 39. *The Siege of Meaux*: a Tragedy in Three Acts; as acted at the Theatre Royal, Covent Garden. By Henry James Pye. 8vo. 1s. 6d. Nicol. 1794.

Those who best understand the theory of art are often the least successful in applying its rules to practice. Some allusions, which would now pass for ungenerous, may have secured to this tragedy a favourable hearing in a paroxysm of national bigotry: but its poetic merit will not obtain for it a permanent favour from auditors of judgment. The fable is this:—Meaux is besieged by a revolted peasantry. Matilda, daughter to the Governor, is beloved by Douglas, a soldier of fortune, whose passion she returns; by Dubois, a factious citizen; and by St. Pol, a nobleman; who, after having been rejected by Matilda, joins with Dubois to admit the peasantry into the town, and forcibly takes possession of her and her lover. Dubois wrests them from St. Pol, and threatens to execute Douglas, if Matilda will not gratify his wishes. While she is refusing him, St. Pol has betrayed his new friends, has found and admitted some English soldiers, (who liberate Douglas and Matilda,) kills Dubois, and then dies of his wounds.

P. 49. The simile occurs:

And *swifter* than the driving *rack* is forc'd  
Before the raging storm, I fly, &c.

If the ingenious writer inquires among sea-faring people, he will find that the superior stratum of clouds is called *the rack*, and that the inferior stratum of clouds is called *the scud*; now, as the latter necessarily appears to move with the greater rapidity of the two, it would be more natural to talk of the *swiftness* than of the *swiftness* of the rack.

The first scene of the third act is a favourable specimen of the style:

\* Enter Duke and Duchesse of Orleans, and Attendants.

\* Duch. Undone, undone, my lov'd my lost Matilda;  
What dost thou suffer now?—perhaps beyond  
What even my fears can picture.—

\* \* King John.'

REV. JULY, 1795.

B b

\* Duke.

' *Duke*. Do not thus  
Give way to useless sorrow.

' *Duch*. That's the sting  
That tortures me—I know my tears are useless—  
I know they flow in vain—I know they cannot  
Restore my murder'd child.

' *Duke*. Recall your firmness—  
Bear up against the conflict—am not I  
A parent too?

' *Duch*. You are—you are a father—  
You cannot feel the agonizing pangs  
That tear a mother's breast.—A thousand cares,  
A thousand tender offices, which, trifling  
In wisdom's eye—touch every finer spring  
Of fondness and of love, crowd on my memory,  
Once my soul's dearest joy, now its despair,  
And fill my breast with woe unutterable.—  
Those arms which oft around my neck were thrown  
In playful tenderness, are gall'd by chains;  
That breast, the soft abode of filial kindness,  
Now pours, perhaps, the gushing tide of life.—  
Yet you're a parent.—Had I been a man,  
I would have rush'd on swords and pointed spears—  
This bosom should have stream'd one bleeding wound  
Ere thus abandon her.—

' *Duke*. O dry those tears—  
What could I do—hemm'd in by warring thousands,  
Compell'd by duty to consult the safety  
Of those given to my charge,—to guard thee too.

' *Duch*. Perish such duty! perish too my safety!  
Can I survive my daughter's death, or, worse,  
Her soul dishonour—for this public duty,  
'Tis a fine word ambition has invented  
To cheat mankind, to screen its selfish views  
Beneath the specious mask of patriot zeal,  
And blunt the feelings of humanity.  
But he whose stubborn breast is steel'd against  
The social charities of love and friendship,  
Whatever knaves pretend, or fools believe,  
Can never love his country.

' *Duke*. Peace, and hear me.

' *Duch*. I will not, cannot.—  
O, I am deaf to every sound but sorrow's!—  
Matilda! O my child! my bleeding daughter!'

[*Exit.* **Tay.**]

Art. 40. *Poems*: containing the Retrospect, Odes, Elegies, Sonnets,  
&c. By Robert Lovell and Robert Southey, of Baliol College,  
Oxford. 8vo. pp. 131. 3s. 6d. sewed. Dilly. 1795.

It has frequently been said that in England the age of poetry is  
past. Unfounded as we hope and believe this assertion to be, yet it  
must be allowed that good poems are of slow and difficult birth; and  
that the poets of the present æra are much too easily satisfied, with

verses that may more properly be called the effusions of haste than the productions of a mind select in its subjects, fertile in imagination, and mature in judgment. A trifling aptness for alliteration, a prettyness of phrase, a smooth versification, and a correct list of rhymes, are the general characteristics of our present poets. There are, however, exceptions : but they are few.

Of these faults, and some others, the present poems are too frequently guilty. We particularly object to a certain woe-begone and debilitating affectation of fine feeling. We are conscious of perhaps a culpable degree of regret at thus exercising our duty, because the poems bear internal evidence of the virtuous *intentions* of the authors : but a propensity to bewail instead of to remedy misfortune has too long been supposed the test of superiority of mind, and of uncommon delicacy of sentiment ; and, both as critics and moralists, we think ourselves bound to combat the error, and to endeavour to turn the tide in favour of fortitude : to which men in general have been so little accustomed that, in their admiration, whenever they have met with it, even when exercised for vicious purposes, they have called it heroism. We are the more desirous of producing that effect, and the more encouraged to attempt it, in the present instance, because we are persuaded that the defects of these poems are much more to be attributed to the youth and immaturity of the writers than to any want of poetic genius. We must in justice add that the vice of despondency is the most prevalent in the verses of Mr. S. and that Mr. L. more frequently distinguishes which and what are the true sources of happiness. Of this the VIth, VIIIth, and Xth, sonnets are strong proofs. The XIIth, indeed, which is likewise by Mr. L., has more poetry than truth : it teaches that it is rather delightful for human beings to saunter in the fields, and to be very sad, than to be actively engaged in removing the cause of sorrow. We hope that this maukish and pernicious doctrine will soon not have a single advocate. The XIth sonnet, by Mr. S., has, we think, as much *poetic* merit as any poem in the book : this therefore we shall cite :

# SONNET XI.

TO THE FIRE.

My friendly fire, thou blazest clear and bright,  
Nor smoke nor ashes soil thy grateful flame ;  
Thy temperate splendor cheers the gloom of night,  
Thy genial heat enlivens the chill'd flame.  
I love to muse me o'er the evening hearth,  
I love to pause in meditation's way ;  
And, whilst each object gives reflection birth,  
Mark thy brisk rise, and see thy slow decay :  
And I would wish, like thee, to shine serene ;  
Like thee, within mine influence all to cheer ;  
And wish at last in life's declining scene,  
As I had beam'd as bright, to fade as clear :  
So might my children ponder o'er my shrine,  
And o'er my ashes muse, as I will muse o'er thine.

Of this short poem it may be remarked that, in the beginning, the thought or subject is pleasingly opened ; that the fourth verse is in-

B b 2

harmonious ;

frame ?

harmonious; that the fifth is somewhat affected, in the phrase 'to muse me;' that the sixth has the last mentioned fault in a much greater degree; that in the seventh we should read *while*, because more musical than *whilst*,—and *my*, to avoid affectation and cacophony, instead of *mine*; and that, with these exceptions, the sonnet has no mean degree of poetic merit.

Hol.

## MEDICAL.

Art. 41. *Transactions of the Royal Humane Society*, from 1774 to 1784: with an Appendix of Miscellaneous Observations on Suspended Animation, to the year 1794. Also Engravings, &c. &c. By William Hawes, M. D. &c. &c. Vol. I. 8vo. pp. 635. 10s. 6d. half-bound. Dilly. 1795.

We have already had occasion to give our opinion of some of the publications of this Society; and we have lamented that their purpose seems not to have been so much to augment medical knowledge, and to promote the public good by a sober statement of facts, as to give exaggerated displays of the merits of individuals. The present very heterogeneous collection of cases, letters, poems, lists of persons and books, scraps of medical theory, &c. &c. will not, we apprehend, serve to raise the character of these *Transactions*. The nauseating repetition of strained adulation, reciprocal compliment, and affected sentiment, dressed in florid language, and marked out with staring capitals, cannot indeed but be offensive to every reader of taste and good sense. We honour the principle on which the Society was founded, and are persuaded that it has been the occasion of much benefit (though by no means so much as is here assumed for it); yet we cannot but highly disapprove of the parading manner in which all its public affairs are conducted. We know, from too many examples, how apt the philanthropical schemes of the age are to run into puff and private interest. The institution in question is so truly respectable in its design, that it ought not to be suffered to incur a like discredit.

Ai.

Art. 42. *Oratio Anniversaria in Theatro Collegii Regalis Medicorum Londinensis, ex Harvardii Instituto, habita a Joanne Latham, M. D. Socio: die Obobris decimo octavo, festo Sancti Lucae Evangelistae, A. D. 1795.* 8vo. 2s. 6d. Boards. Longman.

We have more than once taken occasion to commend the London College of Physicians for not suffering, like some other learned bodies, their antient institutions to become useless; and we have with pleasure observed their anniversary lectures of different kinds giving birth to publications, which have not been unworthy of the improved state of medical science in this and other countries. From an annual oration on a given topic, however, and that topic a narrow circle of panegyric, what can be expected, except in the rare concurrence of enlarged and uncommon learning with original genius? The natural product of such a periodical task can be nothing better than a few idle pages of turgid and puerile rhetoric, running the round of partial and overstrained applause, affected dignity, and trite sentiment.

It would be doing no service to the present performer, to lay before the public eye any specimens of the manner in which he has acquitted

quitted himself of the imposed office; for, we presume, the taste and learning exhibited in a Latin style patched with the most common poetical shreds would not, at the present day, rank very highly; any more than the liberality and enlargement of mind displayed in a lofty panegyric on the constitution of the College, at the expence of those who are not quite so well satisfied with *things as they are*, as the writer himself.

Ai.

Art. 43. *A Letter to the Officers of the Army under Orders for, or that may hereafter be sent to, the West Indies, on the Means of preserving Health, and preventing that fatal Disease, the Yellow Fever.* By Stewart Henderson, Surgeon of his Majesty's 40th Regiment of Foot, and many years a Surgeon in the Royal Navy. 8vo. 6d. Stockdale. 1795.

This short address contains useful advice, on a subject of great importance, but nothing that will be deemed very new by well-informed practitioners.

Ai.

## THEOLOGY, &amp;c.

Art. 44. *Observations on some important Points in Divinity: chiefly those in controversy between the Arminians and Calvinists. Intended as an Antidote against the pernicious Tenets of Antinomians and Necessitarians.* Extracted from an Author of the last Century, by Ely Bates, Esq. 12mo. pp. 190. 2s. 6d. sewed. Law.

With that latitude with which aphorisms are commonly to be understood, the saying of Alphonfus king of Arragon, which the editor of these Observations quotes in his own vindication, may be admitted as true;—"Of the innumerable things in life, which are made objects of men's desires and pursuits, all are baubles, except old wood to burn, old wine to drink, old friends to converse with, and old books to read." Yet, as neither wood, nor wine, nor a friend, is necessarily good because it is *old*, so neither is it true that every old book is so good as to deserve republishing. We think it very doubtful whether the *anonymous* treatises, of which Mr. Bates has taken the trouble to publish abridgments, will much contribute towards settling the contraversty between the Arminians and the Calvinists; for, notwithstanding all the pains which the editor has taken to correct the irregularities of composition, and the incumbrance of school-learning, they are still heavy and verbose tracts, little adapted to the taste of the present times, and, perhaps, as little fitted to settle the questions in dispute.

E.

Art. 45. *The Christian Doctrine of Justification by Faith, not destructive of the Principles of Natural Virtue: being an Essay, by the Rev. William Deason, B. A. of Trinity College, Cambridge.* Small 4to. 1s. Richardson. 1794.

This tract obtained the annual Norrissian prize.—Why should the phrase *Natural virtue* be less pleasing than that of *Natural religion*?—Yet there seems in the former something repugnant to the general train of thinking on this subject, as a point of *philosophy*: perhaps it reminds us of the harsh sentence heretofore pronounced on heathen virtues, when they were denominated *splendida peccata*. However this



this may be, it would surely prove an insuperable objection to any scheme that claimed a divine authority, if it really opposed and destroyed morality and virtue. The Christian revelation recommends itself as having a celestial origin by this criterion, because it promotes all truth and goodness, and represents them as essentially necessary to the happiness of man. We may therefore be certain that the *faith*, of which it so frequently speaks, so far from opposing this object, must have it in view. A contrary account, we may conclude, must arise from a mistaken view of the drift and tendency of the sacred writings, or from a misapplication of particular passages. The treatise before us vindicates Christianity from any such charge. It presents the reader with several pertinent and useful observations: yet the pamphlet, we think, might have been improved: we have not perused it with all that satisfaction which we could wish: sometimes there seemed to be too much said about and about what are called heresy and orthodoxy,—rather tending to confuse than to enlighten the reader. We fully agree with the author ‘that Christianity, which requires faith unto salvation of every convert, also requires virtue.’

Hi.

## MISCELLANEOUS.

Art. 46. *Poems and Miscellaneous Pieces*: By Sarah Spence. Small 8vo. pp. 130. 4s. 6d. Boards. Johnson. 1795.

These Poems appear to have been published under circumstances which entitle them to a candid reception. From several intimations in the preface and the poems, we gather that Mrs. Spence has met with great domestic disappointments; and, though we are wholly unacquainted with her story, we cannot suppose her to be otherwise than a proper object of generous attention from the public, when we observe that a respectable list of subscribers is prefixed to the volume, and that a gentleman of such distinguished merit as Mr. Capell Loft has so far taken her under his patronage, as to address her in verses highly encomiastic both of her writings and her character. As to the poems themselves, though we do not perceive that they are stamped with marks of uncommon genius, they possess the merit of just sentiments and harmonious versification. They turn chiefly, but not entirely, on subjects of a moral or religious kind. The prose pieces are too short and unimportant to merit our particular notice.

E.

Art. 47. *Amusement Hall; or an Easy Introduction to the Attainment of Useful Knowledge*. By a Lady. 12mo. pp. 141. 2s. Chapman. 1794.

These *dialogues* may be ranked among the successful attempts which have lately been made to unite amusement with instruction. Real facts and fictitious stories are alternately interwoven, and are related in a neat and easy style, very well suited to the comprehension of children. Such works answer the double purpose of impressing good sentiments on young minds, and exciting in them a desire of useful knowledge.

E.

F A S T.

FAST-SERMONS, Feb. 25, continued.

Art. 48.—Delivered in the Cathedral Church of Peterborough, on the Fast-day, Feb. 25, 1795. By Peter Peckard, D. D. Dean of Peterborough. 4th Edit. 8vo. 6d. Payne, &c.

In developing the guilt and fatal consequences of national iniquity, (the general theme of fast-sermons,) this truly venerable preacher takes notice of the absurdity and wickedness of war; and, on this subject, his views are rather singular, compared with the usual strain of sermons on similar occasions; for he considers war as nothing better than a system of murder; observing, in a note, p. 11. that 'from the enumeration of the unjustifiable Causes of war, it will be very difficult to name a war which has for its origin a justifiable Cause.'—There is another species of national enormity and cruelty, against which the worthy and pious Dean of Peterborough inveighs at greater length, viz. the SLAVE-TRADE. Against this abomination he has aimed the greatest part of his present discourse;—which breathes throughout the genuine spirit of Christian philanthropy and universal benevolence. This odious commerce, which the Dean also considers as a species of *murder*, has long been the subject of Dr. P.'s ardent censure, and utter condemnation: See his sermon before the University of Cambridge, Jan. 30, 1784, M. Rev. vol. lxx. p. 486, and his Discourse at the same Seminary, M. Rev. vol. lxxviii. p. 270.

Art. 49. *National Calamities the Consequence of National Guilt*: preached at the Parish Church of Chertsey, in Surrey. By the Rev. E. Whitaker, Rector of St. Mildred's and All Saints, Canterbury. 4to. 1s. Rivingtons, &c.

Mr. Whitaker pleads the cause of a general reformation among us, with energy, pathos, and judgment; keeping directly to this one great and highly important point through the whole course of his sermon, without deviating into political invective, or party declamation. He has, indeed, given to the public a very respectable composition.

Art. 50. *A Sermon for the Fast*, &c. By the Rev. John Johnson, M. A. Rector of Great Parndon, in Essex; and Vicar of North Mims, Herts. To which is annexed, an *Address to the Dissenters*. 4to. 1s. Rivingtons.

Mr. Johnson's discourse is of a more political cast than that of Mr. Whitaker. He enlarges, greatly, on the presumption of the common people, who scruple not to censure, with unrestrained freedom, measures of government, concerning which they have not the capacity to judge; and the consequences of this presumption may be 'fatal to the honour, the power, and the repose of our country.' On the whole, he wishes that 'the lower order of politicians' would leave 'the whole management of public affairs in the undisturbed possession of those who are more able, and not less willing, to turn them to the best account, to submit with religious fortitude and resignation to unavoidable and unexpected evils, to cultivate, with unceasing anxiety, domestic peace; and to be alive to the duty of defending the land against the insolence of foreign invasion.' This doctrine of implicit faith in the powers that be is unquestionably a doctrine of peace, and is so far of good tendency that, wherever it prevails, no government, either limited

mitted by laws, or abandoned to despotism, can have much to fear from the discontents of the people.

In his *Address to the Dissenters*, Mr. J. in no unfriendly terms, exhorts them to disavow the violent democratic sentiments which have lately prevailed in the publications of some distinguished writers of their denomination, and to unite in charity with their Christian brethren of the establishment, 'in a bond of mutual defence, against the danger with which all governments, and all religions, are at this time threatened.'—Moderate and considerate men, of all parties, will surely agree to this.

### Other SINGLE SERMONS.

Art. 51. *The Sinner encouraged to Repentance*: preached at the Opening of the Chapel of the New House of Correction for the County of Middlesex, Sept. 28, 1794. Before the Chairman of the Sessions and a Committee of Magistrates; and published at their Request. With a prefatory Address to Magistrates in general, and to the Magistrates of the County of Middlesex in particular. By Samuel Glasie, D.D. F.R.S. Chaplain in Ordinary to his Majesty, and one of his Majesty's Justices of the Peace for the said County. 8vo. 1s. Rivingtons. 1794.

Dr. Glasie appears in this publication in two capacities, and in both acquits himself with great propriety and dignity. As a preacher, he gives humane and pious advice to the prisoners, expressed in language well suited to such an audience: as a magistrate, he lays before the Committee of Magistracy for Middlesex some judicious suggestions, on the subject of the provision to be made for prisoners at the expiration of the time of their imprisonment.

Art. 52. *Obedience to God, rather than Men*: preached at Taunton, Feb. 22, 1795; being the Sunday before the late Fast-day. By Thomas Broadhurst, Minister of a Congregation of Protestant Dissenters in Taunton. 8vo. 1s. Johnson, &c.

This author disapproves war,—the appointment of fast-days by authority,—all human prescription of religious opinion in a Christian country,—and all interference of the civil magistrate between man and his Creator;—and he gives us this discourse as an exposition and defence of his principles. Those who would undertake to convince him of his error will possibly find it a work of some difficulty. The text is, "We ought to obey God rather than men," Acts, v. 29.

### CORRESPONDENCE.

\* \* The letter signed "The Author and Editor" &c. relates to a matter in which we cannot interfere: neither is that signature any sanction to the assertions of the writer.

\* † \* The communication of A. Z. is,—in the language of the House of Commons—"ordered to lie on the table."

† † † In the last Review, p. 218. l. 4. in the Greek, join *οὐκ* to *κατασκευαστος*, and for *εἰς* *κατασκευαστος* read *εἰς* *κατασκευαστος*.

P. 324. l. 9. fr. both. read, *emendationes*.  
 326. l. penult. after 'P. 3. l. 5.' add, *ἡ δὲ ὁρμή ὁρμή*.  
 327. l. 1. for *η*, read *η̃*.  
 — l. 20, 1, & 2, read: in contradistinction to the other species of poetry enumerated at the end of the section, which employed all the means of imitation, music, rhythm.  
 330. l. 10. fr. both. for *μετὰ* & *μετὰ*.

# THE MONTHLY REVIEW,

For AUGUST, 1795.

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ART. I. *Inquiries into the Origin and Progress of the Science of Heraldry in England*, with explanatory Observations on armorial Ensigns. By James Dallaway, A. M. of Trinity College, Oxford, and Fellow of the Society of Antiquaries. 4to. pp. 54b. 2l. 2s. Boards. White. 1793.

A MORE inauspicious period than the present could not, perhaps, have been chosen for the publication of a work of this kind, when the subject, on which the author has displayed so much skill and laborious investigation, is laughed to scorn in the country in which it was formerly most honoured; when the contempt with which it is treated by the French seems to be spreading like an infection to other nations; and when the fate that awaits heralds, heraldry, and armorial bearings, depends on the event of a war which will decide whether blazonry shall continue to bear its crested head aloft, or be consigned to oblivion as unworthy of an enlightened age; like a rattle which pleases and amuses a child, but which, when grown to manhood, he would blush to use, and throws contemptuously away.

We would not entirely concur with those who represent heraldry as noxious to society, nor even as useless; we not only think it harmless, but are of opinion that it has had its use, that history and many of the arts have been greatly indebted to it, and that it has often been found extremely serviceable to persons claiming estates by descent, when the title depended, as it always does when the individual claims as heir at law, on the pedigree. Heraldry, in a word, not only has been but must continue to be of great use in England, as long as the law shall recognize the principle that the estate of a subject shall not go to the crown, except in case of forfeiture by treason, &c. while there is in being a single individual of the blood of the last possessor. In this light, the college of arms appears to be an institution that could not be abolished without injury to the public; and therefore, on this ground, we should be as forward to support and maintain heraldry, as we would be ready to pronounce it disgraceful to a thinking and

enlightened age, if it were to be retained only as food for vanity: but, without venturing to hazard even a conjecture about what may be its fate after the termination of the present conflict in Europe, let us proceed to examine in what manner Mr. Dallaway has pursued his inquiries.

In his introduction, he honours heraldry with the name of *science*; and he maintains that, from its general usage, its infinitely various discriminations, and the classical specification of its differences, its claim to that honour is well founded, or system is not the ground-work of science. We will not dispute the basis on which Mr. D. founds the pretensions of heraldry to be classed with the sciences; it has created a world of its own, it has peopled it with beings of its own creation, and has established order and regularity through the whole. System and method are every where visible in the government which it has instituted; and therefore it may lay claim to the denomination of a science.

Every nation and every profession seems to take a pride in tracing its origin to antiquity: is this weakness, or is it virtue? It is not our province to answer the question; we are not now philosophizing, but merely endeavouring to follow an author in a wide investigation, in which we find arguments built sometimes on facts, and sometimes on vague conjecture. Heraldry is not behind any art or science in its pretensions to an establishment in the earliest ages of the world; and undoubtedly something like it is to be discovered in the oldest accounts of man after he entered into a state of society:—but as a *science*, we believe, it was unknown to the *antients*; and were Aristotle now to revisit the earth, and to find heraldry classed under that head, he would examine it as totally unknown to the age in which he lived. In this opinion we differ not from Mr. D. for he seems to allow that the invention belongs to the Germans: ‘but, (says he,)

‘The splendid aid that heraldry receives from the art of blazonry, is unquestionably the property of the French alone. Theirs are the arrangement and combination of tinctures and metals, the variety of figures effected by geometrical positions of lines, the attitudes of animals, and the grotesque and almost inexplicable delineation of monsters. Whether it be as early as the *Merovingian* \* kings, whose race became extinct in the person of Childeric the Third, in 754, or not till the close of the ninth and the commencement of the tenth centuries, who shall determine? The fairest conjecture seems to be that the tournaments held with such magnificence towards the end of the tenth century under the auspices of Hugh Capet, were introduc-

\* Q. Why not Merovingian? Merovingian is a servile imitation of the French. . . .

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tory of the more general usage and assumption of arms. The pageantry necessary to attract notice, and to command the admiration of every rank in these military feats, together with the magnificent accoutrements and the sumptuous apparel of the combatants, were circumstances which first occasioned artificial devices to be no longer simply used as unornamented badges of distinction, but to be embellished with the most splendid art, those rude times could employ.

Mr. D. incurs some hazard in fixing the precise period of Childeric's death, by which event the race of Merovæus became extinct; that prince was forced into obscurity, when he was compelled to embrace a monastic life; his wrongs and all remembrance of him were buried with him in his cloyster; and policy would not suffer those who were once his subjects to pay their court so ill to the usurper of his throne, as to notify the day of his release from his sufferings by any pompous memorial. He was *civilly* dead when he was shorn a monk; that civil death was sufficient to bar his return to royalty, and therefore satisfied those who had driven him from power: this event happened in 750, and put an end to the *reign* of the line of Merovæus. Whether the *race* of that monarch remained unextinguished for *precisely* four years more is a question about which historians are not agreed: but the generally received opinion is that the deposed prince died in 752, not in 754: the date of his *civil* death was all that it was material for them to ascertain; that of his *natural* one was of little importance to Pepin, who from the year 751 was in the peaceable possession of Childeric's throne, and was universally recognized king of France. Mr. D. falls into a great error when he calls this cloistered king Childeric the *third*, as there never were more than *two* monarchs of that name who reigned over that kingdom, and of them he was the *second*.

Another remark very naturally occurs here, viz. that the country by which heraldry was first reduced to a system, and most honoured, was also the first to pull it down, and to treat it with every species of ignominy; and that, as its splendor began under Hugh Capet, the first of his house who swayed the scepter of France, so it was eclipsed and extinguished, after the lapse of many centuries, in the reign of the descendant and heir male of that prince, and expired with the Capetian monarchy over the Franks. When Mr. D. says that heraldry was invented by the Germans, and that in France it rose to splendor, he does not mean to assert that there were not to be found, among more antient nations, emblems bearing some analogy to it; he admits that there were: but he labours at the same time to shew that they differed widely from the modern system, particularly in this circumstance, that they were

not *hereditary*. This leads him into a long and learned discussion. He begins with contraverting the opinion of Philipot, who, in his treatise on the origin and growth of heraldry, deduces its introduction from the antient mythology, and considers the hieroglyphics and emblems of Greece and Rome, impressed on the reverses of their medals, as the indubitable prototypes of modern armories; and he equally disputes the supposition made by Kennet in his *Roman Antiquities*, that arms were attributed to individuals, and confirmed to them by the Romans; and that their code of laws under Augustus, and in that selected by Justinian, the *Jus IMAGINUM*, unequivocally referred to those rights.

\* Certain it is, (says Mr. D.) that the patricians had the peculiar privilege of erecting statues, and of preserving other resemblances of their great ancestors in a regular series; but the analogy between this and the subsequent use of armorial ensigns, extends only to the single circumstance of hereditary appropriation. Acquired as they were by actual services to the state, they were preserved to the descendants of illustrious characters by the sanction of the laws, and thus became a certain species of property, which at once endeared them to the possessors, and rendered them objects of honourable ambition. The family ensigns by which the *Corvini*, *Cincinnati*, and *Torquati* were distinguished, were confined to their statues; in no instance adapted as a peculiar badge in the field, or as an ornament in the forum; but the *Tessera Gentilitia* were of more general use, and had a nearer reference to blazonry as being of military acquirement, hereditary or assumable.\*

Mr. D. here contents himself with asserting that the family ensigns, by which the *Corvini*, *Cincinnati*, and *Torquati*, were distinguished, were confined to their statues, and were in no instance adapted as a peculiar badge in the field, or as an ornament in the forum: but he gives no other proof of the truth of this assertion than a note from Nisbet's *Antient and Modern Use of Arms*; which, though a respectable authority, does not appear to us to be conclusive on this point. It is evident that, among the Romans, names given to particular individuals, and not derived from their ancestors, were transmitted by those individuals to their posterity. Now, as the Roman people assumed the *Eagle* as their great military ensign or emblem, is it improbable that certain families among them should bear on their shields, or about their persons, some mark alluding to the circumstance from which they derived their name? Why should we suppose that the *raven*, the *tuft of hair*, and the *chain*, were confined to the *statues* of *Corvinus*, *Cincinnatus*, and *Torquatus*, when the descendants of these three Romans bore as an *hereditary* distinction the *name* which each of the three had personally acquired, instead of deriving it from his father? The Romans of rank adorned

adorned their shields and helmets with certain figures or emblems; is it not probable, then, that, as they sometimes took their names from particular events, they would place on their shields some emblematic allusion to them, which no other family might use? That this was the case, the following lines from *Silius Italicus* might well warrant us in supposing:

“*Corvinus, Phœbeâ sedet cui casside fulvâ,  
Ostentans alas proavitiæ insignia pugnæ.*”

This alludes to the family of the Corvini, who assumed that name for the purpose of commemorating a combat of one of their ancestors, on whose helmet a raven perched while he was engaged in battle. This Roman acquired a surname from this bird, in Latin called *Corvus*, which was borne by all his descendants; who, it would seem from the above distich, by way of commemorating an event which had given a new name to their family, placed a raven on their helmets, just as the moderns use a crest. Nisbet endeavours to prove that this raven or corbie, as it is called in modern heraldry, was not an hereditary badge worn by the Corvini; and his proof is that, if *Silius Italicus* intended to convey an idea that it was, he would have described it as *insigne proavorum* instead of *proavitiæ pugnæ*. If a modern poet were to make the present Duke of Norfolk his theme, and, speaking of the coat of augmentation granted by Henry VIII. to his Grace's ancestor the gallant Earl of Surry, who became the second Duke of Norfolk of the Howard family, viz. on a bend in an escutcheon a demi-lion rampart, pierced through the mouth with an arrow, depicted as the arms of Scotland, and worn by the present Duke as commemorative of his illustrious ancestor's famous victory over the Scots of Flodden, should call it *proavitiæ insignia pugnæ*, that critic would be miserably mistaken, who should infer that the coat of augmentation was to be found only on the pictures or statues of the hero of Flodden-field, and that it had not been worn by his descendants, because, in that case, the poet would have said *proavorum insignia*: the former expression would be perfectly correct; and yet it is a fact that every Howard, sprung from the brave Surry to whom the coat of augmentation was granted, has ever since worn it in his shield\*, and worn it in commemoration *proavitiæ pugnæ*. Ensigns  
or

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\* We mean not, however, to lay too much stress on this circumstance, because the grant made to the Earl of Surry is still in being, and expressly entails on the heirs of his body the right of bearing the coat of augmentation: but we must contend that, were a modern poet to allude to these additional arms of the Howards by the words



or banners with particular and distinctive marks have been used by almost every nation of antiquity in time of war. Each of the twelve tribes of Israel had a peculiar mark or device. The Danes and Saxons had their distinctive banners when they invaded Britain, and each kingdom of the Heptarchy founded by the latter had its peculiar badge borne in its banners; and, as Mr. D. observes, whenever any of the provincial kings became monarchs of the island, they retained the Gentilitian bearing as personal, not adopting any new device:—in the year 959, 29 years before the reign of Hugh Capet, Edgar surnamed the peaceable added to the cross Floretté, four martlets. Hence it appears that, long before the period of King Hugh, Gentilitian arms were used at least by kings; and it would be a perversion of terms to call the extension of a principle the principle itself. The raw material of which silk stockings were made was the same when the use of them was confined to princes, as at present, when they are commonly worn. The same may be said of heraldry; when we see a seal bearing a cross Floretté, and four martlets regularly disposed, as in the time of King Edgar, or five martlets as in the time of King Edward the Confessor, we see the ground-work of heraldry and the principles of the science more strongly marked than in the simple bearing of the three fleurs de lys, or the Irish harp; in after-times a greater number of families began to bear arms: but this was more an extension than the invention or discovery of a principle.

The feudal system, by which grants of lands were made by a lord paramount to his vassals, and by them given by subinfeudations to others by the tenure of military service, seems to have produced the necessity of armorial bearings, that the chief lord might be able to see whether each vassal had brought into the field the number of men which he was bound by his fee to furnish. Each lord must have had some distinctive badge, by which his vassals might be known from others. The feudal system may therefore be considered as the source of heraldry; and, as this system is of much more ancient date than the croisades, or than Hugh Capet, so, we may venture to assert, is the use of heraldic emblems. The trial of Mr. Hastings has made us acquainted more intimately than we formerly were with the history of Hindostan, from which we learn that lands were granted there by the tenure of military service, long before our earliest accounts of the feudal system in Europe. Hence we

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*preavita infamia pugna*, the idea conveyed by them would not be changed by the substitution of the word *preavorum* in the place of *preavita*.

may

may conclude that, as distinctive banners must have been prodigiously numerous in a country of such vast extent as India, so must have been the variety of devices by which the men furnished by one vassal were to be known from those who served under the banner of another. Hence also we might be warranted in concluding that Gentilitial bearings were known in India, ages before Europe had heard of them; at the same time, however, we are disposed to concur in opinion with Mr. D. that it was not till about the time of Hugh Capet that heraldry began to assume among the Europeans the form of a science. That armorial bearings are the growth of the East appears from the circumstance that, though the Croisces assumed in general the badge of the cross, differently shaped and coloured, before they left home, yet the use of coats of arms became the more common in Europe, as the inhabitants of this quarter of the globe became more acquainted with the Eastern nations. The use, however restrained, prevailed among the Europeans, long before the first croisade; for it is certain, as Mr. D. observes, that William the Conqueror, who had been educated in the courts of kings Robert and Philip, the son and grandson of king Hugh Capet, 'had imbibed an early taste for the martial exercises, of which France was then the most magnificent and frequented theatre; that after his successful enterprise and establishment on the throne of England, at once from his rooted prejudices against his conquered subjects, his love of innovation, and his desire of dignifying his followers, he encouraged, but under great restrictions, the individual bearing of arms; yet not till a later period did the Anglo-Saxons, by intermarrying with or tenure under the Norman families, adopt this together with other fashions.' Those who think that blazonry first came into fashion, in Europe, at the time of the croisades, will feel that this authority makes against them; for though it be true that Robert Duke of Normandy, father of William the Conqueror, went in pilgrimage to the Holy Land, from which he never lived to return to his duchy, yet it was not till after the death of William that the first croisade took place, in which Duke Robert, the Conqueror's eldest son, was engaged. From this authority, it appears that coats of arms were in use before the croisades; the custom indeed became more general afterward, but was probably introduced originally from the East, soon after the Greek emperors found it necessary to apply to the Christian princes of the West for aid against the growing power of the Saracens; and thus may we be said to be principally indebted to the Christian Greeks for the introduction of heraldry, as well as of silk-worms, into Europe.

*[To be continued.]*

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## ART. II. Mr. Tyrwhitt's Edition of Aristotle's Poetics

[Article concluded from p. 332.]

WE now resume our account of this learned edition of the Poetic, and proceed to lay before our readers farther specimens of Mr. Tyrwhitt's annotations, accompanied by our own observations on them.

P. 59. l. 1. χεῖμαινεῖ ὁ χεῖμαζομενος καὶ χαλεπαινει ὁ ὀργιζομενος. Mr. Tyrwhitt translates these two verbs in a transitive sense. We are clearly of Mr. Twining's opinion in his *deuterasi phorridēs*, that they ought to be understood as verbs neuter: See his very ingenious note, p. 379.

P. 59. l. 3. ἐμφυῖς ἡ ποιητικὴ ἐστὶν ἡ μακρῷ. ‘*Hæc omnes interpretantur, “ingeniosi vel insani” præter Castelluvstram, qui veram loci sententiam vidit; licet de Syntaxi dubitaverit, ideoque pro ἡ voluerit scribere ὤ. Sed potius, opinor, vertenda sunt, “ingeniosi (magis,) quam insani,” ellipsi scilicet τῷ ΜΑΛΛΟΝ Atticis scriptoribus satis usitata. Sic Noster supra p. 53. v. ult. ἐπιεικείας—ἡ σκληρότητες. Sophoc. Ajax. 981.*

‘*Ἐμὲ μὲν μακρὸς τίθησκει ἡ κρίσις γλυκύς.*

*Synæsus de Regno, p. 22. αἰδῶ; θρασυλὶς ἡ μάστις. In his enim, nisi fallor, Aristoteles, ut sæpe alias, Platonis vel Socratis sententiam oblique impetis, qui poetæ quasi furorē, divino quidem illo, sed vero, correptos sæpius irridet, et poeticam omnem non arte descendam, sed a Musis cum insaniam quædam accipiendam statuit. V. Platon. Phædrum, p. 1221. Ed. Fic. ‘Ὅς δ’ αὖ ὅτι μανίας Μουσῶν ἐπὶ ποιητικᾷ δύρα ἀφικνται, πικρὸς δὲ ἄρα ἐκ τέχνης ἱκανός; ποιητὴς ἰσθμῶς, αἰτὶς αὐτὸς τι καὶ ἡ ποίησις ὑπὸ τῆς τῶν μανωμένων ἢ τοῦ σωφροσύνης ἡφανισθῇ. V. etiam Ionem passim; et confer quæ noster habet in Probl. xxx. 1. Διὰ τὴν ποίησιν ὅσοι περιττοὶ γυγνῶσιν ἀνδρες, ἢ κατὰ φιλοσοφίαν, ἢ πολιτικὴν, ἢ ποίησιν, ἢ τέχνας, φαίνονται μολυγχομένοι ὄντες; Ibi enim, quanquam ingenium poeticum et meram insaniam ex causa consimili, bilis scilicet calidæ abundantia, oriri ponit, alterum tamen ab altero accurate satis distinguit, secundum varias humoris melancholici crasæ effectus etiam varios produci dicens: ὅσοις δὲ [κρᾶσι:] λίαν πολλὰ καὶ θυμὸς, ΜΑΝΙΚΟΙ, καὶ ΕΥΦΡΕΙΣ, καὶ ΕΡΩΤΙΚΟΙ, καὶ εὐκίνητοι πρὸς τὰς θυμῶς καὶ τὰς ἐπιθυμίας’ ἵνοι δὲ καὶ ἄλλοι μᾶλλον. Exemplum, autem, quasi singulare, mox citat poetæ, qui melior erat, cum insaniret. Μακάρε; δὲ ὁ Συρακούσιος καὶ αἰμῶνι ἦν ποιητὴς, ὅτ’ ἐκταίη.’*

This appears to us to be ingenious and acute: but we still abide by the common interpretation. We think that the words *ἐμφυῖς ἡ μακρῷ* are intended both to illustrate the position of the *χεῖμαινεῖ ὁ χεῖμαζομενος*, &c. and to express the ductility of the poet in fancying himself the character, and working himself up to the passions which he wishes to represent; and we have always regarded the passage from the Problems, and the instance of the Syracusan poet, as favouring this idea: see Mr. Winstanley's note. Nor in course do we concur in Mr. T.'s explanation of the word *μακρῷ* in the next note, which appears beautifully expressive of the “*finè frenzy*” of the poet.

The well-known description of our immortal bard naturally here presents itself to the mind; and it is remarkable that Aristotle, in these different passages, marks out nearly the same characters with Shakspeare as under the influence of these transports of imagination—

The Lunatic, the Lover, and the Poet,  
Are of imagination all compact.

P. 61. l. 1. Mr. T. has not hesitated to insert μικρός instead of μακρός in the text—and it seems to have the support of three of these newly collated MSS. Mr. Winstanley had before strongly urged the propriety of it.

P. 62. l. 2. τις ευτυχίαν—Mr. T. would add Η ΔΥΣΤΥΧΙΑΝ from the expression in the former sections.

P. 62. l. 9. 'Locus obscurissimus, de quo certo aliquid statuere vix licet. Verum quidem est Tragœdiæ partes κατὰ τὸ ποιοῦν diciæ esse quatuor, p. 39. § 24. sed quid hoc ad Tragœdiæ species, quæ mox enumerantur? Tragœdiæ partes κατὰ τὸ ποιοῦν, sunt sex, p. 20. §. 14. adeoque hic intelligi nequeunt Memorantur etiam Fabulæ partes p. 39. §. 23. sed tantum tres. Mibi sane hæc cogitanti suspicio orta est, locum corruptum esse, et sic forte resingendum: τοσούτοι γὰρ καὶ τὰ ΜΥΘΩΝ ἰλίχθη. "Tragœdiæ species sunt quatuor; tot enim et fabularum diciæ sunt [species sc.]" Cum enim diversitates Tragœdiarum in Fabulis maxime conspicuæ sint, ab iisdem specificæ earum differentiæ (ut Scholæ loquuntur) optime derivantur Fabulam autem omnem necesse est vel simplicem vel implexam esse, et etiam, si recte constituatur, vel ad mores formandos, vel ad affectus excitandos idoneam. Ex tali porro Fabularum distinctione facillime profluunt quatuor illæ Tragœdiarum species, quas statim indicaturus est.'

Yet Aristotle had most probably somewhere expressly mentioned the four parts to which he here alludes.

Ibid. l. 13. τὸ δὲ τετραπτον—οἶον—All the commentators have seen the necessity of supplying ἀπλὴν from the enumeration at the beginning of sect. 39.

P. 64. l. 5. ὥσπερ Εὐριπίδης Νιοβῆν. We cannot refrain from laying before our readers this ingenious note, though it intrudes on our limits:

'Cum manifestum sit philosophum de iis poetis loqui, qui Trojæ excidium vel totum, vel partes ejus tantum, tragœdiarum suarum argumenta fecerint difficile est conjicere ad quem finem Euripidis Niobe, aut Medea memorari potuit, quarum utraque cum Trojana historia nihil commune habet. Et quidem voces illas ἡ Μνηστὴρ ex optimorum MSS. auctoritate omisi; pro ἡ Μνηστὴρ autem rescribere velim Ἐκαστὴν, ut Georgium Vallam in exemplari suo legisse ex versione ejus constat. Sit igitur (ut rectissime esse potest) Euripides in Hecuba exemplum poetæ, qui partem tantum Trojani excidii tractaverit: quorsum illa, quæ sequitur, Æschyli mentio? Num ille simile aliquid fecisse, an contrarium, censendus est? Si hoc, dixisset potius Aristoteles ἀλλ' ὥσπερ Αἰσχύλος: et præterea quanquam Ἰλίου πειρὸς Sophontis, et altera Nicomachi, inter dramata eorum apud Suidam numerentur,

rentur, nulla est ex tragicis Æschyleis, quarum aliqua exstat memoria, aut titulo suo insignita, aut in qua totum Trøje excidium descriptum fuisse ullo modo probabile est. Quamvis enim proprius sum ut credam Æschylum hic in exemplum ejusdem cum Euripide artificis propositum, et proxime legendum esse, ut in *Tragœdiis* hæc est, *ἡ ὁμοία τῇ Τροίᾳ*—tragicæ Æschyleæ nomine ab Aristotele, nescio, an a librariis transmissæ. Sed, si certe Æschylus *ἡ Τροία* *ἡ Τροίη* [V. Zerb. vi. 14.] ejus totius excidii Trøjani partem fecerunt non ignobilem. V. 2. Celab. viii. 420. seq. Aliud quoniam etiam videre licet, quot et quam variis casus complexu necesse sit tragicam cui argumentum fuerit *ἡ Τροία*, sive totum Trøje excidium.

The impropriety, here so acutely pointed out, has always forcibly occurred to us; nor have we any doubt that some such correction as this is necessary. We wonder that the inconsistency of the examples commonly printed has been so slightly passed over by preceding annotators.

Ibid. l. 9. *εὐχαρισταί, ὡς βούλονται, διαμαρτυρεῖται*. 'Edidit Heinsius—*τοῦ ἀγαθοῦ, ὡς βούλονται*, 9. ut ad Agathonem hæc referretur. Et profecto sic planior esset orationis nexuss. Sed major, ut mihi ætatem, difficultas resistit circa verbum *διαμαρτυρεῖται*. Vertunt quidem per admirabile, in quo sensu vertor ut accipi possit. Malui legere *διαμαρτυρεῖται*.'

Heinsius's alteration we never approved; we think the common reading better, as Agatho is not alone meant, but all the poets just mentioned. As to the sense of *διαμαρτυρεῖται*, we have the same doubts that Mr. T. entertains.

P. 65. l. 6. *ταῖς δὲ λαοῖς καὶ ἡλ.* Mr. T. adopts and prints Madius's most probable conjecture *ὅτι πολλόν*—but does not notice his equally ingenious emendation of *ἀδμεῖα* for *διδομένα*, of the genuineness of which we think there can be as little doubt. See Mr. Winstanley's note.

P. 66. l. ult. *ἴδια* Mr. T. mentions the attempts to amend this awkward word, and conjectures *αἱ δὲ* vel *ἡδὲ αἱ δὲ*. In our opinion, Castelvetro's *ἡδὲ* is the best conjecture that has been yet offered.

P. 67. sect. 24. Mr. T. exerts his usual learning and ingenuity in the correction and explanation of the many difficult passages of this obscure chapter: but the text is so embarrassed and corrupt as to defy restoration from the most critical penetration. The definition of the *conjunction* and the *article* is still all confusion and perplexity.

P. 73. l. 6. *ἵεν τα πολλὰ τῶν Μεγαλειῶν*. Mr. Tyrwhitt, with Winstanley, conjectures *Μεγαλειῶν, ὡς*. We are of Mr. Twining's opinion that Aristotle, in giving an instance, uses *οἶον*, not *ὡς*. We remember Mr. Twining's emendation and his ingenious way of making it out.

P. 74. l. 13. Mr. T. prints

*Χαλκὸν ἀπο δὲ χρυσίου καὶ  
ταύτην αὐτὴν χαλκόν.*

the

the introduction of the *καί* is sufficiently supported, as Mr. Winstanley has shewn: the rest, we fear, as well as the metaphorical use of the two verbs, is still obscure and uncertain.

P. 76. l. 12. *ολλ' αὐτοῦ*. The emendation of Victorius for *αλλα αὐτῶ* appears in the text.

P. 78. l. 2. *ἀρρῆνα μὲν ὅσα τελευτᾷ εἰς τὸ ν καὶ ρ*. Mr. Winstanley applied his healing hand, and considerably amended this mutilated chapter. Mr. T. still farther improves the passage before us by adopting a MS. reading of Morell, *καὶ ὅσα ἐκ τετῆ*, and correcting the whole as follows: *Ἀρρῆνα μὲν ὅσα τελευτᾷ εἰς τὸ ν, καὶ ρ, καὶ Σ, καὶ ὅσα ἐκ τετῆ καὶ τῶν ἀντιθέτων συγκεταί· ταῦτα δὲ ἐπὶ δύο, τὸ ψ καὶ ξ.*—He illustrates it by a quotation out of Herodian: *πέντε εἰσι τοῖς τελεῖται τῶν ἀρρετικῶν ονοματικῶν ν ξ ε σ ψ*. Epitome τῶν ονομάτων κλιόνων ἐκ τῶν Ἡρωδίου. MS. Harl. 5656

P. 79. l. 4. *ἢ Κισφοντος ποιῶσις, καὶ ἢ Σθενελε*. Mr. T., we think, improves the lines from Aristophanes generally introduced as ridiculing Sthenelus's poetry, by reading *εὐχαπτομενος* as found in Julius Pollux instead of *εὐχαπτομένην*, and pointing them in the form of dialogue, as question and answer—

*καὶ πῶ; ἤνω Σθενελε φαγοῦν' ἀντίμα τίς;*

Answer, *εἰς οὗς εὐχαπτομενος ἢ λιπτεῖς ἄλλας.*

P. 80. l. 6. *ἢ ὁ ἀνακεκράται πρὸς ταῦτα*. 'Hæc alii aliter emendant; Morell. *δι' ἄρα κέραιας*. Madrius *κεκράσθαι*. Victor. *Κεκράσθαι. mihi potius vix postrema mutanda videtur, ut legamus δι' ὁ ἀνακεκράται πρὸς ΤΑΥΤΑΙΣ* [*καὶ γὰρ κέραιαι; sc*] Quamobrem admiscetur quodammodo illis. *Barbarismus enim proprie est glossēma, ex lingua Barbarā i. e. non Græca, sumptum.* 'Latius autem jenu a recentioribus Grammaticis definitur: λέξις μεταφραστική τῶν ἑλλήνων λέξεων συνίσταται. V. Anonymum *περὶ βαρβαρισμῶν* cum Ammonio a Valchenario edit. p. 194. et quæ ibi concessit eruditissimus editor. In prima notione Barbarismus est species Glossēmatō, in posteriore Glossēma est species Barbarismi, in utraque hic illi admisceri recte fatis dicatur. Lucian. de Hist. scrib. p. 64. *ἀλλ' αἰὲν τὸ πρῶτον τῷ δεύτερῳ, μὴ γινώσκουσιν μόνον, ἀλλὰ καὶ κωμικοὶ καὶ ἀνακεκράσθαι κατὰ τὰ ἀντάρ.* Longin. de Subl. Sect. 5. *δι' ὅτε τῶν τὰς ἀνακεκράσθαι κακίας τῶν, ὑψηλοῦς ἐκφύγων ἀντιμαίμεθα.*

We have always thought *ἀνακεκράται* right; and we do not see any necessity for the alteration proposed by our critic of *ταῦταις*; as the author does not, we apprehend, refer to *γλῆτταις* singly, but to the other species mentioned, and recommends a due intermixture of each.

P. 81. l. 7. *ἱαμβοποιῶντας ἐν αὐτῇ τῇ λέξει*. Mr. T. gives an easy, and, we think, the most probable interpretation of this passage, and of the corrupt lines brought as instances. After having mentioned the difficulties of the place, and the proper meaning of the word *ἱαμβοποιῶντας*, he goes on,

'ἱαμβοποιῶν

‘*ἱαμβοποιεῖν* igitur hic idem valet quod *ἱαμβίζειν* λουδορεῖν, σπέντεσθαι, convitiari, irridere. Et Euclides ille dicitur Homerum irrisisse in ipso sermone; res scilicet vulgares et sermonis quotidiani, ope licentiarum Homericarum, metricè efferendo. Hujusmodi metrorum, ut opinor, heroicorum exempla duo subjicere voluit Aristoteles; quæ tamen in omnibus libris tam varie depravata leguntur, ut de vera eorum scriptura, post tot infelices doctissimorum hominum conatus, aliquid certi statuere nemo sanus aggredietur. Ad generalem philosophi in hoc loco intentionem illustrandam fortasse non incommode sic scribantur:

‘*ἩΠΕΡΑΦΗΝ ἰδοὺ Μεγαθύραδι ΒΑΛΛΙΖΟΝΤΑ*’ Καὶ.

‘*Οὐκ ἮΝ γινώσκων τὸν ἐκείνῃ ἙΛΛΗΒΩΡΟΝ*’

Τινύμας accusativum regit apud Platonem Cemicum :

——— τὸ γὰρ ἔφημά σου

Τινύματος ἱλαδὸν ἰκεφρήσας.

Poll. Onom. L. vi. c. 11. 17.

P. 82. l. 4. ἐπὶ τῶν ἐπῶν διωρισθῶ. ‘*An legendum est? ἐπὶ τῶν ἑΠΕΚΤΑΣΕΩΝ S.* Tale certe aliquid requirere videntur, quæ sequuntur: καὶ ἐπὶ τῆς γλώττης. κ. τ. λ. Quinetiam primum quod statim proponitur exemplum non ex epico carmine sumitur, sed ex iambico.’

This is ingenious: but the difficulty, in our apprehension, does not lie with the word ἐπῶν, but with the εἰς τὸ μέτρον—for explaining which we refer to Mr. Twining's sagacious elucidation, who would read εἰς τὸ μέτρον—supposing it put adverbially for μετρίως. See his accurate statement in the note.

P. 87. l. 11. Mr. T. prints κυρία, not κυριακά, as we have below κυρίως. He gives a curious fragment of Proclus detailing the subject of this poem.

P. 89. l. 10. το πλῆθος τῶν τραγῳδιῶν τῶν εἰς μίαν ἀκροασὶν τιθεμένων. Our critic, with the rest of the commentators, is puzzled to make out the number of tragedies exhibited at one representation or hearing. Our readers perhaps may remember Mr. Twining's curious and entertaining discussion of the subject in his note, p. 474.

P. 91. l. 2. περιτλή. Hæc vox semper in malam partem accipitur; sæpe autem eam ornatus abundantiam denotat, quæ citra vitium summa est.

This is the proper sense of the word, and is well supported by the instances adduced. Mr. T. does not suspect any omission in the text; though he, as it were, supplies the word *ornatus*. We, however, think Mr. Twining's idea of supplying *ταυτῇ* in this respect, so as to read περιτλή γὰρ καὶ ταυτῇ extremely just and plausible. See his accurate note.

P. 94. l. 10. ἐνδεχέσθαι is thought admissible, and is supported by a similar acception in other passages.

P. 95. l. 1. ἐμφανίζει ἥδυναν τὸ αὐτόπον. Mr. T. has not hesitated to insert in the text Victorius's emendation ἀφανίζει, which has now strong MS. authority. He very acutely suggests another reading, ἐναφανίζει, and supports it by two very appropriate

posite instances. It is plausible, as it more naturally accounts for the corrupt reading *εμφανίζει*, which might so easily have arisen by dropping the *α* in *εναφανίζει*. The use, however, of the verb *αφανίζω* in a passage of the Rhetoric appears to substantiate the genuineness of the word here—*καὶ ὅταν παθος παῖς, μὴ λεγεῖ ἐνθυμημα· ἡ γὰρ ἐκκρυσσεῖ το παθος, ἡ ματὴν εἰρημενον εἶται τὸ ἐνθυμημα· ἐκκρυσσεῖ γὰρ αἱ κινήσεις ἀλλήλας, αἱ ἀμα· καὶ ἡ ΑΦΑΝΙΖΟΥΣΙΝ, ἡ ἀσθενεῖς ποιεῖσιν.* Rhet. 3. 17.

P. 96. l. 8. Mr. T. attempts a restoration of this mutilated and confused passage, which he would read thus: *‘εἰ μὲν γὰρ προείλετο μμησασθαι ἀδυναμίαν αὐτῆς ἡ ἀμαρτία ΤΟ ΠΡΟΕΛΕΣΘΑΙ· εἰ δὲ μὴ ἐρῶς, καὶ συμβεβηκός· ἀλλὰ τὸν ἵππον ἀμφω τὰ δεξιά προβεβηκότες· ἢ τὸ καθ’ ἑκάστην τέχνην ἀμαρτῆμα, οἷον τὸ κατὰ ἱατρικὴν ἢ ἄλλην τέχνην, εἰ ἀδύνατα πεποιήται· ταῦτ’ ἔν, ἐν ποῖα ἂν ἦ, ὃ καθ’ ἑαυτήν’* We do not, however, esteem this altogether so happy as the correction of Mr. Winstanley, who seems clearly to have pointed out the force of the sentence, and, in our judgment, has ably arranged and amended it: we will add it as proposed to be read by him: *εἰ μὲν γὰρ προείλετο μμησασθαι ἀδυναμίαν, ΑΥΤΗΣ ἀμαρτία. εἰ δὲ προείλεσθαι ΜΕΝ ἐρῶς, ἀλλὰ τὸν ἵππον ἀμφω τὰ δεξιά προβεβηκότες, ἢ τὸ καθ’ ἑκάστην τέχνην ἀμαρτῆμα, οἷον, τὸ κατὰ ἱατρικὴν, ἢ ἄλλην τέχνην εἰ ἀδύνατα ΠΕΠΟΙΗΤΑΙ ὍΠΟΙΟΤΝ ἢ καθ’ ἑαυτήν.* Of the right alteration of *μὲν* for *μη* (*εἰ δὲ προείλεσθαι ΜΕΝ*) we have little doubt, and we only differ from Mr. W. in the interpretation of *ἀδυναμίαν*. This word cannot, we think, signify an impossibility, but must be understood with some preposition—*κατὰ* probably, as Castelvetro and Heinsius conjectured—in the sense of *for want of talents and ability*. We agree, however, with Mr. Twining, that *κατ’ ἀδυναμίαν* is harsh; and we would readily adopt, if ever there should be any authority of MSS. his ingenious emendation of *παρὰ δύναμιν*. See his note.

P. 98. l. 8. *εὐτ’ ἀληθῆ, ἀλλ’ ἐτεχεν, ὡς περ Ἰενοφανῆς· ἀλλ’ ὡ φασὶ ταῦτε.* Mr. T. proposes to correct thus: *ἰσως γὰρ εὐτε βέλτερον ἔγω λεγειν, εὐτ’ ἀληθῆ ΑΛΛΩΣ ἐτεχεν, ὡς περ Ἰενοφανῆς εἰδείξεν (vel aliquid simile) ἀλλ’ ΟΤΝ φασὶ ταῦτε.* The conjecture *εν* is happy and ingenious.

P. 100. l. ult. *αἶμα δὲ φησὶ* is inserted in the text instead of *καὶ το*—(and it is the reading of six of these new MSS.) for Mr. T. does not think that the lines just quoted are taken from the second book of the Iliad, but, together with the two following instances, from the tenth. We much wish that we had room for this note, which tends to throw considerable light on this obscure part.



P. 102. l. 4. Ζῶσα τε πρὶν κεκρίτο. Mr. T. with Batteux, would read κέκρητο, on the idea that ζῶσα and ἀκρίτα are not opposite terms.

Ibid. l. 8. τοῖς κεκράμενον δ' οὐκ. We wonder that Mr. T. takes no notice of the transposition of the two following examples, proposed in Mr. Wintanley's note. The necessity and propriety of it seem too obvious to admit of a doubt.

P. 105. l. 8. τῇ Ἀρεῇ, ἢ τῇ ποίεσιν. Mr. T. properly prints this whole sentence as corrected by Robertelli and Goulston.

P. 107. l. 11. καὶ ἡδοναί. 'Vim verbis minus ceferunt interpretes, qui verunt simpliciter canentem. Διψῶ enim est certam sive in certamine canere.'

The word will not, we think, admit of this sense, but must mean *to sing dissonantly*. We therefore approve Mr. Twining's alteration to ἀδοντα. — See his note.

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P. 110. l. 3. περιμενεν ἐν τραγῳδίᾳ. This note we will give entire; as it forms a proper conclusion to Mr. T.'s learned annotations, and also conveys our own ideas on the subject of this fragment being only a part of a larger work:

'Si hæc clausula cum hujus libelli exordio comparatur, patebit, opinor, eam non esse operis perfecti epilogum, sed formalem tantum, qua liberiter vultur Noster, in transitu ab una parte subjecri ad aliam. V. supra Sect. xxxviii. Quinetiam in Sect. xiii. de Tragœdia tractaturus pollicitus est se deinceps de Epopœia et Comœdia dicturum; et in Rhetorica, duobus in locis testatus est se in libris de Poetica specialiter egisse de Ridiculis; quæ Comœdiæ materiam quasi propriam constituunt. V. Rhet. I. c. 2. III. c. 18. quæ loca superius citata sunt in nota ad Sect. xi. Præterea definitionem Nominum synonymorum, diversam ab illa, quæ in Categoriis legitur, in hoc libro posuisse Aristotelem testatur Simplicius in τῷ 8. κατὰ φύσιν. fol. 8. b. ὁ Ἀριστοτελὺς ἐν τῷ περὶ Πραγματικῆς σύνθεσιν ἀπὸς ἑαυτοῦ, ὡς πάλιν μὲν τὰ λόγια, λόγος δὲ ὁ αὐτός. Hanc autem definitionem locum habuisse in translatione de Comœdia non absurde fortasse suspicaremur, nisi verisimilius esset, ex iis, quæ sequuntur apud Simplicium fol. 9. cum Nostri Rhet. iii. c. 2. collatis, eam excidisse e Sectione libri hujus xxxv. in qua de variis Nominum speciebus actum est. Ea porro, quæ de Affectuum purgatione se in hoc opere accuratius traditurum promissit Noster, Polit. L. viii. c. 7. hodie desiderari supra notatum est ad Sect. xiii. Sed et Johannes Philop. in τῷ π. περὶ τῆς Σίγ. H. p. 12. Aristotelis quiddam de duplici fine, quasi ἐν τῷ Πραγματικῷ diuina respicit, quod in hoc libello nusquam comparat. Ex quibus omnibus cum manifestum sit tractatum hunc olim multo auctiorem lectum fuisse, probabile satis existimamus cum esse ipsum illud opus, quod Aristoteli attribuitur a Dione Larent. L. V. Sect. 24. sub titulo "Πραγματικῆς Τέχνης Περὶ τῆς Σίγ. H." a. p. quorum scilicet duorum librorum posterior jam diu intercederit.'

We have now gone through the principal of these ingenious and learned criticisms; from which our readers will see that few of the difficult and obscure passages of the poetic are left unnoticed,

ticed, and that many have received very considerable correction and elucidation. They will perceive, through the whole, the same happy sagacity, accurate judgment, and elegant erudition, which have marked the former labours of this illustrious scholar, and which justly rank him in the highest class of philological and emendatory critics.—Besides the notes on which we have remarked, there are many that contain little illustrative notices and anecdotes of the unknown authors and works to which the *Stagirite* alludes, the too brief mention of which greatly contributes to the difficulties and perplexities of his treatise. As instances, we particularly refer to notes on p. 6. l. 11. and 13.—p. 7. l. 1.—p. 87. l. 12.—and p. 94. l. 6.

On the whole, we do not hesitate to pronounce this the best and most correct edition of this celebrated fragment;—yet it by no means lessens the importance of the labours of preceding annotators. We have reason to believe that, had Mr. Tyrwhitt lived to consult Mr. Twining's very valuable comments, he would have been induced to change his opinion on some of the disputed passages which he has discussed;—and, by adopting many of the hints and emendations proposed by Mr. Winstanley, does he not bear ample testimony to the learning and merits of that accurate edition?

In respect to the manner in which the book is arranged, we have somewhat to object. The text, with the translation at the bottom, occupies the first part,—then follow the notes in a separate part,—and at the end we have the collations of the MSS. in the way of appendix. This we have found extremely inconvenient, as it subjects the reader to the constant necessity of turning backwards and forwards to three different places before he can come at all the particulars which he wants. The form usually adopted by the German editors we esteem far preferable, viz. to print the text, the various readings, and the notes, on the same page. The reader has then immediately under his eye what he chiefly wishes to consult; and, where a translation is given, let it be added at the end, for it is a part to which the scholar of any proficiency has seldom occasion to refer;—and do not the translations of the Oxford editions, by being printed, as this is, line for line by the Greek, hold out to the student at his lecture a very strong incentive to idleness and inattention? We have likewise to remark on the quarto and more splendid edition, that in our opinion it would have had a much more handsome and elegant appearance, had not the text been disfigured by abbreviations and contractions. The octavo is printed without these uncouth marks;—and for a proof of a more regular and beautiful evenness of line, when the words are printed at length, we refer to the handsome  
specimens

specimens of the Strasburgh press in the editions of Brunck. These objections, however, do not affect the intrinsic excellence of the work; which we again assert to be a valuable addition to the stores of classical criticism, and an honour to the learned society that has given it to the public.

We will not conclude our remarks without adding that there are four indices: 1. *Index verborum & locutionum, &c.* 2. *Index auctorum ab Aristotele citatorum.* 3. *Index auctorum qui in notis emendantur aut illustrantur.* 4. *Index verborum & rerum in notis memorabilium.* These afford an easy reference to every particular which the reader may wish to consult.

Of the two copies the quarto is much more correctly printed than the octavo. In the latter indeed we do not perceive any material errors in the Greek, but we are presented with a long table of errata in the version and notes.

We now take leave of Aristotle and his learned editor:—nor can we do it without bestowing our warmest commendation on the original treatise. We recommend its precepts to the critic and to the man of taste, as affording them the most accurate principles by which they may judge and discriminate:—but above all we recommend it to our modern play-wrights. Aristotle says, *αρχη μεν και διον ψυχη ο μυθος της τραγωδιας*—and *μεγιστον δε—η των πραγματων συστασις*.—*The fable is the very life and soul of the drama, and its proper construction the principal and most important point.* How little it is so considered by the present race of dramatists, their loosely planned stories and improbable plots yield a lamentable proof. Extravagant character, meagre fable, and ill-connected incident, seem to be the prevailing features of these crude compositions. We wish, therefore, to recall their attention to this golden rule of the Stagirite, that it may operate to the reform of this vicious taste, and, together with his other genuine precepts, may bring back our pieces to a regular construction and unity of fable, and to a chasteness of manners and character,—to the abolition of the broad caricature and unnatural peripetia which disgrace the modern stage.

\* \* Some Errata in the former part of this article are noticed at the end of this Number. Scho.

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ART. III. Dr. Bancroft's *Experimental Researches concerning the Philosophy of Permanent Colours.*

[Article concluded from p. 296.]

CHAP. V. contains the enumeration of the *vegetable substantive colours*. The Greeks and Romans were totally unacquainted with the nature and use of *indigo*. That valuable dye is extracted from a plant, the spontaneous production of Hindostan, to whose inhabitants the preparation of it was familiar in the remotest

mostest times. By the Dutch it was first brought, about the middle of the sixteenth century, into Europe. Another species of the plant was soon afterward recognized by the Portuguese, growing wild in the forests of Brazil. It had likewise been employed by the antient Mexicans. Three species of indigo are now cultivated in America, and many others grow in China, Japan, Java, and Madagascar. The plant is cut down at maturity and steeped in water to ferment; after which the liquor is discharged into beater, is impregnated with lime-water, and is agitated till the tincture collects into little blue *foecula*, which are then suffered to subside, and the clear water is drained off. The best indigo is brought from the East Indies, and the next, in point of quality, is that of Guatimala. The annual importation into Great Britain exceeds one million of pounds weight. Indigo seems to consist of a vegetable basis united to a large portion of oxygene. By continuing to absorb that element, it passes by degrees, during its preparation, through the several shades of green to those of blue. Indigo is decomposed by fire, and inflamed by concentrated nitric acid. The other chemical agents scarcely attack it, except strong sulphuric acid, which dissolves and heightens its colour,—and a mixture of the sulphuric and muriatic acid, which our author particularly recommends. The blue-vat for dyeing cotton is formed with ground indigo, slaked lime, and copperas or sulphat of iron. The stuff, when first taken out, appears yellow, owing to the oxygene attracted by the oxyd of iron, but soon acquires the proper colour by exposure to the air. To accelerate this regeneration of the indigo, Mr. Haussman, who has extensive experience in the art of dyeing, recommends plunging the dyed cottons into water soured by sulphuric acid. The *topical* indigo blue, employed by calico printers for penciling, is made nearly in the same way. Dr. Bancroft, besides repeating the attempts of other writers, has performed several original experiments which appear to be important. Caustic alkaline liquor was found incapable of dissolving indigo: but the addition of the oxyd of tin, prepared by dilute nitric acid, quickly produced the desired effect:

‘ In the course of my experiments upon indigo, (says he,) I was induced to make trial of refined sugar, instead of orpiment; and I found that the sugar acted very efficaciously in dissolving indigo, with the usual appearances, and producing a topical substantive blue, as permanent, and every way as good as any in use. I afterwards tried coarse brown sugar, and I found it at least as effectual as the refined, for this purpose; it then occurred to me, that this might be a valuable substitute for orpiment, the use of which, as a constituent part of the topical blue, may, from its poisonous quality, sometimes produce mischief, and always gives the composition an unpleasant smell.

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I moreover conceived that, by employing a large proportion of brown sugar, it might be practicable to thicken the mixture sufficiently for penciling or printing, and thereby avoid the greater expence of gum for that purpose; and upon trial, this also proved to be the case, the sugar thickening the solution sufficiently, and afterwards drying as expeditiously as when thickened by gum, contrary to what I had apprehended as probable from recollecting that ink, when thickened by sugar, was disposed to retain moisture, and dry very slowly. I think, moreover, that when the solution of indigo is both made and thickened by sugar, in this large proportion, the latter, by being able to absorb a larger quantity of oxygene from time to time, enables the topical blue to bear exposure to the atmosphere somewhat longer, without a regeneration of the indigo, than when it is dissolved by only the usual proportion of orpiment. I think, therefore, that this way of composing a substantive topical blue, by employing coarse brown sugar, instead of orpiment and gum, is deserving of particular attention, as forming a composition free from all the poisonous qualities, and at the same time cheaper and better than that generally used.

The Doctor found that the muriatic and fluoric acids will neutralize the alkaline part of indigo, without affecting its colour. He justly observes that the several means of rendering indigo soluble, by abstracting a part of its oxygene, serve only to bring it back to its state during the process of fermentation, before the *floculae* were separated and collected. It will, therefore, follow that permanent dyes may be given by the liquor in which the plant is macerated. In this way, the Chinese are said to employ indigo, and the Africans strike a beautiful blue with its dried leaves dissolved in lye. The solution of indigo in sulphuric acid affords a livelier but less durable colour, usually termed chemical or Saxon blue, having been invented by Counsellor Barth, at Großenhayn, in Saxony, about the year 1740. Dr. Bancroft surmises that the dilute acid would produce a more permanent tincture. The addition of pot-ash or even chalk is beneficial.

Before indigo came into use, woad was its only substitute in Europe. It was ground, and made to ferment in heaps: but the Germans have lately with success treated it nearly in the same way as indigo. It gives a very durable blue, though less vivid than the foreign dye, and therefore is now employed only as an addition in composing the vat for indigo.

The *genipa Americana*, a native of Guiana and Brazil, is a large branching tree, bearing an oval fruit, whose soft pulp contains an acid juice that strikes a deep and permanent blue. The savage inhabitants of those countries use it for tinging their bodies. The fruit of the *genipa* might, therefore, be adopted with benefit in the art of dyeing and calico printing; especially since a kind of indigo is obtained from a similar tree growing plentifully on the coast of Malabar, where it receives the appellation

pellation of *panis jicamaram*.—The seed husks of the *glastum sylvestre*, the tops of the *fungus tuberosus*, the stalks of the *polygonum sagopyrum*, and the pulp of the berries of the *randia aculeata*, all yield a fixt blue or green colour. A hard substance, known in India under the name of *green indigo*, was discovered by our author to contain a portion of true indigo, unfortunately tarnished by the mixture of brownish or olive matter. A substantive yellow has lately been procured from a tincture of turmeric. The roots and bark of the *berberis vulgaris* and of the *xanthoxylum clava Herculis* yield only a fugitive yellow. The seeds of the *bixa orellana*, which grows spontaneously in Guiana, are covered with a pulp, termed *annotta*, *arnotta*, or *roucou*, and are employed to communicate a reddish tint. Its principal consumption in England is in the staining of cheese. The liquid sold under the name of “Scot’s Nankeen Dye” seems to be nothing but annotta dissolved in alkaline lye. The *Lawsonia inermis*, or *Hinna* of the Arabians, is an elegant shrub, the leaves of which have long been used in the East to give a reddish tinge to the nails and lips.—These three poisonous shrubs or vines, the *rhus vernix*, the *rhus radicans*, and the *rhus toxicodendron*, which grow in North America, contain in their stems and leaves a milky juice that produces, on linen, cotton, or silk, a full and durable black. The Malacca beans, the fruit of the *avicennia tomentosa*, are used in the East Indies for imprinting black marks on cotton.

Chap. vi. treats of the *mineral substantive colours*.—The oxyds of all the metals not only serve as bases for fixing other colours, but are capable by themselves of producing permanent tints. Iron, combined with vinegar, or with the acid of tar, affords the dark stains used in calico printing; and at Manchester, buff colours are dyed with a dilute solution of that metal in nitric acid neutralized with pot-ash:—but the different preparations of iron, by continually imbibing oxygene, change their shades, and impair the texture of the cloth. The solutions of copper give a delicate green, which resists the impression of the air: but all of them, except that in ammoniac, are discharged by the action of soap. Substances, whether animal or vegetable, moistened with the nitro-muriatic solution of gold, and exposed to the air, assume a bright and durable reddish purple. The nitrate of silver gives a permanent black stain. The nitro-muriate of platina, with other additions, produces the various shades of olive and brown. The compound of cobalt, with the muriatic acid gives beautiful sympathetic tints of green and yellow. The nitrates of manganese and cobalt, impregnated with soda, yield browns and rose colours. The compound of lime with the oxyd of lead blackens animal substances, but is apt to corrode them.

Chap. vii. considers *adjective colours in general*. In the infancy of the theory of dyeing, the *intermedia* employed to fix the colours were by the French called *mordants* or biters. Mr. Henry has proposed to substitute the term *basis*, though it be not perhaps sufficiently definite. It bears an equal relation to the colouring matter and to the stuff impregnated, and it forms the triple union. Such is the principle of *topical* dyeing, or that curious art which, with the same liquor, communicates different colours to particular spots of linen or cotton, according to the several bases previously applied. It appears that the Hindoos, the original inventors of this art, macerated and carefully prepared the cotton cloths with goat's dung, the astringent fruit of the Myrobalans, and curdled buffaloe's milk. After having been cleaned and smoothed, it was penciled with the solution of iron in a mixture of four palm-wine and rice-water, for the black figures; and with alum dissolved in water and thickened with gum and the extract of sappan or samphan wood, for the red. The stuff was then dried in the sun; and, to communicate the desired tints, it was boiled with certain roots resembling those of madder, and particularly with the *chaia*, a species of *gallium*. On the introduction of calico printing into Europe, it was stript of its tedious manipulations; which, on account of the higher price of labour, would have occasioned an intolerable expence. It appears that vinegar, litharge, and white lead, were successively joined to the ingredients in the complicated recipes. Experience and accident thus led to a most essential improvement on the Indian practice, the adoption of the sugar or acetite of lead, the only addition now retained in the composition of the aluminous mordant. A curious observation, which Dr. Bancroft establishes, is that the red, communicated by samphan wood to the solution of alum in the oriental process, is dislodged from the pores of the cotton by the superior attraction of the root-colour. If cottons printed with the acetated aluminous liquor be dyed with weld or quercitron bark instead of madder, permanent yellows will emerge; and this is an European invention. The iron liquor, with these drugs, gives variety of olive and drab colours. Calico printing has been hitherto confined to linens and cottons. Of late, however, an ingenious method has been discovered, probably by the help of heat, of applying topical stains to kerseymeres for waistcoat patterns. Dr. Bancroft has since contrived to compass the same effect. He applies topically a strong decoction of quercitron bark with the due proportion of the murio-sulphate of tin, covers the penciled parts with paper, folds up the cloth, and ties it in a bag of oiled linen, (such as is used for bathing caps,) and lastly keeps it, during a quarter of an hour, immersed in boiling water. A beautiful yellow is in this way

way imprinted on the figures. When the cloth is previously dyed Saxon blue, a beautiful green is obtained; and, if scarlet, the dilute sulphate of indigo pencilled will produce a full black.

Chap. viii. treats of *Prussian blue*.—This beautiful dye, the casual discovery of an obscure chemist at Berlin, is procured by precipitating iron from the sulphuric acid by means of pot-ash, previously calcined with blood, horns, or tendons. The tincture sometimes inclines to yellow from an excess of the oxyd of iron, which may be detached by the addition of the muriatic and other acids. These, however, have no action on the blue colouring matter, but the alkalies and lime readily dissolve it. Prussian blue has lately been supposed to be a compound of iron with a peculiar acid. Yet this bears no complete analogy to acid; and Dr. Bancroft regards it merely as an animal dye, not belonging to any of the usual classes of chemical agents. Various have been the attempts, within the present century, to fix and apply this brilliant tincture. M. Berthollet, with the assistance of M. Vidmer, in some measure succeeded. Cotton and silk, previously dyed brown with galls joined to a ferruginous basis, and passed through dilute prussiate of lime with a small addition of the prussiate of pot-ash and sulphuric acid, acquired the proper blue. That dye resists the impression of air, but unfortunately will not bear washing. It is remarkable that stuffs tinged olive, by the application of weld, took from this liquor a beautiful green. This observation prompted our author to investigate the matter more fully, and suggested several ingenious and satisfactory experiments. Among other particulars, we learn that copper, especially the aluminous basis, has a powerful attraction for Prussian blue. A new lively and permanent colour, which Dr. Bancroft terms the *red copper colour*, was obtained by applying the solution of copper in acids or ammoniac.

Chap. ix. on *adjective colours from European and Asiatic insects*, comprises three articles. 1. The antients were acquainted with the kermes or *coccus elicis*, an insect found on a small species of oak which grows in the south of Europe and in Asia. When the eggs are on the point of hatching, the females are collected, and killed by the steam of vinegar. Great quantities of these insects were formerly gathered in the southern parts of France and Spain, for the purpose of dyeing:—but the introduction of cochineal has superseded the use of kermes, which affords a less vivid though a more durable scarlet. The fine blood reds, which we still admire on old tapestry, were given by kermes with the aluminous basis to woollen threads. 2. Lacca or gum lac was likewise known to the antients. It is the production



of a certain minute insect, by which it glues itself to several species of shrubs in various parts of India. The eggs, and the glutinous liquor in which they are contained, will also communicate, while fresh, a beautiful red to water. The œconomy of these insects has been very attentively and successfully studied of late by Mr. Kerr and Dr. Roxburgh. The Hindoos extract the colouring matter of lac with hot water, and add thereto alum and tamarind liquor, for dyeing silk and cotton. The colours thus obtained approach those of cochineal in beauty, and are rather more permanent. Most of the lac, however, brought into Europe at present, is sent to Portugal and Barbary, to be employed in staining goat skins for the red morocco. 3. The *coccus tinctorius Polonicus* is a small round insect much resembling the kermes. It was formerly collected in Poland and Lithuania from the roots of the German knot grass or knawel. The Turks and Armenians used it for staining the nails crimson, and, with the assistance of alum, for dyeing wool, silk, and hair. It is now neglected.—Similar insects were formerly gathered in Europe from crow-berry bushes and the roots of burnet.

Chap. x. contains the natural history of cochineal.—Cochineal or *coccus casti* is an exceedingly small insect, nourished, perhaps exclusively, on the *castus*, vulgarly denominated Indian fig or prickly pear; a genus of plants peculiar to America. The species *cochenillifer* or *nopal* alone is cultivated for the breeding of it. On the arrival of the Spaniards in that vast continent, they saw the native Mexicans employ cochineal to produce delightful stains on their furniture, their ornaments, and their cotton garments; and the favourable representations sent home induced the court of Madrid, in the year 1523, to give instructions to the famous Cortes for taking measures to multiply that valuable commodity. Notwithstanding this early attention to the propagation of cochineal, Europe remained for above a century ignorant of its real nature. Like the kermes, it was believed to be a seed or grain, and hence the scarlet dyed with it commonly went by the name of *grain colour*. This opinion appears to have been first contraverted in 1668, by the anonymous author of a paper printed in the Philosophical Transactions. No doubt any longer remains on a point which eminent naturalists have fully ascertained. Cochineal forms the subject of an extensive and beneficial commerce. The importations into Spain alone, of the fine sort, during the years 1788, 1789, and 1790 inclusively, amounted, according to our author's information, to eleven thousand bags weighing 200 pounds each. Great Britain consumes annually 1200 bags, estimated at about 180,000*l.* sterling. To break the monopoly retained by the Spaniards

Spaniards would be desirable, and several attempts have been made to outwit the vigilance of that jealous people. Our readers will be pleased with the following relation :

‘ In the month of January 1777, Mons. Thierry de Menonville left Port au Prince, in the island of St. Domingo, for the purpose of procuring some of the living cochineal insects in Mexico, and bringing them from hence, to be afterwards propagated in the French West India islands ; an enterprize, for the expence of which four thousand livres had been allotted by the government. He proceeded by the Havannah to La Vera Cruz, where he was informed that the finest cochineal insects were produced at Guaxaca, distant about seventy leagues. Pretending ill health, he obtained permission to use the baths of the river Magdalen ; but instead of going thither, he proceeded, through various difficulties and dangers, as fast as possible, to Guaxaca ; where, after making his observations, and obtaining the requisite informations, he affected to believe that the cochineal insects were highly useful in composing an ointment for his pretended disorder, (the gout,) and therefore purchased a quantity of nopals, covered with these insects, of the fine or domestic breed, and putting them into boxes with other plants, for their better concealment, he found means to get them away as botanic trifles, unworthy of notice ; and being afterwards driven by a violent storm into the bay of Campeachy, he there found and added to his collection a living cactus, of a species which was capable of nourishing the fine domesticated cochineal ; after which, departing for St. Domingo, he arrived safe, with all his acquisitions, on the 25th September, (in the same year,) at Port au Prince, where he began immediately to form a plantation of nopals, and to take steps for propagating the two sorts or varieties of cochineal, I mean the domesticated or fine, and the sylvestra or wild, which last he found at St. Domingo, soon after his return, living naturally on the cactus pereskia. But unfortunately for this establishment, he died in the year 1780, through disappointment and vexation, at seeing his patriotic endeavours so little assisted, and his services so sparingly rewarded by the government. Mr. Thierry de Menonville’s labours being thus terminated, the Royal Society of Arts and Sciences at Cape François, having collected his papers, composed from them a treatise on the cultivation of nopals and the breeding of cochineal, &c. of which M. Berthollet has given an extract in the fifth volume of the Annales de Chymie, together with an account of his own experiments, for ascertaining the effects of the grana sylvestra, produced at St. Domingo, compared with those from Mexico, in dyeing.’

It appears that there are two varieties of the nopal growing in Mexico ; the one denominated the true nopal of the garden of Mexico, and the other, on account of its singular beauty, called by the name of the Castilian nopal. These nopals have a valuable property which facilitates the collection of the minute insects, being not beset with the hard offensive thorns usual in the cactus tribe. They besides afford the nourishment most suitable to the cochineal ; for the wild insect or *grana sylvestra*

reared on either of these nopal loses, by degrees, its downy filaments, and becomes almost as large as the domestic sort; a fact which shews that the latter owe their amelioration to warm covering and abundant generous food. This opinion is farther confirmed by the practice, in Mexico, of forming the plantations for propagating the two varieties of domestic cochineal at a certain distance from each other, lest their communication should produce a cross breed. The insect selects proper situations on the undersides of the branches or articulations, where, fixing its little tubular proboscis, it imbibes the mucilaginous juice, and becomes covered with a fine adhesive down. After a month, the male emerges from his prison a little scarlet fly, flutters about, performs the office of love, and immediately expires. The female outlives him another month, and brings forth her young connected in succession by an umbilical cord. These cluster two or three days under the mother's belly, till, finally liberated, they crawl to their several stations. It is in the last stage of pregnancy that the females are chosen for cochineal. They are detached from the nopal by pressing the dull blade of a knife, and fall on cloths spread to receive them; being then inclosed in a bag, they are scalded in boiling water, and exposed to dry in the sun. The rich colour of cochineal was generally imputed to the red fruit of the cactus on which the insect was supposed to feed: but the observations of M. de Menonville have exploded that opinion. After the death of that gentleman, the stock of fine cochineal, multiplied in the garden at Port au Prince, was suffered to perish through neglect. The wild sort, however, being hardier, survived, and came under the care of M. Bruloy, who sent a considerable quantity to Paris in the years 1787 and 1788. Commissioners of the academy made the proper experiments on it at the celebrated Gobelins; from which it appeared that the *grana sylvestra* of St. Domingo gave exactly the same dyes as the fine Spanish cochineal, only requiring double the quantity of materials.

A few years since, Dr. James Anderson of Madras imagined that he had discovered the true cochineal insect, inhabiting a species of salt grass. In this expectation, however, he was widely mistaken: but his laudable zeal pointed out our East India settlements as a congenial nursery for that valuable insect. Some plants of the true nopal were accordingly sent in 1788 from the royal garden at Kew to Madras, where they have multiplied surprizingly:—but, owing to the negligence of the East India Company's Directors, no steps have yet been taken to procure the cochineal insect from America.

Chap. xi. treats of the properties and uses of cochineal; with an account of new observations and experiments calculated

to improve the scarlet dye.' The antient Mexicans appear to have known only the crimson tint which cochineal communicates to the aluminous basis. The wonderful effect of the nitric solution of tin, in exalting the colour of this drug to the most vivid scarlet, was probably first discovered by Kuster, a German chemist, who brought the secret to London about the year 1543. A small portion of sea-salt or the muriate of ammoniac, and, (which is most important,) a quantity of tartar, are commonly added to the liquor. It is somewhat remarkable that the real effect of the nitrate, or nitro-muriate of tin, has hitherto been misunderstood. The colour which it produces alone with cochineal has always a crimson hue, and the tartar employed is an essential ingredient to incline it towards yellow. Into this opinion Dr. Bancroft was led by reflection and copious experiment. It then occurred to him that the muriate of tin, with the quercitron bark which affords a cheap yellow, might be advantageously used to change the natural colour of cochineal into scarlet; and, in consequence of his application to the Privy Council, it was referred in 1787 to six capital dyers to examine his discovery. Trials were accordingly made, the brilliant dye was produced, but unfortunately the texture of the cloth was found to be much injured by the corrosive liquor. Not disheartened, however, after many expensive and laborious efforts, he at last succeeded with the murio-sulphurate of tin and quercitron bark. The process is thus concisely described :

' For this species of scarlet nothing is necessary but to put the cloth, suppose 100lb. weight, into a proper tin vessel, nearly filled with water, in which about eight pounds of the murio-sulphuric solution of tin (*this is composed of two pounds of the sulphuric acid with three of the muriatic to fourteen ounces of tin,*) have been previously mixed, to make the liquor boil, turning the cloth as usual through it, by the winch, for a quarter of an hour; then turning the cloth out of the liquor, to put into it about four pounds of cochineal, and two pounds and a half of quercitron bark in powder, and having mixed them well, to return the cloth again into the liquor, making it boil, and continue the operation as usual until the colour be duly raised, and the dyeing liquor exhausted, which will be the case in about fifteen or twenty minutes; after which the cloth may be taken out and rinsed as usual.'

This method of dyeing scarlet, besides that it requires one fourth less of cochineal, admits a very considerable saving in the articles of fuel and labour. The colour communicated has invariably the same shade; which, in the case of woollen cloth, is not liable to alter under the operation of fulling. It deserves likewise to be noticed, that, by varying the proportion of the bark, every possible tint may be exhibited between the crimson and the yellow. Tin, dissolved by any of the acids, produces  
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with cochineal the several shades of aurora. Its solutions in the fluoric, the tartaric, and especially the citric acids, give a beautiful scarlet. The oxyds of bismuth and zinc afford purple or lilac colours: but all the other metals, copper particularly, sadden and debase the cochineal-dye; and it would be tedious to enumerate the particular instances. The great problem in the art of dyeing is to communicate a permanent scarlet to silk, cotton, and linen. The process recommended by the celebrated M. Macquer produced only a fugitive stain. The late Dr. Berkenhout, under the idea of disclosing a similar discovery, obtained a large reward from the British parliament.

Chap. xii. considers *the properties and uses of quercitron bark*. The application of this substance, produced by the *quercus nigra*, to the purposes of dyeing and calico printing, for a certain term of years, is exclusively vested in the author by act of parliament. The blackish exterior coat being separated, the cellular and cortical parts are, by the assistance of mill-stones, reduced to a fine light powder, mixed with stringy filaments. Thus prepared, the quercitron bark will generally yield as much colour as eight or ten times its weight of the weld plant, or as four times its weight of the chipped old fustic; the former of which it most nearly resembles: but it is capable, without addition, of producing more cheaply the effects of every other yellow dyeing drug. Of the *quercus nigra* there are several varieties, which all contain a portion of the same colouring matter: but the *quercus nigra digitata* and the *quercus nigra trifida*, besides the yellow, have a fawn tint, which tarnishes the dye, and ought therefore to be carefully avoided. The decoction of quercitron bark is diluted by acids and deepened by alkalis. With the muriate and murio-sulphate of tin, it produces a beautiful and lively yellow; and, with the sulphates of iron and copper, it forms a colour inclining to green. In the application to practice, it is expedient to plunge the bark previously tied up in a bag into hot water, for a few minutes, and then to mix the other dyeing ingredients with the decoction. For woollens, the assistance of alum alone will afford a pleasant yellow, which can be deepened by the addition of a little powdered chalk. By the same process, a fine green is fixed on cloth taken from the indigo vat, and the Saxon blue is converted into Saxon green: but the most brilliant colours are produced by the application of the tin basis. If the stuff be dyed with one tenth of its weight of bark, and as much of the murio-sulphate of tin, it will receive a beautiful orange yellow; and the shade may be inclined to yellow by diminishing the proportion of the murio-sulphate of tin, and adding some alum. The paler dyes are formed by joining a small portion of alum.

The basis of iron with the quercitron produces the drab colours, which are darkened by the addition of a little sumach, and are inclined to olive by diminishing the sulphate of iron and substituting the sulphate of copper. Woollen cloth boiled with one twentieth of its weight of lime, and then dyed with the bark, acquires a strong nankeen tint. With due precaution, the same dyes may be fixed on silk. The difficulty is greater in the treatment of linen and cotton, which require a more copious deposit of alum, and are apt to be corroded by the tin basis. By means of the acetite of alum, however, and the gradual application of heat, they receive the various shades of yellow. This aluminous compound may, in a great measure, be superseded by using the astringent matter of yellow myrobalans, or the decoction of galls promoted by a little barilla;—the cotton is afterward to be dipt into a calcareous solution of alum. A dye nearly as durable, and more dilute, is procured by previously macerating the cloth with a mixture of soap and barilla.

Dr. Bancroft gives ample and circumstantial directions for the application of quercitron bark, with many interesting observations,—for which we must refer our readers to the work. It is fortunate that private interest should concur with public emolument, to recommend the wider extension of this valuable drug.

Chap. xiii. enumerates the several vegetable substances which afford yellow adjective colours.—1. The American hickory or *Juglans Alba* contains not only in its bark, but in its green leaves and in the rinds of its nuts, a colouring matter very similar to that of quercitron bark, only feebler and prepared with more difficulty. The use of this dyeing drug is, likewise, for a term of years, appropriated to our author by the British legislature. 2. The weld plant, or *reseda luteola*, grows in many parts of Europe, the cultivated sort being smaller and richer in colour. It requires two years for its maturity, and gives also a very precarious crop. The trouble of previously extracting the tint, and the charge of transporting a bulky commodity, with other inconveniencies attending it, are likely to bring weld into disuse.—With this substance, Dr. Williams, several years ago, pretended to fix a green dye on cottons; and parliament was surprized into a grant of a considerable reward to the inventor. 3. Venice sumach or *rhus cotinus*, improperly called young fustic, is a shrub that grows in Italy and the South of France. Its root and stem, employed in chips with the nitro-muriate of tin, give an orange-yellow: but the colour proves extremely fugitive. 4. Fustic or *morus tinctoria*, which

which we inaccurately denominate *old fustic*, is a large tree indigenous to the West Indies. It affords a tolerably durable but not a bright colour. The word *fustic* seems to be a corruption of the term *fuslet*, denoting a mouldy smell, by which appellation the Venice sumach was known in France. 5. The common sumach or *rhus coriaria* of Spain and Portugal gives, with the aluminous basis, a pale and feeble dye. 6. The French berries, or unripe berries of the *rhamnus infectarius*, communicate a lively though fugitive colour. 7. Saw-wort, or *ferratula tinctoria*, the dyer's broom or *genista tinctoria*, the five species of heath which our island produces, the bark and shoots of the Lombardy poplar, and the leaves of the sweet willow, all form a pleasant but transient yellow. 8. The American golden rod, or *solidago Canadensis*, which grows plentifully between Canada and Hudson's Bay, is rich in colouring matter, and gives a beautiful dye, with the aluminous basis, to wool, silk, and cotton. The three-leaved hellebore is employed by the Canadian Indians to give a yellow stain to prepared skins. Many other vegetables of less note yield different tints of yellow.

The volume closes with an appendix, containing an abstract of a paper which Dr. Roxburgh very lately transmitted to the Directors of the East India Company, on a new species of *nerium* or rose-bay; the leaves of which afford indigo. This *nerium tinctorium*, the *tshit ancalls* of the Hindoos, grows plentifully in the mountainous tracts of the Carnatic, and through the whole extent of the Circars. It is a middling-sized tree, with leaves from six to ten inches long and from three to four broad, numerous, smooth, and of a pale green colour. The season from April to July is the most proper for gathering the leaves, of which two or three hundred pounds weight will yield one pound of indigo. To extract this dye, the leaves are scalded and agitated in hot water, when a little lime is added to the liquor to assist granulation. In the northern parts of the Coromandel coast, the natives precipitate their indigo with a cold infusion of the *jambolong* tree, or *jambolifera pedunculata*, a very powerful astringent. Dr. Roxburgh describes another indigo plant, the *car-nelli* of the Hindoos, which he has chosen to denominate *indigofera cœrulea*. It is a shrubby species, growing naturally in dry barren tracts. The leaves, digested in boiling water, afford about one two-hundredth part of their weight of beautiful indigo. The same gentleman has performed a number of interesting experiments, with a view of illustrating the theory of indigo:—but, as most of his observations are already anticipated, it would be superfluous to dwell any longer on this subject.

subject. We will just mention that indigo may be purified and exalted, by dissolving the heterogeneous matter with the sulphuric or rather the muriatic acid.

In taking leave of the learned author of this work, it should be noticed that he has prefixed to each chapter a very apt motto, selected from works of merit. We are sorry to remark that the great interruptions in the press have sensibly hurt the unity of plan and composition. The reader feels it irksome to be repeatedly referred to other passages of the book :—but an adequate apology for this blemish may be found in the utility of the general design.

Les..c.

ART. IV. *The History of Great Britain*, connected with the Chronology of Europe; with Notes, &c. containing Anecdotes of the Times, Lives of the Learned, and Specimens of their Works. Vol. I. Part II. From the Deposition and Death of Richard II. to the Accession of Edward VI. By James Pettit Andrews, F. A. S. 4to. pp. 366. 11. 1s. Boards. Cadell jun. and Davies. 1795.

**I**N our Review for August 1794, we gave an account of the preceding part of this volume, and expressed our approbation of the judgment with which Mr. A. had selected his materials, and of the accuracy and precision with which he had arranged and compressed them. His plan of uniting the chronology of Europe with the History of Great Britain appeared to us well calculated for gratifying the curiosity of his more inquisitive readers, and for inspiring with the love of general information those who had hitherto chiefly confined their views within the limited horizon of their native soil. We commended the author's diligence in recurring to the original sources of information, and in employing the authority, and often the very words, of contemporary writers for the purpose of illustrating not only the public transactions, but the manners, the genius, and the taste of the ages which he describes. His anecdotes of the virtues and vices of the times, and his specimens of literature and poetry, cannot fail to interest those readers who prefer the progressive and various history of the human mind to the tiresome and laborious idleness of kings and conquerors, the ravages of war, and the uniform frauds of policy. The pleasantries, with which the biographical sketches are enlivened, may appear to critics of a certain cast inconsistent with the dignity and gravity of historical composition : but we know not why this species of writing should be exclusively confined to the crimes and calamities of men ; and why our remote ancestors should not be brought on the stage, to gladden us with their mirth as well as to depress us with their sorrows, to brighten the smiles of pleasure as well as to thicken the gloom of melancholy.

In



In this second part, we have the same plan and execution on which the preceding volume was conducted; with this single difference, arising from the nature of the materials, that the analogous pictures of government, arts, and manners, are here drawn with greater circumstantiality and fullness. The author has not, however, allowed himself to be diverted from the original design of his compilement, by the copiousness and variety of his subject. In illustration of this remark, we have an example in the following account of government, from the year 1400 to 1485 :

‘ The power of each department of legislature became now more accurately defined, although no considerable alterations had been made in either.

‘ The king’s authority was most assuredly not in general despotic, since he could neither repeal nor change any law which had been made by consent of his parliament. Yet that dispensing power which each monarch assumed, when it suited his purpose, threw far too great a weight into the scale of royalty. The sovereign besides retained the cruel right of giving in marriage the wards of the crown, although that prerogative (as well as that of purveyance) was exercised in a much more moderate degree than it had been of old.

[FORTESCUE DE LAUDIBUS LEGUM ANGLIÆ.]

‘ He could likewise prefs for his service not only soldiers and sailors, but also musicians, goldsmiths, embroiderers and various sorts of artificers.

[IBID.]

‘ The peers attended their duty in parliament at their own expence. The representatives of the commons were always paid from the commencement of representation. Towards the close of the 14th century it was fixed at 4s. per diem for knights of shires, and half that sum for each burghers.

‘ The sheriff’s influence in returning members was extensive and frequently abused. ‘ Sometimes they made no proper elections of knights, &c. sometimes no return at all, and sometimes they returned such as had never been elected.’

[PREAMBLE TO STAT. 23 HEN. VI. CAP. 14.]

‘ For these and such like misdemeanors he might be sued by action at the assises and was liable to fine and imprisonment.

‘ The qualification requisite for knights of shires was 40l. per annum. It appears too that strength of body and constitution was demanded, for the parliamentary writs about this period directed the electors to chuse not only the wisest but the stoutest men (potentiores ad laborandum), that they might be able to endure the fatigue of the journey and of close attendance.

[PRYNNE.]

‘ Besides their pay, the members of the House of Commons had the privilege, for themselves and their servants, of freedom from all arrests. A necessary exemption, that they might be enabled to perform their duty. But this privilege (as well as their pay) attended on the members only during their actual services, and quitted them at the end of each session; allowing only for the few days which they might

might be obliged to employ in journeying to London and returning home. [IBID.]

'The convocations were regularly summoned with the lay-parliaments and as regularly met. The prelates were still directed to attend and 'consult with the nobles.' They were also directed to order their dean and archdeacons to attend in person, each chapter to send one proctor, and the clergy of each diocese to send two proctors, 'to consent to those things which should be ordained by the common council of the kingdom.' As therefore they were only to 'consent,' not 'to consult,' the proctors could scarcely be reckoned a part of the Commons. They however received wages and partook of the privileges of Parliament. The ecclesiastics still continued to lay taxes on themselves; but the consent of the other branches of legislature was necessary to give force to their decree. [IBID.]

'Parliaments were often called and quickly dismissed. They had frequently only one session, and once (in 1399) but a single day.

'No considerable alterations appeared in the English courts of law. The number of judges in the courts at Westminster was by no means certain. Under Henry VI. there were at one time eight judges in the court of Common Pleas. Each judge took a solemn oath that 'he would take no fee, pension, gift, reward, or bribe from any suitor, saving meat and drink, which should be of no great value.

[FORTESCUE DE LAUDIBUS LEGUM ANGLIÆ.]

'The laws were ill-executed throughout the 15th century. Maintenance (an union for sinister purposes) still prevailed; the priests by their exemptions were set above the law; sanctuaries abounded throughout the realm and protected the vilest criminal and the most dishonest debtor; perjury thrived and afforded a living to many; while the high constable, under colour of exercising military law, was authorized to proceed in cases of treason, 'summarily and without noise or form of trial,' and if he wished to give an appearance of justice to his proceedings, he could call in the aid of torture by fire or on the rack.

'The account which the learned judge Hale gives of the lawyers who pleaded in the 15th century does them little honour. He condemns the reports during the reigns of Henry IV. and V. as inferior to those of the last twelve years of Edward III; and he speaks but coolly of those which the reign of Henry VI. produces.

[HIST. OF COMMON LAW, APUD HENRY.]

'Yet this deficiency of progressive improvement in the common law, arose not from a want of application to the science; since we read in a very respectable treatise that there were no fewer than 2000 students attending on the inns of Chancery and of Court, in the time of its writer.

[FORTESCUE DE LAUDIBUS, &c.]

'The Court of Chancery seems to date its rise at the close of the 14th century. It was highly obnoxious to the professors of the common law, who, by their interest in the House of Commons, procured a petition against it from the Parliament to Edward IV. in 1474. The influence of the prelates (who were certain of guiding that court) defeated this attempt, and its establishment encountered no further difficulties.

[COTTON'S RECORDS.]

One

‘ One observation there remains to make on the general state of the English at this period. Civilization indeed had not hitherto made such progress as entirely to abolish slavery. Yet few land-owners or renters were to be found who did not prefer the labour of freemen to that of slaves. This circumstance diminished their number, and the perpetual civil contests enfranchized many by putting arms in their hands. Within a few years after the accession of the Tudors, slaves were heard of no more.

‘ A reflection made at the close of the 15th century by Philip de Commynes will very naturally finish this section. His suffrage in favour of England is the more remarkable as it is given voluntarily at the close of the longest and most bloody civil war with which the English annals can be charged. ‘ In my opinion’ (says that judicious observer) ‘ of all the countries in Europe where I was ever acquainted, the government is no where so well managed, the people no where less obnoxious to violence and oppression, nor their houses less liable to the desolations of war, than in England; for *there* the calamities fall only upon the authors.

‘ Scotland was not so happy. The unfortunate death of the Norwegian Margaret had involved that realm in a long and bloody contest with its powerful neighbour; and, although the gallant and free spirits of the Scots had preserved the independence of their country notwithstanding their inferiority in numbers, wealth and discipline, it could not prevent the preponderance of a most odious and tyrannic aristocracy. Perpetual domestic war loosened every tie of constitutional government; and a Douglas, a Creighton, or a Donald of the Isles, by turns exercised such despotism and inhumanity as no monarch in the 15th century would have dared to practise.

‘ The endeavours of the first and of the second James were turned towards improving the jurisprudence of the North by engrafting on it the best parts of the English system; but the suddenness of their deaths and the weak reign of their successor James III. prevented their people from receiving much benefit from such laudable designs.

‘ The Parliament of Scotland, at this period, had nearly monopolized all judicial authority. Three committees were formed from *the* house (for there was only one) soon after the members met. The first, like the ‘ Triers in England,’ examined, approved or disapproved of petitions to the senate; the second constituted the highest court in all criminal prosecutions, as did the third in civil ones. And, as every lord of parliament who chose it might claim his place in each of these committees, almost the whole administration of law, civil as well as military, resided in the breast of the Scottish nobility.

‘ There was another court, that of Session, of which the members and the duration were appointed by Parliament.

‘ The Justiciary (an officer discontinued in England as too potent) was still nominally at the head of the Scottish law, and held courts which were styled ‘ Justiciaries,’ as did the Chamberlain ‘ Chamberlainaries;’ from these courts there was allowed an appeal to a jurisdiction of great antiquity, styled ‘ The Four Boroughs’ Court.’ This was formed of burgesses from Edinburgh and three other towns, who met at Haddington to judge on such appeals. [PUB. ACTS.]

‘ There

' There was one abuse, however, which rendered every court of justice nugatory. It had become a custom for the Scottish monarchs to bestow on their favourites not only estates but powers and privileges equal to their own. These were styled 'Lords of Regalities;' they formed courts around them, had mimic officers of state, and tried, executed, or pardoned the greatest criminals.

' The good sense of James II. prompted him to propose a remedy for this inordinate evil; but two admirable laws which he brought forward (the one against granting 'Regalities' without consent of Parliament, the other, to prohibit the bestowing of hereditary dignities) were after his decease neglected; and Scotland continued, two centuries longer, a prey to the jarring interests of turbulent, traitorous noblemen.'

In relating great events, the author rises in his style, and deduces from them reflections which, though natural, are not always as obvious as they are reasonable. Of this we shall give an example in what is said of the conquest of Constantinople in 1453.

' Mahomet II. in 1453, besieges and takes by storm the imperial city of Constantinople, 1125 years after its foundation. The Roman empire vanishes, and the place becomes under the name of Stamboul the capital of the Turkish dominions \*. The Genoese of Galata receive

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\* Constantinople had long been aimed at by the Turkish power; but the diversions formed by Hunniades, and George Castriot, had retarded an event which the effeminacy and profligacy of both rulers and people had rendered inevitable. Constantine Drakoses, the last emperor, merited a better fate, if there could be a better than dying for his country. When he found Mahomet determined to besiege his city, he raised what force he could, which amounted to no more than three or four thousand men; nor could the imperial treasury afford to continue in its pay a celebrated German engineer, who, on his stipend being lessened, went in disgust to the Turks, and cast those immense pieces of cannon which are still the wonder of the Dardanelles. To Iustiniani, a Genoese, who with 500 men came to defend the city, Constantine gave the chief command, promising to make him prince of Lemnos, if he could drive off the Turks. Meanwhile the citizens sat like idiots, determined to suffer the extremities of war, and expose their wives and children to violation and slaughter, rather than support an emperor, who they knew wished to unite the Greek with the Latin church.

' Mahomet had 400,000 men in arms around the city, but though his fleet was large, he could not approach the walls by the harbour; and had even been witness to the success of five ships from Genoa, who had forced their way through his numerous navy. To remedy this he contrived, by engines and an immense strength of hands, to draw a vast detachment of galleys over a peninsula, into the harbour, and then the blockade was complete. The cannoners too of the Turks were instructed by a Hungarian ambassador, (moved by a foolish pro-

R. v. Aug. 1795.

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ceive protection from the Turks. Numbers of Christian princes send ambassadors to congratulate the sultan on his success. Mahomet permits

phcey, that Christendom would never thrive until Constantinople was taken) how to do the most damage to the old and ruinous fortifications of the devoted city.

‘When all was ready for an assault, Mahomet sent to offer lives, liberty and goods to the emperor and people, with settlements in Greece, if they would give up the place; but in vain. The Turks were at first gallantly repulsed, Constantine defending the breach, and Justiniani bravely seconding his efforts; unhappily the latter being seized with a panic, on receiving a slight wound, and quitting his post, the Italians, who were the strength of the besieged, followed; and the enemy burst in with hardly any opposition. The wretched emperor saw that all was lost, and was only heard to say, ‘Alas! is no Christian here to strike off my head?’ A Turk performed that office; and Mahomet with his army rushing in, every bar to slaughter, rapine and violence gave way. Meanwhile numbers of the Greeks stood calmly around the church of Santa Sophia, while others coolly employed themselves in a solemn procession, deluded by a fanatic; who had foretold that as soon as the infidels should force their way to a certain part of the city, an angel should interfere, and utterly destroy their forces; but the Turks, penetrating to the church, tied these dreamers two and two, and drove them away as slaves. After three days, Mahomet checked the course of plunder, and accepted the remaining inhabitants as subjects. To the royal family he behaved with humanity at first; but offering a cruel insult, when intoxicated, to Demetrius Leontares (a man of high rank, great duke or admiral of the empire, and nearly allied to the throne), by sending a domestic to bring one of his children, who was remarkably beautiful, into his seraglio; the generous Greek (although he had been used to wish rather to see a Mussulman’s turban than a Cardinal’s cap in Constantinople) resented it with such spirit, that the tyrant ordered him and his whole family to be beheaded. He suffered with great resignation, professing himself happy that, by seeing his children die before him, he was certain they were not reserved for infamy.

‘Thus write Khalcondylas and Ducas, who were probably both eye-witnesses to these horrors. But Cantemir affirms, that the Turkish historians own an agreement, by which a part of the citizens who had been allowed an honourable capitulation, preserved some of their churches, some privileges as to religion, &c.

‘Soon the men of letters, unable to endure the government of barbarians, dispersed themselves around Europe, and enriched every province, particularly Italy, with their science.

‘The whimsically superstitious are fond of a silly remark, ‘That as the Western empire began and ended with an Augustus, so did that of the East begin and end with a Constantine;’ but a much more useful speculation from the dreadful fate of this metropolis, and still more from that of Rome in 1527, (which will also be circumstantially related) presents itself to the rich and indolent citizen, viz. That opulence, fat

mits the brothers of Constantine, the last Roman emperor, on their submission, to be still lords of Peloponesus. Selybria and many cities of Thrace voluntarily yield to the Turks.'

We shall enable the reader to compare this dreadful event with the conquest of Rome in 1527:

'Clement VII. a timid pontiff, wishes to please Henry of England by granting his divorce, yet dreads to offend Charles V. of Germany, knowing himself, as being a bastard of the Medicis family, not to be secure on his throne. Soon he falls into the extreme of misery. Trusting to a mercenary force under his personal enemy the duke of Urbino, he sees Rome stormed by the constable de Bourbon, who falls  
in

from securing its owners, only holds out a bait to the destroyer. And that no wealthy city should think itself secure, without union, good government, and military exertions among its inhabitants.'

'Bourbon commanded a brave but ill disciplined army. He had some Spaniards, many Lutheran Germans, some renegade French and Italians, and even some English (among whom was the future lord Cromwell). These had neither pay, provisions, nor accommodations; they had no artillery or ammunition; were half naked and more than half starved. Sometimes, worn out with hardships, they mutinied, and even forced their general to abscond. But he soon appeared again at their head, soothed them by the promise of pillage, and joined them in singing camp-ditties, many of which ridiculed the extreme poverty of their leader. [BRANTOME.]

'Clement trusted much to a treaty with Lannoy, viceroy of Naples, who had engaged to keep Bourbon from hurting Rome or Florence. But Lannoy dared not even appear in sight of the headstrong troops of the constable; who, having been disappointed in his plans on Crémone and Bologna, and having obtained three pieces of cannon at Ferrara, with a little ammunition, at length announced to his men his design to plunder Rome. All difficulties now vanished, and by forced marches they came in sight of that noble city, into which, for many ages, the wealth of the universe had poured with scarce any reflux. All this Bourbon eloquently displayed to his men; and added, that this immense wealth should be all their own. Animated to desperation, they rushed, under cover of a fog, to the walls, where were none to resist, except a few veteran Switzers who had guarded the pope. These defended the city with bravery, and repulsed the assailants, until Bourbon, while scaling the wall, had received a mortal wound in the groin. The fury with which this circumstance inspired his army, proved fatal to Rome. Had Bourbon survived, he would have checked the violence of his men; and as he meant to establish, probably, an independent domain†, he would have spared the honor, the wealth, and the lives of his future subjects. But Philibert de Chalons, prince of Orange, who succeeded to the command, had little authority over the army.

'+ Brantome intimates that his plan was to wed the almost infant Catharine di Medicis, and become king of Italy.'

in the assault. The city suffers every possible horror, except burning, during *ten months*. The pope is taken in the castle at St. Angelo, is pillaged and imprisoned. Urbino, who abhors the house of Medicis, has the refined cruelty to march with his troops within the view of the castle of St. Angelo, and then to retire without attempting to release it.

‘Lautrec with a French army takes Pavia, and, in resentment of Francis’s captivity and the pope’s injuries, treats it as Rome has been treated. Genoa revolts in favour of France.

‘In the mean while the city was stormed; the Switzers having fallen in the breach, and the wretched rout of domestics and artificers (whom the Pope’s general, Renzo di Ceri, an old and gallant officer, had armed in haste) having fled without a blow. The infatuated pope, although the year before he had experienced the weakness of St. Angelo, yet betook himself again to that fortress; which, besides its wanting strength, was so destitute of provisions, that, in a few days, the pope, the cardinals, and the foreign ambassadors, after having fed on the flesh of asses, surrendered at discretion.

‘But who shall describe with decent horror the state of imperial Rome, delivered up to the discretion of a barbarous irregular host of licentious foes? The German Lutherans, as Guiccardini acknowledges, were not the worst of the band. They plundered the churches, they contumaciously tossed about the holy reliques, they led the monks, nay the cardinals, in derision, richly robed, through the streets, and when their wild humours were satiated, they sat down and enjoyed themselves in domestic revelry. Not so the avaricious Spaniard, the revengeful Italian. The torments with which they extorted wealth from the chief inhabitants of Rome, are described by Guiccardini and others in the most frightful colours. As to the fair and defenceless part of society, their treatment cannot be described with any degree of delicacy: ‘No man,’ says an Italian writer, ‘escaped torture, no woman violation\*.’ The historian, quoted above, after touching on the wretched fate of the Roman ladies, adds a bitterly satirical remark on them and on Rome in general†.

[GUICCARDINI]

‘The misery of the devoted city lasted not only many *days*, but many *months*; and the victors, not content with a million of ducats at least, got by immediate plunder, tortured their wretched slaves out of sums vastly exceeding that amount; and forced them to live as servants in their own palaces and houses; daily witnesses of the outrages which their families were compelled to receive with complacence.’

[SACCO DI ROMA. ROBERTSON.]

‘\* On compta au Rome et aux environs, au bout de quelques mois, quatre mille sept cent filles enceintes.’ [ANNALES DE L’EMPIRE.]

‘† E benchè molti si possano persuadere, che in tanto furioso travaglio, fosse qualche nobile e pura vergine, per non venire in tanto libidinose mani, che spontaneamente, o con ferro si ammazzasse, o da qualche alto luogo si precipitasse nel Tevere, o nell’ strade; nondimeno, non ho ancora inteso trovarsene, nè nominare alcuna di tanta virtuosità e costante onestà,’ &c. &c.

[SACCO DI ROMA.]

'• The German Protestants arm and invade the Roman Catholic electorates, apprehending \* a league to be formed against them. An accommodation is brought about. The reformed religion spreads itself over one half of Germany.'

The interspersed pieces of poetry will please the lovers of antiquities. They are numerous, and, in general, so faithfully imitated by Mr. A. that his versions afford very correct notions of the originals. Renzo de Ceri, (in French, Rance,) a celebrated Italian partizan, was one of the most active defenders of Marseilles when attacked by Bourbon in 1524. The song of triumph on Bourbon's repulse is thus translated:

## I.

' Bourbon to Marseilles approaching,  
Thus bespoke his hardy band ;  
' Would I knew what gallant captain  
Does these lofty tow'rs command ?  
Not a man on earth I value,  
Not a man that dwells in France ;  
So it be not one Italian,  
So it be not Captain Rance †.'

## II.

' Now the wood-lin'd mountain climbing,  
See their gloomy course they bend ;  
And where torrents wear a passage,  
They the rugged bed ascend.  
Each his comrade thus exhorting,  
Thus requiring mutual aid ;  
" Ply your axes, fell the forest,  
There our passage must be made."

## III.

' See !—the fallen foe retreating,  
Baffled, quit these ancient walls ;  
Gallant Rance ! On thee the glory  
Of our town's deliverance falls.  
Thy well-pointed, fiery cannon,  
' Thund'ring o'er th' embattled plain,  
Made the hands of haughty Bourbon  
Seek Italia's shore again.'

I. P. A.'

The following short ballad, called the 'cuccu song,' is remarkable for being the first in English with notes annexed. The music is of the 15th century : but the words are among

'• Otho Pack, chancellor of Saxony, raised this storm by promising to produce the original agreement. He was imprisoned, and put to death as a forger ; either in consequence of real guilt, or from the political motive of getting rid easily of the war. [PREFACE.]

' † Rance for Renzo.'



the earliest specimens of English poetry. They are thus modernized :

‘ See the summer’s sweets appear !  
 Cuckoo ! summer’s harbinger,  
 Haste and swell thy tuneful throat ;  
 Let the rose’s op’ning bloom,  
 Let the meadow’s soft perfume,  
 Tempt thy sweet, thy chearful note.  
 Lambkins, round their dam that play,  
 Feel the sun’s enliv’ning ray ;  
 See the verdant branches spring !  
 Heifers gambol o’er the mead,  
 Deer within their covert feed ;  
 Come, sweet cuckoo, prythee sing.  
 Hift ! hift ! she sings ! sweet cuckoo swell thy throat !  
 And thro’ the summer heats prolong the chearful note !  
 I. P. A.’

In this, as well as in the preceding part, Mr. A. acknowledges obligations to the poetical talents of his friend Mr. Rye, who favoured him with the pleasant version of the ballad called London Lyckpenny. The author, John Lydgate, draws a picture of manners in the reign of Henry the Sixth, which pretty faithfully applies to the present times :

- I.
- ‘ To London once my steps I bent,  
 Where trowth in no wyse shoulde be  
 saynt ;  
 To Westmynster I forthwith went,  
 To a man of law to make complaynt ;  
 I said for Marie’s love, that holy saynt,  
 Pity the poore that wolde procede !  
 But for the lacke of mony I could not  
 speede.
- II.
- ‘ And, as I thrust the presse amonge,  
 By froward chance, my hood was gone ;  
 Yet for all that I stay’d not longe,  
 Till att the Kyngs Bench I was one,  
 Before the judge I kneel’d apon,  
 And prayed hymn for Goddes sake to  
 take hede.  
 But for lacke of mony I might not speede.
- III.
- ‘ Bonythethem sette clerkes, a grett rout,  
 Whych fassle dyd wryte by oone assente,  
 There stode up one and cryde about,  
 ‘ Rycharde ! Robert ! and John of  
 Kent,’  
 I wyll not well what thys man ment,  
 He cryed out thysse here indede.  
 But he that lack’d mony myght not speede,
- I.
- ‘ To London once my steps I bent,  
 Where truth must wear a front of brass,  
 To Westminster in haste I went,  
 For I’d a suit to urge, alas !  
 Then to my counsel learn’d I bided,  
 ‘ Wise sir, I have a suit,’ I cried ;  
 ‘ Help me in forma pauperis to plead,’  
 But ah ! for want of cash, I found I could  
 not speed.
- II.
- ‘ Among the crowd as I was press’d,  
 Whip from my head my hat was gone ;  
 In the King’s Bench above the rest,  
 I saw a grave and portly Don :  
 Sure he, I thought, won’t take a fee,  
 So down I popp’d upon my knee ;  
 ‘ O to my suit great magistrate give heed !’  
 Alas ! for want of cash, I found I could  
 not speed.
- III.
- ‘ I saw the clerks sit all arow,  
 Writing as fast as fast might be ;  
 The crier, too, began to crow,  
 He call’d aloud, (’twas strange to me) ;  
 ‘ O yes ! o yes ! o yes !’ he whines,  
 ‘ List to your names and save your fines !’  
 I cannot tell what they might save in-  
 deed ;  
 But here, for want of cash, I know, I  
 could not speed.
- IV. Unto

## IV.

' Unto the common place I yode thra'  
 Wheare sate one with a sylken hode;  
 I dyde him reverence (I ought to do so),  
 I told my ca'se there as well as I colde;  
 How my goods were defrauded me by  
 falshood; [mede,  
 I gat not a move of his mouth for my  
*And for the lacke of money I cold not speede.*

## V.

' Unto the rolles I gat me from thence,  
 Before the clerkes of Chauncerye;  
 Where many I found earnyng of pence,  
 But none at all once regarded me,  
 I gave them my playnte upon my knees.  
 They liked it well when had it rede,  
*But for lackynge of money, I could not speede.*

## IV.

' And now the Common Pleas I found,  
 Where one in filken coif look'd big;  
 I bow'd me to the very ground,  
 To his black cap and pompos wig;  
 I told him all my piteous case,  
 My neighbour's fraud, my own disgrace;  
 The devil a word did from his lips pro-  
 ceed!

*He found I had no cash, and therefore could not speede.*

## V.

' Then to the Rolls away I went,  
 Midst learned clerks in Chancery;  
 I found them all on gain intent,  
 The deuce a one regarded me:  
 Down on my marrow bones I fell,  
 And 'gan my haplesse tale to tell;  
 ' Hold—first, good friend, they cried, we  
 must be feed!'

*So here for want of cash, I found, I could not speede.*

Poor Lydgate then went "without the door to try his fortune in the streets," but found no more generosity there than he had experienced in Westminster-hall.

We are glad to find that Mr. A. purposes to continue his work; which, as it approaches nearer to modern times, will become still more generally useful as a book of reference. Concerning the mode of writing history in detached articles, the following objection indeed occurs; since war, commerce, learning, &c. appear all simultaneously, and are often intimately connected in the transactions of the world, why ought not the historian also to unite them in his narrative? The observation is solid; and histories, which exhibit a connected series of causes and effects, are those which we read with most pleasure and most profit. Yet the arrangement of events into separate compartments is not therefore destitute of utility; since this latter form of composition may be better adapted to answer the specific purposes of referring readily to particular events, and of seeing at one glance all that relates to a particular subject.

Gil...s.

ART. V. *Fragments of Politics and History.* By M. Mercier. Translated from the French. 8vo. 2 Vols. pp. 972. 14s. Boards. Murray. 1795.

**P**ERHAPS no part of our task is more difficult, than that of characterizing works like the production now before us; in which a great variety of thoughts are promiscuously thrown together, without regard to order or method. Barely to enumerate all the subjects which occur in these papers would not be an easy task: to examine the accuracy of the writer's ob-

servations, and the truth and propriety of his opinions on each topic, would be wholly impracticable. The utmost that our limits will permit us to do is to give our readers an idea of the writer's general turn of thinking, and of the kind of instruction, or entertainment, which they may expect from these volumes.

M. Mercier appears, in the present publication, in the character of an enlightened politician, who has attentively considered the doctrines which are at present in circulation among philosophers on the interesting subject of political institutions; who, without becoming the blind adherent to any party, has freely and liberally canvassed the principles and pretensions of all; who has endeavoured to guide his judgment on difficult questions by a cool comparison of theory with experience; and whose vigorous and active mind applies those general principles, which have been the result of diligent investigation, to the determination of particular questions of policy or morals, as they arise in the actual progress of affairs. Many proofs of useful reading, and many more of correct thinking, occur in the course of these fragments. The author appears to have possessed a happy facility, not indeed uncommon among his countrymen, in bringing his knowledge into use, and exhibiting his conceptions with animation and energy in a great variety of forms, as occasions require. In principle and spirit, M. Mercier, though not (at least in the more early of these papers,) a decided advocate for a form of government simply republican, is an enemy to despotism, and an advocate for liberty, humanity, and the equal rights of man. The great object and tendency of his writings appear to be, as he himself says, to assist in banishing oppression from the face of the earth, by correcting the innumerable errors occasioned by a misapplication of words employed by politicians, and thus bringing back to their luminous bases the vague principles of the science of politics.

We shall now add, as illustrative of this general view of the author's political spirit and character exhibited in these fragments, two extracts from the work. The first fragment which we have selected strongly expresses the author's ideas on the importance of encouraging, in a state, the progress and free dissemination of knowledge:

‘ ON THE MEN WHO INSTRUCT.

‘ Is it then impossible to reconcile power with liberty, that power necessary to impress on the laws a venerable majesty, with that liberty necessary to the very existence of society?

‘ This happy equilibrium will arise only from the intimate agreement between the part which governs, and the part which instructs;

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it is then that these men, forming a real body by their genius, their knowledge, and their courage, will obtain a gentle dominion over the public opinions.

‘ The statesman who shall perceive the force of this invisible body, instead of contending with it, will make an application of it hardly suspected in our times.

‘ The part which governs ought to respect the part which instructs, that is, should attend to whatever issues from its labours, examine them, follow them, and above all, not presume to be better informed in these particulars than itself.

‘ A state cannot subsist without knowledge.—To become the concealed enemy of those who search after truth, to persecute them, and to affect a contempt of them, is to proclaim a dread of the public monitors; is tacitly to avow, that the operations of those who govern, cannot bear the inspection of reason; is to dissolve the union which ought to subsist between those who seek to do good to men.

‘ The body which instructs has constantly benefited statesmen; it has considerably abridged their labours. Nature, an attentive mother, always casts some thinking beings amidst the most ferocious multitude, and in the most barbarous regions. These were the privileged beings, who taught the first arts, who sketched out the plan of infant society, who dictated those laws which, though rude, were less fatal than those modern and refined laws, which have laid the majority captive at the feet of the minority.

‘ When those who govern no longer respect talents, probity and genius, those endowed with these excellences will, in their turn, cease to pay attention to the rulers. They become no other than instruments of pride and violence; and the virtuous man, beholding in this discord, the bonds of society nearly broken, rebuilds the moral code, and lashes with contempt the legislator and the laws.

‘ This is what Tacitus has done, in that fine passage which I cannot forbear citing, where he avenges the memory of Rustinus and Senecio, who had written an eulogy on Traſeas and Flavidius.

“ The death of the authors, says Tacitus, was not deemed sufficient; their books were burnt, as if man’s thoughts perished with his body. Philosophers were proscribed, from a belief, that the love of virtue would be extinguished with them. Despotism abused our extreme patience, and grievously scourged a nation that showed a ferocity equal to its past courage. An army of spies and informers surrounded us; it was as dangerous to hear as to speak; and we should have become insensible to our miseries, if we could have obliterated the memory of events,”

‘ Such is the energetic picture which this great master has traced. We are placed in a happier age; but every thing may change in an instant; authority (and history at this makes us shudder) may degenerate into despotism. A thousand causes, which corrupt kings to their own misery, may, by deceiving them, involve states in the deepest misfortune. I do not say that we are threatened with this disaster, but it ought constantly to be held up to view. The part which governs has falsely imagined, that it alone was entitled to all the respect, and has endeavoured to ridicule the part which instructs.

‘ It

‘ It greatly injures itself ; for the law ought to rise from the nation, that is, from the enlightened portion of the people, and receive sanction under the canopy of the throne. Then, it is truly good, for it is the public voice.

‘ This breath of genius has an invisible action, especially since the invention of printing. It has been called the philosophical spirit ; it will assist every man in power, who will receive it for his monitor ; it will reign over his mind without enforcing subjection ; it will inspire him, as it has inspired all the true friends of men, from Socrates down to Montesquieu : it led the one to sacrifice his life to the most venerable cause ever maintained ; it made the other to support the most obstinate labours, and to penetrate a thorny and obscure path, where no person in France had travelled before. Montesquieu, endowed with the clearest and profoundest understanding that ever was displayed among us, has changed the ideas of his age, has dissipated political prejudices, and the good which he will produce is undoubtedly only begun.

‘ Why then this secret persecution, which the pride of men in power has lately raised against writers dear to the nation, and useful even to those who affect to despise them ? Why give the signal of a shameful and fatal war which will disunite men, formed to listen to each other, and to communicate their ideas and their views ? If the true character of virtue, as a philosopher said, be not to cast the smallest ridicule on whatever springs from virtue ; why should the man in power deny his esteem to the profound labours which tend to remedy the miseries of his country ? Have not those who govern, and those who instruct, the same aim, and the same duties, and do they not come forward to be judged by posterity ?’ — — —

‘ Who can withstand the force of evidence ? Is it granted to man not to open his eyes to the sun, not to behold the star of the universe overflowing every corner of the earth with a luminous torrent ? Does truth depend on times, on places, on circumstances ? Will it spare man whose life is transitory, that truth which by its nature is immortal ? Raised to the throne of the divinity, his reason is the eye of the mind, formed to discover and to ascertain immutable truths.

‘ The friend of truth would believe that he should betray the human race, if he did not plead its cause before the tribunal of ministers. As it appears criminal to them, he reckons it his duty to justify it in their presence.

‘ Why ought reading and the press to be free ? Because the privilege of writing is derived from the liberty of thinking ; and because God having permitted the invention of printing, it is a magnificent gift of his providence : for the propagation of knowledge links together those moveable and multiplied characters, which it is not in the power of tyranny to annihilate or even to restrain.

‘ Truth will never be pernicious, however opposite it may be to the opinion of the day. From the rational collision of opinions springs truth ; and what man in this lower world, from the monarch to the meanest subject, can say, “ I have no need of truth, I love not truth ?” (Vol. I. p. 64—8, 70—1.)

From

From the following fragment, it will be seen that the author is no friend to the gloomy doctrine of atheism :

‘ IDEAS ON RELIGION.

‘ I shall not examine whether the idea of the Divinity is innate, or the effect of the conviction of a supernatural power, the existence of which is demonstrated by the contemplation of all nature. All the nations of the earth have entertained a notion of a more than human power, which they have made to reside in one or several beings : with these the elements have been filled ; and from hence mysteries have arisen. Every perfected religion consists in three things, the kind of idea it affords of the supernatural power, the worship, and the moral.

‘ May we not resort to the axiom of Paschal, which I shall translate in a clear and intelligible stile ? It is dangerous not to believe enough, and it is not inconvenient to believe more than is necessary, when that only is believed which accords with the ideas of a supreme and veiled grandeur that environs man, and forbids him in his pride to comprehend every thing : it is certain that the laws of absolute necessity, the laws of the human race, spring from religion, that is to say, from the idea of the Divinity. I do not think that civil laws have ever been known to subsist without a religious worship of some kind. The connection of public morals with religious forms appears to me to be demonstrated in each page of the History of Nations.

‘ We are acquainted with thirteen hundred different faiths, and perhaps there are as many of these as there are men on the surface of the earth, seeing how probable it is that two men are not to be found who think in a manner exactly conformable on every point : but to reject that which all faiths, with an unanimous consent, admit, appears to me to be a presumption not less absurd than it is daring.

‘ The completest victory of the atheist is reduced to the establishing of doubt ; and a doubt supposes the possibility of the thing doubted.

‘ To have a deep sense of religion, that is to say, of the system in which man adores, and humbles himself, becomes a sublime sentiment : then it is that the soul of man is elevated, and his being ennobled, while he is borne above terrestrial things, and made to embrace a future state of grandeur and felicity. Hymns of gratitude are poured forth from the bottom of his heart ; an elevation of thought follows each humble adoration he pays ; and it is in prostrating himself before God, that man discovers in himself his noble origin, and the end for which he was created.’ (Vol. II. p. 142—144.)

Our readers should be informed that most of the pieces, contained in these volumes, were written before the commencement of the French revolution.

**E.**

ART.

ART. VI. *A View of the Evidences of Christianity.* In Three Parts. Part I. Of the direct Historical Evidence of Christianity, and wherein it is distinguished from the Evidence alledged for other Miracles. Part II. Of the Auxiliary Evidences of Christianity. Part III. A brief Consideration of some popular Objections. By William Paley, M. A. Archdeacon of Carlisle. 3 Vols. 12mo. 10s. 6d. sewed. Faulder. 1794.

**N**UMEROUS as the treatises are, both learned and popular, which have been written in defence of Christianity, they by no means supersede the necessity of new publications on the subject. A new race of catechumens is continually arising, for whom it is desirable to provide new books of instruction adapted to modern taste. New opponents of revelation are frequently appearing, against the infection of whose infidelity it becomes expedient to prepare, either directly or indirectly, new antidotes. Neither is it unreasonable to suppose that, in the progress of science, learning, and taste, new light may be cast on the subject of revelation; and that it may become possible to state its evidence more forcibly, and more perfectly to disencumber it of difficulties, than could have been done at an earlier period.

We make these remarks to obviate an objection which may, at the first glance, arise in the minds of many readers, against the work here offered to the public. Notwithstanding all that hitherto has been done by the host of able defenders of revelation, who have appeared in perpetual succession from the time of the reformation to the present day, there is still room for new views of the evidences of Christianity. It may be even asserted that such a work as the present was a *desideratum* in theology. Many large systematic books have been written for the use of the learned; and many smaller tracts have been composed for common use, in which the leading heads of argument have been stated in general terms, without fatiguing the reader with historical details and learned quotations:—but a succinct treatise was still wanted, which should contain all the essential proofs of the divine origin of the Christian religion, digested into a connected train of reasoning; supported, where necessary, by references to ancient writings; yet brought within such a moderate compass, and expressed in such easy language, as to render it fit for general reading.

That Mr. Paley is eminently qualified to execute this task with success, no one can doubt who is acquainted with his excellent treatise “On the Principles of Moral Philosophy,” and who has observed how much he excels in clearness of conception, propriety of language, and pertinency of illustration.

After

After a very attentive perusal of the work before us, we have no reserve in declaring it to be our opinion, that the manner in which he has employed his superior talents on the important subject of divine revelation entitles him to the unanimous thanks of the friends of religion, and that this work is the most complete summary of the evidences of Christianity that has ever appeared.

In order to remove, at the outset, a position which might seem to supersede all inquiry concerning the subject, Mr. Paley begins his work with a refutation of Mr. Hume's celebrated argument against miracles, that no human testimony can in any case render them credible. As no objection against revelation has ever, perhaps, made a more general impression among philosophers than this, and as Mr. Paley has, in our opinion, been particularly successful in his reply to it, we shall select this passage as a specimen.

The principle, on which Mr. Hume's objection professes to be founded, is concisely this; that

' It is contrary to experience that a miracle should be true, but not contrary to experience that testimony should be false.

' Now there appears a small ambiguity in the term "experience," and in the phrases "contrary to experience," or "contradicting experience," which it may be necessary to remove in the first place. Strictly speaking, the narrative of a fact is *then* only contrary to experience, when the fact is related to have existed at a time and place, at which time and place we, being present, did not perceive it to exist; as if it should be asserted, that in a particular room, and at a particular hour of a certain day, a man was raised from the dead, in which room, and at the time specified, we, being present and looking on, perceived no such event to have taken place. Here the assertion is contrary to experience properly so called; and this is a contrariety which no evidence can surmount. It matters nothing, whether the fact be of a miraculous nature or not. But although this be the experience, and the contrariety, which Archbp. Tillotson alledged in the quotation with which Mr. Hume opens his essay, it is certainly not that experience, nor that contrariety, which Mr. Hume himself intended to object. And, short of this, I know no intelligible signification which can be affixed to the term "contrary to experience," but one, viz. that of not having ourselves experienced any thing similar to the thing related, or such things not being generally experienced by others. I say not "generally," for to state concerning the fact in question, that no such thing was *ever* experienced, or that *universal* experience is against it, is to assume the subject of the controversy.

' Now the improbability which arises from the want (for this properly is a want, not a contradiction), of experience, is only equal to the probability there is, that if the thing were true, we should experience things similar to it, or that such things would be generally experienced. Suppose it then to be true that miracles were wrought upon the first promulgation of christianity, when nothing but miracles could



could decide its authority, is it certain that such miracles would be repeated so often, and in so many places, as to become objects of general experience? Is it a probability approaching to certainty? Is it a probability of any great strength or force? Is it such as no evidence can encounter? and yet this probability is the exact converse, and therefore the exact measure of the improbability which arises from the want of experience, and which Mr. Hume represents as invincible by human testimony.

‘ It is not like alledging a new law of nature, or a new experiment in natural philosophy, because, when these are related, it is expected that, under the same circumstances, the same effect will follow universally; and in proportion as this expectation is justly entertained, the want of a corresponding experience negatives the history. But to expect concerning a miracle that it should succeed upon repetition, is to expect that which would make it cease to be a miracle, which is contrary to its nature as such, and would totally destroy the use and purpose for which it was wrought.

‘ The force of experience as an objection to miracles is founded in the presumption, either that the course of nature is invariable, or that, if it be ever varied, variations will be frequent and general. Has the necessity of this alternative been demonstrated? Permit us to call the course of nature the agency of an intelligent being, and is there any good reason for judging this state of the case to be probable? Ought we not rather to expect, that such a Being, upon occasions of peculiar importance, may interrupt the order which he had appointed, yet, that such occasions should return seldom; that these interruptions consequently should be confined to the experience of a few; that the want of it, therefore, in many, should be matter neither of surprise nor objection?

‘ But as a continuation of the argument from experience it is said, that, when we advance accounts of miracles, we assign effects without causes, or we attribute effects to causes inadequate to the purpose, or to causes of the operation of which we have no experience. Of what causes, we may ask, and of what effects does the objection speak? If it be answered that, when we ascribe the cure of the palsy to a touch, of blindness to the anointing of the eyes with clay, or the raising of the dead to a word, we lay ourselves open to this imputation, we reply that we ascribe no such effects to such causes. We perceive no virtue or energy in these things more than in other things of the same kind. They are merely signs to connect the miracle with its end. The effect we ascribe simply to the volition of the Deity; of whose existence and power, not to say of whose presence and agency, we have previous and independent proof. We have therefore all we seek for in the works of rational agents, a sufficient power and an adequate motive. In a word, once believe that there is a God, and miracles are not incredible.

‘ Mr. Hume states the case of miracles to be a contest of opposite improbabilities, that is to say, a question whether it be more improbable that the miracle should be true, or the testimony false; and this I think a fair account of the controversy. But herein I remark a want of argumentative justice, that, in describing the improbability  
of

of miracles, he suppresses all those circumstances of extenuation which result from our knowledge of the existence, power, and disposition of the Deity, his concern in the creation, the end answered by the miracle, the importance of that end, and its subserviency to the plan pursued in the works of nature. As Mr. Hume has represented, the question, miracles are alike incredible to him who is previously assured of the constant agency of a Divine Being, and to him who believes that no such being exists in the universe. They are equally incredible, whether related to have been wrought upon occasions the most deserving, and for purposes the most beneficial, or for no assignable end whatever, or for an end confessedly trifling or pernicious. This surely cannot be a correct statement. In adjusting also the other side of the balance, the strength and weight of testimony; this author has provided an answer to every possible accumulation of historical proof by telling us, that we are not obliged to explain how the story or the evidence arose. Now I think we *are* obliged; not, perhaps, to shew by positive accounts how it did, but by a probable hypothesis how it might so happen. The existence of the testimony is a phenomenon. The truth of the fact solves the phenomenon. If we reject this solution we ought to have some other to rest in; and none even by our adversaries can be admitted, which is not consistent with the principles that regulate human affairs and human conduct at present, or which makes men *then* to have been a different kind of beings from what they are now.

• But the short consideration which, independently of every other, convinces me that there is no solid foundation in Mr. Hume's conclusion, is the following: When a theorem is proposed to a mathematician, the first thing he does with it is to try it upon a simple case; and, if it produce a false result, he is sure that there must be some mistake in the demonstration. Now to proceed in this way with what may be called Mr. Hume's theorem. If twelve men, whose probity and good sense I had long known, should seriously and circumstantially relate to me an account of a miracle wrought before their eyes, and in which it was impossible that they should be deceived; if the governor of the country, hearing a rumour of this account, should call these men into his presence, and offer them a short proposal, either to confess the imposture, or submit to be tied up to a gibbet; if they should refuse with one voice to acknowledge that there existed any falsehood or imposture in the case; if this threat were communicated to them separately, yet with no different effect; if it was at last executed; if I myself saw them, one after another, consenting to be wracked, burnt, or strangled, rather than give up the truth of their account: still, if Mr. Hume's rule be my guide, I am not to believe them. Now I undertake to say that there exists not a sceptic in the world who would not believe them; or who would defend such incredulity.'

The merit of this defence of Christianity can only be understood by viewing, in connection, the several links of the chain of evidence here brought together; and by observing with what ability and ingenuity they are united, to lead to the general conclusion of the divine authority of the Christian religion.

IN

In stating the *direct historical* evidence of Christianity, the propositions which Mr. Paley undertakes to establish are, that there is satisfactory evidence 'that many, professing to be original witnesses of the Christian miracles, passed their lives in labours, dangers, and sufferings, voluntarily undergone in attestation of the accounts which they delivered, and solely in consequence of their belief of those accounts; and that they submitted, from the same motives, to new rules of conduct.' This grand argument he rests first on the ground of probability, and then on an appeal to historical records, both in the Christian scriptures, and in other antient writings, Christian, Jewish, and Pagan. In establishing the important point of the authenticity of the writings of the evangelical history, he very properly avails himself of the indefatigable labours of Dr. Lardner; to whom he justly ascribes the high merit of being 'the most candid of all advocates, and the most cautious of all enquirers.' A very clear and judicious abridgement is given of the authorities, by which that excellent writer has proved that the historical books of the New Testament are quoted, or that allusion is made to them, by a close and regular series of Christian writers from the times of the apostles, and were publicly read and expounded in the religious assemblies of the early Christians.

The next point, on which Mr. Paley insists, is 'that there is not satisfactory evidence that persons, pretending to be original witnesses of any other similar miracles, have acted in the same manner in attestation of the accounts which they have delivered, and solely in consequence of their belief of the truth of those accounts.' Here it is very forcibly urged that none of the miracles, brought into comparison with those of Christianity, are attested by the same kind and degree of evidence, or bear the same characters of truth. The miracles confronted against those of the New Testament, by Mr. Hume, are examined by this test, and are found to be by no means parallel.

Under the general head of auxiliary evidence, Mr. P. very briefly states the arguments from prophecy.—From the prophecies of the Old Testament, he satisfies himself with the single quotation of the fifty-third chapter of Isaiah, because he deems it the clearest and strongest of all, and because the rest would require too large a discussion. From the prophecies of the New Testament, he selects our Lord's predictions concerning the destruction of Jerusalem. Other auxiliary evidences are adduced from the morality of the gospel; from the candour of the writings of the New Testament; and from the identity of Christ's character as described by different evangelists, and from its originality, as differing totally from that in which the Jews expected their Messiah to appear. On these topics, many ori-  
ginal

ginal and important considerations are suggested and supported with great ability. Another auxiliary argument, from the conformity of the facts occasionally mentioned in scripture with the state of things in those times as represented by foreign and independent accounts, is well illustrated by instances taken from the first volume of Lardner's credibility of the gospel history. For the argument from *undesigned* coincidence between St. Paul's epistles and the Acts of the Apostles, Mr. Paley refers to his former valuable work, entitled *Horæ Paulinæ*. The argument from the rapid and successful propagation of Christianity is stated very accurately, and, perhaps we may add, more forcibly than by any former writer. Lastly, several of the most popular objections are examined; particularly those arising from the discrepancies between the several gospels; from erroneous opinions imputed to the apostles; from the connection of Christianity with the Jewish history; from the Jewish and Heathen rejection of Christianity; from the infrequency of the appeal made to miracles of Christ by the early Christian writers; from the want of universality in the reception and of clearness in the evidence; and from the supposed effect of Christianity.

Through the whole of this defence of the Christian religion, we see great reason to admire the judgment with which Mr. Paley has confined himself to those general questions on which both Deists and Christians, of every denomination, must agree in acknowledging that the argument turns, and has kept out of sight the contraversies concerning inspiration and particular points of faith. In the answer to objections, we are equally pleased with the author's candour and liberality in conceding many discrepancies in the different gospel histories; in admitting that many of the quotations from the Old Testament, found in the New, are nothing more than accommodations; in allowing, with certain limitations, the fallibility of the apostolic judgment; and in fairly owning that Christianity is not answerable for the circumstantial truth of each separate passage of the Old Testament, for the genuineness of every book, nor for the information, fidelity, and judgment, of every writer in it. The value of this work is greatly enhanced by the numerous citations which are given at length, commonly in English. Why this is not done universally in a popular work of this kind, we are not able to discover.

We cannot close this excellent publication, without recommending it to the perusal of those who, from difficulties casually thrown in their way in reading or conversation, have taken up a hasty prepossession against Christianity; nor without pointing it out to preceptors of youth, as an excellent text in this im-

portant branch of academical education, and to parents as one of the best books that can be put into the hands of young people, to instruct them in the grounds and reasons of the Christian religion.

E.

ART. VII. *Geiriadur Cynmraeg a Saesneg*. A Welsh and English Dictionary; compiled from the Laws, History, Poetry, Bardism, Proverbs, and other Monuments of the Knowledge and Learning of the Ancient Britons; with numerous and select Quotations to elucidate the Meaning of Words. To which is prefixed, a Welsh Grammar. By William Owen, F. S. A. 8vo. 7s. Boards. Williams, Strand. 1793.

THE orthography of this book is somewhat peculiar. Lhuyd, in his *Archæologia Britannica*, has adopted an alphabet remarkably complete, and which deserves to be applied throughout Europe to the literal notation of strange languages. It includes all the simple sounds, vowel and consonantal, known to our organs. No letter is equivocal, representing two different sounds: no letter is a mere contraction, expressing by one character a compound sound. It is true that this philosophical alphabet includes some characters unusual in our typography: but by substituting for his *x*, *q*; for his *z* and *gh*, *g* and *gh*; for his *u*, *w*: and for his *y*, *u*; an equal precision might be attained with the common letters. It would be a sufficient reason with the present author for rejecting this proposal, that such a mode of spelling is not practised in Wales, if he did not set up for an innovator, and throw aside the *ch*, *dd*, *ff*, and *ph*, of his Welsh bible. Those who disclaim the trammels of custom should alter in the best manner.

The dictionary itself is well executed. It is more complete than that of Richards, and even than that of Walters. It places beside each word its seed-word, or remotest root; which may be done very concisely, as the Welsh is wholly self-derived, and free from exotics. It translates them with fortunate precision, and in the manner of a vocabulary, without any unnecessary redundancy of synonyms: and it exemplifies the principal words by passages selected partly from the printed and partly from the manuscript literature of his country, with so much taste that they seem not unlikely to form collectively a sort of common-place-book of *Beauties of the Bards*.

The transcription of a page will be sufficient:

‘Baran; *s. m.*—*pl. t. ez* (bar) What is open, or in view; a presence; the countenance; a wren.

Pan wnel Duw dangaws ei varan,

Dyzywre dy dae’rad arnan;

Dysgrya

Dyçryn twryv torvoz yn eban,  
 Dyçyrç hynt dyçre gwynt gwaezvan;  
 Dyçymmriw-tôn amlw am lân,  
 Dyçymmer-uveliar bâr barn,  
 Dyçrws gwrys gwres tanze allan.

When God shall reveal his *countenance*, the house of earth will uplift itself over us : a panic of the noise of legions in the conflict, will urge on the flight ; harshly the shrill voiced wind will call ; the motley-tinted wave will lave with foamy rage around the shore, the glancing flame will take to itself the vengeance of justice, recruited by the heat of contending fires ever breaking out. *Cafnodyn.*

- \* Baran, *a.* (bâr) Appearing, or that is in view.
- \* Barânez, *s. pl. aggr.* (baran) Presence ; appearance.

Ugain punt o'i voz  
 A'm rhozes yn rhoz ;  
 O'i varânez ni'm didoles.

Twenty pounds with good will he as a gift on me bestowed ;  
 from his *presence* he did not separate me. *Cynzelw.*

- \* Baranres, *s. m.—pl. s. i.* (baran—rhes) A rank or file of soldiers.
- Hofî digoni a zigones llew  
 A'r llu tew trylew trwy varanres.

Delighting in satiating with what satiated the lion, and the thick vigorous host through the *front rank*. *Cynzelw.*

- \* Baranu, *v. a.* (baran) To appear ; to come in view.
- \* Baranwg, *s. m.* (baran) A presence ; appearance.

Y forz yd gerzwyv gwrz yd gre branes,  
 Gwr yfly o varanwg yn ei haryfle,  
 Llauer ugenaid i'm rhaid yd re.

The way I walk eagerly do the ravens cry : a man who out of *presence* defends her, many a sigh escapes for my fate.

*Ll. P. Moq, i Wenlliant.*

- \* Barawg, *a.* (bâr) Wrathful. *s. f.* a spur.
  - \* Barcud, *s. m.—pl. s. au* (bar—cud) A kite ; a puttock.
- llaws gwneuthor hebawg o varcud, na marçawg o dacawg.  
 It is easier to make a hawk of a *kite*, than a knight of a bumkin.

*Adage.*

- \* Barcutan, *s. m.—pl. s. od* (barcud) A kite, or glead.
- \* Bardys, *s. pl. aggr.* (bar—tys) Shrimps. *sing.* bardysen.
- \* Barz, *s. m.—pl. beirz* (bâr) One that makes conspicuous ; a priest ; a philosopher, or teacher ; and as poetry was a principal requisite, and the vehicle for spreading of knowledge, he was necessarily a poet. The system of Bardism having fallen to almost total obli-vion, poetry is the only characteristic preserved, by which the ancient *Barz* is recognized by the vulgar of the present time ; there-fore they consider him in no other view, but simply a poet, the same as prydyz. After passing the gradations of tuition, as an *Awenyz*, he was stiled *Barz Tnyz Prydain*, or Bard of the Isle of Britain ; a title that originated with the system. His dress was unicoloured, of sky blue, an emblem of peace and truth, his person was sacred ; for he might pass in safety through hostile countries ; he never appeared in an army but as an herald, or under the mo-

dern idea of a flag of truce, and never bore arms, neither was a naked weapon to be held in his presence. Such of the order as performed the functions of religion were called *Derwydion*; and *Ovydion* were persons admitted into the order by diploma, in consideration of their merits, without going through a regular tuition. *Barz Ynys Prydain* was a character formed in the school of Nature, far beyond the tracings of history, that flourished in various spheres till the death of the late Llywelyn, and in consequence of that shock has remained secluded to this day, amongst a few votaries in the obscure parts of Wales. On the introduction of Christianity the *Barz* still acted as priest under the privilege of his order; as his maxims were perfectly consonant, as far as they went, with the doctrines of Revelation, his system still remained the same. But about the fourth century the clergy of the Roman church gained an ascendancy so as to deprive the Bards of being exclusively eligible for the priesthood, and consequently the patronage for which no longer remained in the order. *Barz Taleithiau* was a bard that presided at a provincial *Gorff*; but he, nor *Barz Ynys Prydain*, had supremacy no longer than whilst he actually presided; and was elected to the Chair just whenever a meeting was held. The *Barz Teulu*, or Domestic Bard, was the eighth officer in the prince's household. A graduated Bard was styled *Barz wrth wraint a deawod Beirz Ynys Prydain*; he was also in later times called *Barz Caw*, *Cadeir Varz*, and *Barz Caderiauw*. The leading maxims of the institution were for perfect equality, peace, moral rectitude, and the investigation of nature, having for its motto—*Y GWIR YN ERBYN Y BYD*, *The Truth against the World*.

Fan vyner canu cerz, y Barz Cadeiriauw a zyly zegreu a'r canu cyntav o Zuw a'r ail o'r brenin bieuvo y llys: ac oni byz izo ev à ganer, caned o vrenin arall. Gwedy y Barz Cadeiriauw, y Barz Teulu biau ganu y trydyz canu o gerz amgen.

When a song is desired to be sung, it is the duty of the presiding *Bard* to begin with the first song addressed to God, and the second to the king to whom the court belongs: but if there is none to him that sings, let him make mention of another king. After the presiding *Bard*, the domestic *Bard* is to compose the third piece on an indifferent subject.

*Welsh Laws.*

- \* Barzaeth, *s. m.—pl. s.* au (barz) Bardism, or the system, and maxims of the Bards.

Ac nid a'i o gnwd awen

Barzaeth bwyll heb orz i'th ben.

Of the fruit of genius, agreeable to the reason of *bardism*, there would not be driven a word into his head without a hammer.

*Edm. Prys.*

- \* Barzair, *s. m.—pl. barzeiriau* (barz—gair) The bard's word; pnegyric.

Yffid ym arglwyz argledyr anaw beirz

A'm barzair yn eizlaw.

To me there is a lord, the protector of the harmony of the Bards, and who possesses my commendation.

*Cynzelw.*

\* Barzas,

- \* Barzas, *s. f.* (barz) The system of Bardism; the learning and maxims of the Bards; philosophy.

Mez y barzas urzafawl,

Byd bac yw dyn iac dan wawl.

Saith the revered *Bardism*, a little world is man in his vigour,  
under the light. *Ior. Vynghwyd.*

- \* Barzawd, *s. m.—pl.* barzodau (barz) The bardic science; the sciences in general; philosophy.

- \* Barzawl, *a.* (barz) Bardic, or relating to the order of the Bards.

- \* Barzawr, *s. m.—pl.* barzorion (barz) The genius of the Bards, the muse.

Haezws deivniawg ri devnyz vy marzawt,

Llwrw llavnawr llawr llawryz.

The accomplished chief merited the substance of my *bardic learn-*  
*ing*, from the effect of the blade in the ground is the liberal hand.

*Cynzelau.*

Tywrys anghydvod rhyngzynt trwy ciriau'r barzorion a'r cer-  
zorion.

There grew dissensions between them by means of the words of  
the *Bards* and songsters.

*Car. Llungruan.*

It is to be lamented that the grammar promised by Mr. Owen in his proposals has not been prefixed, as it no doubt would have accounted for certain singularities in a satisfactory manner. This volume includes the letters *a* and *b*, and part of *c*, and has a fault common to most dictionaries and bibles, that of not being paged.

Tay.

ART. VIII. *An Antiquarian Romance*, endeavouring to mark a Line, by which the most ancient People, and the Processions of the earliest Inhabitancy of Europe, may be investigated. Some Remarks on Mr. Whitaker's Criticisms annexed. By Governor Pownall. 8vo. pp. 221. 5s. Boards. Nichols. 1795.

**I**n our 69th volume we gave a full account of Gov. Pownall's Treatise on the Study of Antiquities; a work which first suggested the ingenious idea that the names of places, recorded by Homer as in *the language of the gods*, are not arbitrary sounds, but appellations derived from the indigenous inhabitants then not superseded by the nomenclature of the Trojans, a Phœnician colony. Now these names of places, admitting a natural explanation in the Gaelic dialect, go some way to prove that the original inhabitants of the plain of Troy were of Celtic or Gaelic stem; and consequently that the Celts or Gauls are like the other northern nations of Asiatic origin, (which is conformable to the mass of testimony,) and not, as an Irish antiquary supposes, an importation from Biscay,—nor, as a Scottish antiquary intimates, the autochthones of Western Europe.

F f 3

This



This Antiquarian Romance is a continuation of the path of investigation pursued in that treatise; and in a still more desultory manner it brings together many very curious and important passages from the antients concerning our European progenitors, many crude and strained etymological conjectures, and many interesting antiquarian anecdotes and remarks, interspersed with very rational digressions concerning the philosophy of history. It would have been much better to break it up into distinct chapters, or dissertations, in order to exhibit clearly those several definite positions, and the evidence in their behalf, which the author aspires to annex as new truths to those already received by the inquirers into these topics. The historic horizon is no doubt capable of being extended in all directions; and our knowledge of time past may yet be very considerably increased.

The Governor states that it is his object to animadvert on the universal deluge of barbarians which overflowed the Roman empire; to investigate and determine who and what these people were; whence they came; and by what routes, and in what manner, (when they advanced to invade the old world,) they made their irruptions. It was a remark of Leibnitz, that barbarous nations must be classed by their *languages*, and not by their names merely; (for reasons well confirmed at p. 40 of the *Treatise on the Study of Antiquities*;) nor by their manners, which are seldom exclusive; nor by their locality, which is seldom permanent. The answer, then, to the first question should consist in ascertaining how many languages, radically distinct, were spoken by the northern barbarians. In our own island, they have left the remains of three,—the Gaelic, the Welsh, and the Saxon. With a bold contempt of this plan of classification, however, Governor Pownall talks of the Cymri, who spoke Welsh, as Tartars, who spoke Slavonian; and of two other nations of the same race and family with those,—the Teuts, who spoke a Gothic dialect, and the Oïm, Goyem, or Gygim, whose speech we shall contentedly leave to be ascertained by the Parsons's and Bryants, and similar commentators on the 10th chapter of Genesis. Again, at p. 44, we hear of Cymric Vics, which sounds to us like talking of Welsh Scotchmen. Hence an inextricable confusion involves the whole system of our author, which we know not how to combat, because we know not how to define it.

The book, however, abounds with curious fragments. Such is the account of the Taracheusis or salt-fish; which, from a passage that might farther have been adduced out of the *Adirab. Auscultat.* seems to have been an article of Phœnician commerce

merce very early. Such, also, is the explanation of the Cimbriic deluge; and the following account of some Pikiſh navigations:

‘ The ſhips in which they made theſe excuſions were navigated both by ſails and oars: the leaſt, which one reads of, carried twelve rowers, and as many fighting men: others an hundred, and ſome one hundred and fifty. They generally made their expeditions with a number of theſe, as a fleet.

‘ One objection oppoſing itſelf to theſe long voyages ariſes from the idea of the viſtalling; but this we have obviated. Another objection againſt thoſe voyages acroſs the open ſea, beyond the ſight of land from Scandinavia and the Baltic, a paſſage of at leaſt ſeven days in their time, ariſes from the difficulty of conceiving how it was poſſible for theſe navigators to ſet and keep their courſe: an anſwer to that objection derives from the fact, that they did this *by the flight of birds*. It is almoſt unneceſſary to ſtate that birds of paſſage croſs the German ocean twice annually, from the Continent to and from the Britiſh iſles. Founded on this obſervation theſe navigators framed their courſe, in taking their departure, from the courſe which they had obſerved theſe birds to take at their emigration. They took with them on-board ſeveral birds, ſometimes hawks, but generally ravens. When having made ſome progreſs in this courſe, and out of ſight of land, if they were in any doubt of, or wiſhed to ſet their courſe to the point where the land lay, they let fly ~~one~~ of theſe birds; theſe, after mounting high aloft in the air, always took their courſe to land, and ſo became their pilots; following whoſe line of flight the navigators ſteered their courſe. The following narrative ſupports this. Flocco, an Orcadian, ſetting out on a voyage to diſcover Iceland, took with him three ravens. In taking his departure from the Orcades, he ſet his courſe North; after being out at ſea, he let fly one of his ravens; this returned back to the Orcades: he ſtill perſevered in his courſe, and let fly a ſecond; this returned to the veſſel: ſtill perſiſting, he let fly the third; this went off directly North, and never returned. Flocco followed this courſe, and arrived at land. This navigator acquired, from this meaſure, perhaps a novelty to the people of the Orcades, the ſurname of Raſna-Flocco. This uſe of the pilot-raven, common to the Danes and navigators from the Baltic, gives the reaſon of their taking the raven for their ſtandard.

‘ There is another ſtory of one of theſe adventurers, who, when out at ſea, in the German ocean, and off the Engliſh coaſt, let fly a hawk, who made directly for the land, either Suffolk or Norfolk, as now called. This navigator ſteered after this his pilot, his courſe, and ſell in with the land. He pretended only to follow his hawk, and to recover it; but his real deſign was to ſpy the land.’

The obſervation (p. 51) on a paſſage in Tacitus is very favourable to Mr. Pinkerton’s hypotheſis, that the Pikiſ were a Gothic tribe. With him, Governor Pownall may alſo be ſuppoſed to coincide in a poſition much more queſtionable, that the Belgæ were not Cymbri but Goths, from the paſſage

(p. 55) which mentions 'those tribes of the Teutish called Belgæ.'

We shall transcribe a conjecture deserving some attention :

'A like advanced guard, but fixed as a settled establishment, was kept a standing corps on the marc or marches next to Helvetia. The corps was called *Marcmannes*, and by the Romans *Marcomanni*: the corps was called thus as the standing guard of the Marches or Frontiers; and the commander *Maer-Bijuda* (from *Maere limes* and *By-juden imperare*). The Margreeve, or, as we English would call him, Lord of the Marches. The Romans, in their imperfect translations, enunciation, and writing, called the corps *Marcommani*, supposing them to be a distinct nation; and the commander *Mariobodus*, taking this title of office to be a personal name. Exactly and in like manner they called the commander of the Teuts, or Teutones, *Teuto-bodus*.

'They made the same mistake in the appellative or title of office *Here-man*, the commander of the army of a province, whom they called *Ariminius*, as if it was his personal name.

'Perhaps the grave Antiquary may think I carry this matter too far, when I conjecture that the Romans and Greeks made the same mistake, when they gave to the leaders of the Celts and Gauls the name *Brennus*, specifically as a personal name, while the word was only an appellative, *Baron*, the title of office: yet the following quotation from Joan. Loccenii *Antiquitates Suio-Gothicæ* justifies the conjecture, *qui se præclaris facinoribus in bello præstitisset, nomen Baronis merebatur*. And again, the word *Barum*, in the Norwegian laws, is translated by the Danish word *Here-man*.'

A very unfortunate paragraph occurs at p. 128, in which the learned author asserts that the Celtic was not, as is commonly supposed, either Ersh or Welsh. Where are his proofs? Every authority of value appears to us to conspire in proving it to have been the Ersh. Next he says that the Cymric was not the language spoken by the Celts, (granted!) but by the people of Aquitaine only (how very bold and improbable a position!) The language of Aquitaine is still preserved among the Pyrenees, extends into Biscay and Navarre, and differs more completely from the patois of Britany and Normandy and the other acknowledged Cymbric remains, than any two living languages of Europe. These inhabitants of Aquitaine are next said to have been colonies and settlements of the Piks and Thagenes:—(still more preposterous!) It would have been better to guess them of Punic origin, as Leibnitz seriously suggests that they came from Africa.—A line or two farther, we are told that the Cymric and Oteusch languages were originally of one root. Of both languages there are very complete memorials: they have few words and still fewer inflections in common. Finally, the author says that he can suppose the Celts to have retained many Cymric words and expressions. The Celts, who are the earlier inhabitants of Europe, had to  
*learn*

learn Cymbrie of the intruders: the Celtic names of places and things the Cymbri may here and there have retained. These remarks on a single paragraph may be sufficient to caution the reader against receiving, with indiscriminate confidence, the notions of this ingenious writer, on the different points here agitated.

The volume terminates with a reply to some strictures of Mr. Whitaker on a former publication by Governor Pownall; who appears to us, by the sort of learning which he has cultivated, better qualified to investigate points of classical than of northern antiquity.

Tay.

ART. IX. *Observations on the History and Cure of the Asthma*; in which the Propriety of using the Cold Bath in that Disorder is fully considered. By Michael Ryan, M.D. 8vo. pp. 227. 3s. 6d. sewed. Robinsons. 1793.

TO recommend the use of the cold bath in cases of asthma is the principal object of the present treatise. It contains, however, many speculations on the nature of this disease, which occupy the *first part* of the treatise, and extend as far as the 107th page. The first chapter is chiefly employed in shewing that there are many asthmatic cases, in which the breathing of the patient continues affected long after the paroxysm is over; in which, indeed, a stricture across the chest is felt during the *whole* of the interval between the paroxysms, without any permanent obstruction from tubercles, extravasated liquid, &c. This appears from those instances in which the asthma, having changed from an intermittent to a continued form, again becomes intermittent. Dr. R. censures the systematic writers for inculcating no other idea in their definitions of asthma, than that of a periodical spasmodic disease, without the smallest allusion to a permanent affection. We may observe, however, that systematic writers, if not in their *definitions*, yet in their *descriptions*, do pay attention to this circumstance; as will be evident on comparing the following quotations from Dr. Cullen and the present writer.

“After some sleep in the morning, (says Dr. Cullen,) the patient, for the rest of the day, continues to have more free and easy breathing, but it is seldom entirely such. He still feels some tightness across his breast, &c.”

“In the generality of asthmatic attacks, (says Dr. Ryan,) the patient still feels the remains of the disorder about him; his breathing, from a stricture across his breast, is rendered uneasy.”

Dr. R. adds that the paroxysms very often abate of their violence, and almost totally vanish, while the tightness across the chest still continues to harass the patient.—We have not much

much difficulty in allowing that the *intercalary* dyspnoea in asthma is owing to the same affection or disposition of the bronchiæ, which exists in the paroxysm, rather than to obstructions compressing the air-vessels of the lungs. As to tubercles, we are inclined to doubt their connection with the true spasmodic asthma:—for although it is said that, in some young persons, asthma has terminated in consumption, it may be asked, 1<sup>st</sup>, whether the tubercles were produced by the asthma? and, 2<sup>d</sup>y, whether dyspnoea has not been in these cases inaccurately termed asthma?

Chapters II. and III. treat of the causes of asthma. In chap. 2. it is contended, in opposition to Willis and modern authors, that great mobility of the nervous system is not so much the cause as the consequence of asthma: 'no one particular temperament or habit of body, (we are told,) is more subject to it than another,' as Cullen also remarks, nearly in the same words, though he adds that a particular constitution of the lungs is the predisposing cause:—but even to this the present author ascribes little or nothing. Of hereditary predisposition he also thinks highly. As dyspepsia, hypochondriasis, and other nervous symptoms, come on after the asthma is formed; Dr. R. thinks that it would be as erroneous to impute the origin of asthma to those slight causes which afterward occasionally bring on a paroxysm, as to 'exalt to the rank of primary causes of intermittent fever every irregularity' capable of inducing a relapse. In confirmation of these opinions, he observes that asthma prevails principally among hard working people of rigid fibres and robust habits.

In the 3<sup>d</sup> chapter, Dr. R. attempts to prove that the disease generally proceeds from cold: 'at least the effects of cold are often observable, if the disorder be carefully attended to at its commencement. For some days before the asthma is completely formed, the patient frequently complains of an uneasiness of breathing, cough, pains in his head and other parts of the body. Sometimes a strong tendency to inflammation takes place; and in consequence ~~thereof~~ a pain or stitch in either side is frequently felt, together with a sensation of cold in different parts, analogous to what occurs in catarrhal affections. If a stricture be also felt at the sternum, an asthmatic paroxysm may be expected, unless prevented.' Lying-in women, and convalescents from fevers, Dr. R. affirms from his own observation, are liable to asthma beginning in this way, if they unguardedly expose themselves to cold while in a state of perspiration. It is allowed, he observes, that *humoral* asthma is owing to cold; now between this and the *spasmodic*, there is no essential distinction, nor do physicians hesitate to ascribe spasmodic complaints

plaints of the stomach and bowels to cold. In order farther to shew that cold is capable of producing asthma, cases from Hoffman and Willis are adduced. The first of these does not appear to us to be a clear case of spasmodic asthma; after exposure to severe cold, the patient was seized with pneumonia; the inflammatory symptoms were removed by venæsection: the oppressive dyspnoea (*ingens anhelatio*) not only remained, but dysuria and flatulence also came on. The last two affections were removed by the physician, who *constrictionem asthmaticam debellare haud potuit*: Hoffman mentions distinctly that this patient staid at Stetin, two days after his exposure to severe cold, *sub illibatâ sanitatē*: a fact which will be turned to advantage by those who maintain that catarrh and pneumonia are not *immediately* produced by cold. His last two quotations from Hoffman, and that from Willis, are much more to Dr. R.'s purpose. In the remainder of this chapter, the author endeavours to corroborate his doctrine by the authority of the ancients, and to confute an opinion of Dr. Millar. He has, in our judgment, succeeded better in the latter attempt than in the former:—but here, as elsewhere, he is deficient in closeness and precision.

The 4th chapter treats of the prognosis in asthma, and represents it as a much less hopeless disorder than it is generally conceived to be. He even thinks that ‘strenuous endeavours will often triumph over the disease in the most alarming and unpromising cases.’

In the 5th chapter, the author reviews the usual palliative remedies of asthma,—more, as it appears, for form's sake, like the writers of inaugural dissertations,—than as having much new information to communicate. He says that he can aver, from experience, that a bold and liberal administration of opium at its beginning, (when inflammatory symptoms are not present,) will often put the disorder in such a train that no extraordinary skill will be requisite for finishing the cure.

The remarks on blood-letting, volatile medicines, bark, &c. appear to us to be generally common-place, and sometimes vague; to which last head many theoretical observations belong.

Thus much for the shell of the work. We are now to give our readers a taste of the kernel.—In chapter 6th, the hints of Caelius Aurelianus, Smollet, Floyer, and some others, respecting the use of the cold bath in asthma, are quoted at length, and justly pronounced to be unsatisfactory and deficient. The author then proceeds to the relation of six cases; of which we shall select the first as one of the fairest specimens of the work that we can offer to the reader.

‘CASE

‘CASE I.—The first instance of the good effects of cold-bathing in asthma that happened to come within my knowledge, was that of a woman, about twenty-five years of age, who had borne several children. From her first pregnancy onwards, she was subject to spasmodic complaints of the stomach and bowels, both during the periods of gestation, and the intervals thereof; without the smallest tendency, however, to any disorder of the lungs. But on exposing herself to cold shortly after a lying-in, she began to feel an uneasiness in her breathing, attended with a short teasing cough, which, in a few days, terminated in a confirmed spasmodic asthma. In no case whatsoever were the pathognomonic symptoms of idiopathic asthma better marked than in the present: the fits returned most commonly late in the evenings, preceded by flatulence, continued through the night, and ended towards morning with a free and plentiful expectoration. In fact, all those symptoms were present that usually characterise the most violent and alarming state of this disease.

‘Blisters, asafoetida, camphor, and the rest of the usual remedies in those cases were tried; but all to no purpose, for the fits still returned every night with very little abatement of their violence. At length recourse was had to cold-bathing, and the success that attended its use far exceeded any expectations that were formed of it. In less than a week from the first immersion, the patient found herself very sensibly relieved; and by continuing the practice for the space of six weeks, she obtained a complete and lasting recovery.

‘If a single fact can authorise a particular mode of treatment in any disease, we are certainly warranted in recommending the cold-bath in asthma from the precedent before us, especially as the utmost precaution was taken to guard against any deception about it. I was altogether so exact, that I even intermitted the bath for a few days, after some change for the better had taken place, in order to satisfy myself of its efficacy: but the patient began to relapse so suddenly into her former situation, that an immediate repetition of the bath was found absolutely necessary.’

The second patient, a labourer, had been ill with the asthma above twelve months; he had not bathed in the sea more than six days, before he found a sensible change for the better; and, by continuing the practice once a day for seven weeks, ‘the asthmatic fits were totally removed’. The date of this case is 1785: are we to understand that the fits have never recurred since? The two succeeding cases are highly encouraging; in the next, a radical cure was not obtained by sea-bathing, but much relief had followed bathing in a river. In the sixth case—that of a person attacked by spasmodic asthma, after having been some time subject to lowness of spirits, giddiness, nausea, and other nervous symptoms—the effects of bathing in salt water are particularly striking; and, presuming the reports to be accurate, we can hardly suspect a fallacy in the inference, deduced from them, respecting the power of the cold bath. As it is supposed, however, (and, in the author’s opinion, with some reason,) that coughs, catarrhs, and  
other

other disorders of the lungs, arise from the suppression of perspiration, or from a determination of the fluids from the external to the internal parts by cold, will not cold bathing appear an extraordinary remedy for any pulmonary affection? This apprehension the 7th chapter is intended to remove, and also to explain the operation of the remedy proposed. To this purpose, it is observed that few even of the feeble and enervated take cold from sea-bathing. Fishermen remain during one half of the day up to the middle in water, with impunity; hence Dr. R. thinks that cold-bathing is not continued long enough to repel so much of the perspirable matter as will produce mischief; and he is of opinion that even the diarrhœa, produced by cold, is rather the effect of sympathy between the skin and bowels, than of introverted perspirable matter. Quotations are made from Dr. Gardiner to illustrate this view of the subject; and some analogies are introduced for the same end. Thus sea-bathing has frequently removed periodical spasms of the stomach and bowels; cold water has stopped obstinate vomiting; and, in cases of violent hysteria, cold water, applied to the stomach, has put an end to suffocating distension. Lest it be objected that the cold-bath will be prejudicial, because asthmatics are particularly liable to catarrhs, and sensible to changes of weather, the reader is reminded of the good effects of cold-bathing in the chronic rheumatism, as also in atonic gout during the intervals, and in some palsies. To these considerations, the author might have added that, since the warm bath induces asthmatic paroxysms, the cold-bath might be expected to prevent them.

In the 8th chapter, we are taught that in asthma, accompanied with tubercles or any kind of obstructions, with plethora or inflammation, cold bathing would be hazardous. This rule is partly founded on the supposition 'of a languid circulation of the blood at the surface, and a proportional increase of this fluid in the internal parts, being the uniform effect of cold water on the human body.' Let us be permitted to question this supposition, and the theory of catarrh connected with it. Surely, if the vessels of the bronchiæ sympathize with those of the skin, an increase of their action cannot be the *immediate* effect of cold bathing; and that such a sympathy exists, is rendered probable by the effect of cold applications in stopping epistaxis and hæmoptysis.

In the concluding chapter, it is recommended to asthmatics to begin their course of bathing in an artificial salt bath under cover, and to make the water tepid at first. These precautions, however, were not observed in all the cases related by the author.

We



We cannot close this analysis without complaining of the unnecessary bulk of this volume. Several topics are introduced to no valuable purpose, and others are treated too diffusely. Throughout, in his reasonings, Dr. R.'s ideas appear like objects in a haze. The cases, we think, were well worth publishing; and if cold bathing fulfils the expectations which they raise, the author may be pronounced to have deserved well of mankind:—but the cases, and all the observations which they properly suggest, might have been delivered in less than a fourth part of the words here employed.—It is said by Horace that obscurity is often the consequence of efforts to avoid prolixity: yet there is a conciseness which, especially in philosophical disquisitions, is perfectly compatible with perspicuity.

*Bed.*

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ART. X. *The Works of Alexander Pope, Esq*; with Remarks and Illustrations. By Gilbert Wakefield, B. A. and late Fellow of Jesus College, Cambridge. Vol. I. 8vo. pp. 368. 6s. Boards, common Paper, 8s. fine. Payne, &c. 1794.

THOUGH the works of this celebrated poet have been the subject, either incidentally or expressly, of a variety of publications, yet it appears to be the general opinion that a new edition of them, in which their meaning shall be fully and fairly illustrated, and their beauties developed, is still a *desideratum*. Warburton, stored with scholastic learning, peculiar and dogmatical in all his notions, coarse in his conceptions, and possessing more genius than either taste or judgment, was very unfit to be the commentator on another man's works, particularly if that man were a poet. The numberless instances in which he has rather made than found a sense, and the free vent which he has given to his passions and prejudices wherever they could find occasion for a display, have disgusted all liberal and cultivated readers.

The editor of the present volume has already, in various instances, exhibited to the public his talent for illustrating poetical beauty; and his name may justly excite the expectations of a classical reader. His own account of his undertaking is, that 'his notes are intended to recommend Mr. Pope as an *English classic* to men of taste and elegance; that they pretend to no subtleties of investigation, no profundities of criticism, no grand discoveries of refined argumentation and curious coherence. It has been his resolution to present to the world as much originality as possible; and he will be found to have borrowed very little from other commentators.' He proceeds to express his disapprobation of swelling books with the reiterated labours of other critics. The only observation which we have to make

on

on this matter is, that, although an *editor* displays his own merits most fairly by refusing to mix the remarks of other critics with his own, yet it may be more desirable for the *reader* to possess in one edition a collection of every thing most useful in illustrating the original writer, than to be obliged to multiply his copies of the work, in proportion to the number of new critics.

Not calling in question, however, the right of Mr. W. to give *his own* edition of Pope, and not a *variorum*, we proceed to afford our readers a sketch of the manner in which he has executed his task. They who are acquainted with his writings will not doubt that his notes are replete with apposite passages from the writers of antiquity: but he has likewise happily availed himself of another class of writers, with which he might be supposed less conversant,—our earlier and now almost forgotten English poets, to whom Pope's obligations were considerable. His criticism in general is not that of *wholes* but of *parts*. He shews an exquisite feeling of the beauty of imagery, the happiness of expression, and the melody of versification, in which the charm of particular lines and clauses consists. Whether he could with advantage extend the field of this microscopic vision, so as to take in the full scope and design of a piece, with a masterly judgment of its general excellencies and defects, we can scarcely pronounce, as he has not attempted it. It is unfortunate that he has laid himself open to one very prominent charge of want of discernment; having (who could believe it?) taken the noted burlesque song, "Fluttering spread thy purple pinions," for a serious piece. This, however, can only be imputed to inattention, and to unacquaintance with what may be called traditional literature.

The following quotation will be as characteristic a specimen as we can find of Mr. W.'s manner of commenting and criticizing.

' Ah think at least thy flock deserves thy care,  
Plants of thy hand, and children of thy pray'r \*.  
From the false world in early youth they fled,  
By thee to mountains, wilds, and deserts led †.

---

\* This form of expression, which is purely *oriental* and frequently occurs in the *Hebrew* scriptures, especially the poetical parts, succeeds to admiration in the present instance. There cannot be imagined a more delightful verse than this. And it would be unpardonable not to remark, that the whole of this description through *forty* lines is most exquisitely beautiful.'

† For the situation and scenery of the *convent*, in illustration of this passage, see *Bayle* in the word *Paraclete*.'

You

You rais'd these hallow'd walls \* ; the desert smil'd,  
 And Paradise was open'd in the wild †.  
 No weeping orphan saw his father's stores  
 Our shrines irradiate, or emblaze the floors ‡ ;  
 No silver saints, by dying misers giv'n,  
 Here brib'd the rage of ill-requited Heav'n :  
 But such plain roofs as Piety could raise,  
 And only vocal with the Maker's praise.  
 In these lone walls (their day's eternal bound),  
 These moss-grown domes with spiry turrets crown'd §,  
 Where awful arches make a noon day night,  
 And the dim windows shed a solemn light || ;  
 Thy eyes diffus'd a reconciling ray ¶,  
 And gleams of glory brighten'd all the day.  
 But now no face divine contentment wears ;  
 'Tis all blank sadness, or continual tears.  
 See how the force of others' pray'rs I try,  
 (O pious fraud of am'rous charity !)  
 But why should I on others' pray'rs depend ?  
 Come thou my father, brother, husband, friend \*\* !

Ah

\* \* You rais'd these hallow'd walls ;] He founded the monastery. P.

† The original of this pleasing image is in the sublime *Isaiab*, li. 3.

He will make her wilderness like Eden,  
 And her desert like the garden of Jehovah.

Whence *Milton* derived it, Par. Reg. i. 7.

And Eden rais'd in the waste wilderness.

So *Dryden* says of *Abraham* :

*And Paradise was open'd in his face.\**

† The splendour and majesty of diction in this verse cannot be too much admired.\*

§ Is not there a small impropriety in the epithet *moss-grown*, on account of the recent erection of the building ?

|| A fine and favourable view of a *Gothic* edifice. Mr. *Gray*, whose object then was to disparage and to burlesque, gives this circumstance another turn in his *Long Story* :

Rich windows, that exclude the light.

Our author imitates *Milton*, as Bishop *Newton* also observes :

And storied windows richly light,

Casting a dim religious light.\*

¶ This couplet is enchanting indeed, and beyond all praise : dictated by the true enthusiasm of mystical devotion. Yet he should have written *thine* eyes.

*Dryden* had said of his *Good Parson* :

His eyes diffus'd a venerable grace,

And charity itself was in his face.

\* \* Prior in *Henry* and *Emma* :

My thoughts shall fix, my latest wish depend

On thee, guide, guardian, kinsman, father, friend.

As *Briseis* in *Ovid* says affectingly of *Achilles* :

Tu dominus, tu vir, tu mihi frater eras :

from

Ah, let thy handmaid, sister, daughter move,  
 And all those tender names in one, thy love!  
 The darksome pines that o'er yon rocks reclin'd •  
 Wave high, and murmur to the hollow wind;  
 The wand'ring streams that shine between the hills,  
 The grotts that echo to the tinkling rills †;  
 The dying gales that pant upon the trees,  
 The lakes that quiver to the curling breeze ‡;  
 No more these scenes my meditation aid,  
 Or lull to rest the visionary maid.  
 But o'er the twilight groves and dusky caves §,  
 Long-sounding isles, and intermingled graves,  
 Black Melancholy sits, and round her throws  
 A death-like silence, and a dread repose ||:  
 Her gloomy presence saddens all the scene,  
 Shades ev'ry flow'r, and darkens ev'ry green,

from *Iliad*, vi. 429.

Εκλῶς, ἀτὰρ σὺ μοι ἔσσι πατὴρ καὶ πότνη μητὴρ,

Ἡδὲ καὶ ἀνδρῶν· σὺ δὲ μοι θάδεσσι παρακωλύεις.

Yet, while my Hector still survives, I see

My father, mother, brethren, all, in thee. Pope.\*

\* • The soothing pensive melancholy of this and the *three* next couplets breathes a spirit of unspeakable complacency on the mind. This is poetry; or poetry does not exist.'

† † Philips in his *fourth pastoral*:

Nor dropping waters, which 'from rocks distil,

And welly grotts with tinkling echoes fill.

As the next line resembles verse one hundred and twenty-ninth of the *Penferoso*:

When the gust hath blown his fill,

Ending on the rusling leaves.'

† † Parnell's *Vigil of Venus*:

From waters curling with the wanton gales.'

§ § The richness and grandeur of this passage rise to the utmost heights of which the descriptive powers of poetical language are capable: and the image of *Melancholy* may contend with the sublimest efforts of *epic* genius in any age or nation.

Our poet in this verse follows *Milton*, *Hymn on the Nativity*:

The nymphs in twilight shade of tangled thickets mourn:

and the *Penferoso*:

To arched walks of twilight groves,

And shadows brown that Sylvan loves

Of pine, or monumental oak.'

• || Waller's version of *Æneid* iv.

A death-like quiet, and deep silence fell.

And *Dryden*, *Ovid's Met.* x.

But safe repose without an air of breath

Dwells here, and a dumb quiet next to death.'

REV. AUG. 1795.

G g

Deepens

Deepens the murmur of the falling floods,  
And breathes a browner horror on the woods \*.

Those of our readers who are fond of the delicacies of poetical expression, and who love to trace them through all their degrees and variations, will experience much pleasure in perusing this publication; the whole of which is executed on a plan similar to that of the passage just quoted. The present volume contains the juvenile and miscellaneous original poems of Pope. The appearance of the remainder will depend on the encouragement which this part receives from the public, and which we sincerely wish may be equal to Mr. W.'s undoubted merits.

We shall just remark, in conclusion, that we are not quite satisfied with the authenticity of two or three little pieces admitted on the authority of the *Foundling Hospital for Wit*, and the *Annual Register*. The latter publication has ascribed to Pope the well-known song in Lord Lyttleton's works, "Say, Myra, why is gentle love."

A table of contents should have accompanied this volume. Ai.

ART. XI. *A Query whether certain political Conjectures and Reflections of Dr. D'Avenant in 1699, be or be not applicable to the present Crisis.*  
8vo. pp. 90. 1s. 6d. Elmsley. 1795.

THESE Reflections were written by Dr. D'Avenant, in an essay on the probable methods of making a people gainers in the balance of trade: of which essay they form the 5th section, introduced under the following title, *That a country cannot increase in wealth and power, but by private men doing their duty to the publick, and but by a steady course of wisdom and honesty in such as are trusted with the administration of affairs.*

The purpose of the present re-publication is explained by the title-page, and by a short introductory preface; in which the editor observes 'that a politician, writing at the distance of more than ninety years, will not be charged with prejudices regarding the present day; therefore a reader may now listen to his statement of circumstances with a confidence, which we are not inclined to give to a cotemporary writer.'

\* *Dryden's Wife of Bath:*

Lonely the vale, and full of horror stood,  
Brown with the shade of a religious wood:

And in his *Hind* and *Panther*:

I saw myself the lambent easy light  
Gild the brown horror, and dispel the night.'

The

The intention of Dr. D'Avenant, in this section, was not confined to explaining how much a corrupt administration of the public concerns must be detrimental to the wealth and prosperity of a nation: his principal endeavour was directed to shew that such corruption is destructive to the liberties of a nation; and that, when the name only of liberty is preserved, the outward forms serve but more closely to rivet the chains.

We cannot give our reader a more just idea of this interesting work, for such it appears to us, than by presenting him with a few of the many striking reflections with which it abounds: reflections remarkable for their justness, patriotism, and depth of foresight.

The author begins with remarking on the total loss of public liberty among the Romans under their emperors.

"It is a matter of great wonder, (says he,) that from the time of Augustus, downwards, the Romans, who were seldom without brave and virtuous men, should never make one attempt to restore the commonwealth, and to shake off that power which some of the emperors exercised with such exorbitance: but in all likelihood, it proceeded from this; that the soldiers and common people, without whom no great revolution can be made, believed themselves still free, because in shew, the commonwealth had the same forms as in elder times: there was a senate, consuls, tribunes, and an appearance of all the ancient magistracies; though nothing remained of the ancient liberty.—Tyrannies have been often subverted, where the princes govern merely by their own will, without giving to their subjects the least appearance of being free; but that servitude is lasting, where the people are left to make their own fetters."

In comparing absolute monarchy with a degenerate mixed government, he gives the preference to the former; for "the one man, their prince, is mortal, and if bad, may be succeeded by a better; but a people thoroughly corrupted never returns to right reason."

Poverty, and war, Dr. D'Avenant thought equally destructive to good government. "Freedom and wealth, (he says,) proceed hand in hand together: if one is lost, the other will not long continue. A wealthy nation may be jealous of its rights, and a rich gentry may be unmanageable; and bad men may think that the best course to keep us humble, is to make us poor." On this subject, the author expatiates with great spirit, and represents how repugnant and dangerous war is to the constitution of a free government. "Peace (he says,) restores liberty of speech, whereas in war, all is silenced by the single word, *necessity*."

In expressing his ideas on the influence to be apprehended from increase of patronage,—where, speaking of his own time, he says, "the employments (places) of England are yet but

few, and their profits but inconsiderable to what they are in several nations,"—the comparison, which naturally occurs, must occasion in readers of the present day the most serious reflections.

In p. 36, & seq. the fatal consequence of a nation being often deceived by those in whom they placed confidence is most justly described. Perhaps, of the many evils brought on a country by pretended and false patriots, there is none more injurious than the effect, which the being frequently deceived has in debasing and subduing the public spirit; and which is thus feelingly expressed by the author :

" For men, finding themselves thus forsaken, by the ancient friends to liberty, would believe they were bought and sold; they would imagine that there was no such thing as virtue and honesty remaining in the kingdom: they would think all pretensions to the public good, to be nothing but designs of ambitious persons, to lift themselves up to high honours, upon the shoulders of the people: and when nations have before their eyes an armed power to fear, and none in whom they can put any trust, they seldom fail of submitting to the yoke."

This is well contrasted by the just encomiums bestowed on honest statesmen. " It can hardly, (says Dr. D.) be conceived, but by those who have seen it, what reverence is paid, even by his enemies, to a man of steady principles."

The author's application of the word *faction* (p. 7 and 8) is equally curious and just: as is likewise his description, p. 10, of men, honestly inclined, exercising employments under an unjust administration.

The most important part of this treatise is on the duty of such as represent the people. This duty he divides under different heads, of which the first is, " that they be uncorrupt, unbiassed, and disinterested." He concludes his reflections on this head with the following extraordinary and solemn warning: " We shall now only add, that Rome was once free, that France heretofore had the three estates, which were the guardians of its liberty; that Spain had formerly many rights and privileges, of which nothing now but the shadow remains; that Denmark and Sweden had once constitutions something like that of England; and that all these countries have been enslaved by their own corruptions."

Without adverting to the life or other writings of Dr. D'Avenant, the work before us carries in it sufficient evidence of the writer being the friend of good government and of the British constitution. The following remarks prove how justly he regarded the regal part of our constitution: " Good kings, (he says,) at all times, without any danger, may repose their intire concerns upon a house of commons," p. 11. and p. 81.

"Is there any instance of a wise, just, and good king (reigning so long as to have his virtues known) who had not the hearts and affections of his subjects?"

It is rather the province of the politician than of the critic, to determine whether these reflections be more particularly applicable to the present crisis, than to any former period. We may nevertheless venture to say that we remember no publication more calculated to awaken our countrymen to a proper sense of their situation.

To what Dr. D'Avenant says, very little is added by the present editor; who informs us that he reserves, for some future occasion, his own remarks; 'wishing to hear whether the dangers, this sagacious writer saw at a distance, appear, in the judgment of others, to bear any likeness to the actual condition of the government of Great Britain.' We shall, however, transcribe an observation by the editor, in which we believe many of our readers will cordially agree:

'If ever Great Britain shall be brought into the condition which Dr. D'Avenant's apprehensions have suggested may possibly be the case at some distant day; it will be admitted that the danger will indeed be great for the constitution; and whenever that day shall appear, a temperate reform of the representative body, enacted by themselves, will probably be found to be the only remedy fit to be applied to save, or rather to bring back to its genuine purity, our most excellent constitution.—

'Yet there are conjunctures, in which even this desirable measure may be ill timed, and men of the clearest sagacity and penetration, who are themselves anxious for the success of a just plan of reform, would not recommend the present moment, as the proper one for this important, but delicate consideration.'

The editor concludes with the following sentence of Montesquieu: "*Les Anglois ont bien raison de conserver cette liberté; s'ils venoient à la perdre, ils seroient un des peuples les plus esclaves de la terre.*"

Capt. B-y.

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ART. XII. *The Commonwealth in Danger*; with an Introduction, containing Remarks on some late Writings of Arthur Young, Esq. By John Cartwright, Esq. 8vo. pp. 331. 5s. Boards. Johnson. 1795.

It appears to us that Major Cartwright would have acted more judiciously, had he made each of the two parts, of which the work before us consists, the subject of a distinct and separate publication, instead of calling one an *introduction* to the other; for the former is 15 pages longer than the *Commonwealth in Danger*. Be this, however, as it may; nothing can be more certain than that in it he has gained a most complete

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victory



victory over Mr. Arthur Young, whose pretensions to consistency, to respect for the constitution, and to fair dealing in stating the opinions and arguments of his adversaries, the Major proves to be totally unfounded. Some of our readers will readily believe us, when we say that he has convicted the Secretary to the board of agriculture of a complete dereliction of his own most favourite principles: but others may think that we go too far, when we assert that he has also proved him to have treated with the most sovereign contempt the very constitution of England, which he will not now consent to have reformed in the smallest degree, and with hostility to which he charges Major C. and other reformers, as the highest crime. To convince our readers that in this assertion we have *not* gone one iota beyond the truth, we will lay before them some few extracts from the Introduction.

"It is only because Mr. Young ~~was~~ taught us Reformers, that *nonsense is not apt to be without a meaning*, that he is complimented with a reply. In doing this on my own behalf, I am naturally led to see how far that gentleman and myself had jogged on together in the cause of reform; and which of us had found most fault with the British constitution. In the single article of painting the abuses and corruptions in the representative part of the constitution, perhaps upon the whole I have gone farther than my companion; but I do not recollect to have *wilified the constitution itself*. I have said, and still say, that if the rotten-borough system be not utterly annihilated, it will annihilate our liberties; but I never pronounced the British constitution *worthless*. I have long and strenuously contended for *reforming* and *preserving* the constitution; which I conceive not to come within the idea of *changing*. How far Mr. Young's condemnation of the abuses in our government have gone, and how far he has figured as a reformer, remains now to be seen.

"Certainly," says he, "the *height* to which taxation of every kind is carried in England, is cruel, shameful, and tyrannical"—  
 "The abuses that are rooted in all the old governments of *Europe*, give such numbers of men such a direct interest in supporting, cherishing, and defending abuses, *that no wonder advocates for tyranny of every species, are found in every country, and almost in every company*. What a mass of people in every part of England, are some way or other interested in the present representation of the people, tythes, charters, corporations, monopolies, and taxation! and not merely to the things themselves, but *to all the abuses attending them*; and how many are there who derive their profit or their consideration in life, not merely from such institutions, but from the evils they engender! *The great mass of the people, however, is free from such influence, and will be enlightened by degrees*: assuredly they will find out in every country of Europe, that by combinations, on the principles of liberty and property, aimed equally against regal, aristocratical, and mobbish tyranny;

they will be able to resist successfully THAT VARIETY OF COMBINATION WHICH, ON PRINCIPLES OF PLUNDER AND DESPOTISM, IS EVERY WHERE AT WORK TO ENSLAVE THEM\*.”—

\* After reasoning a little, he adds, “That these circumstances may prove advantageous in an aristocratical portion of a legislature, there is reason to believe; the inquiry is, whether they be counterbalanced by possible or probable evils. May there not come within this description, the danger of *an aristocracy uniting with the crown against the people?* that is to say, influencing by weight of property and power, a great mass of the people dependent—against the rest of the people independent? Do we not see this to be very much the case in England at this moment? *To what other part of our constitution is it imputable that WE HAVE BEEN INFAMOUSLY INVOLVED IN PERPETUAL WARS, from which none reap any benefit, but that tribe of vermin which thrive most, when a nation most declines;* contractors, victuallers, paymasters, stock-jobbers, and money-scriveners; a set by whom ministers are surrounded; and in favour of whom whole classes amongst the people are beggared and ruined. Those who will assert a constitution can be good which suffers these things, ought at least to agree, that such a one as would not suffer them would be much better †.”

† At the word *good*, Mr. Young has this note. “It ought not to be allowed even tolerable, for this plain reason, such public extravagance engenders taxes to an amount, that will sooner or later force the people into resistance, which is always the destruction of a constitution; and surely that must be admitted bad, which carries to the most careless eye the seeds of its own destruction. Two hundred and forty millions, of public debt in a century, is in a ratio impossible to be supported; and therefore evidently ruinous ‡”

‡ At the word *better*, he has also this note. “The direct power of the king of England, says Mr. Burke, is considerable. His indirect is great indeed. When was it that a king of England wanted wherewithal to make him respected, courted, or perhaps even feared in every state in Europe?” “Who questions, or can question, the power of a prince, that in less than a century has expended above ONE THOUSAND MILLIONS, and involved his people in a debt of above TWO HUNDRED AND FORTY! The point in debate is not the existence of power, but its excess. WHAT IS THE CONSTITUTION THAT GENERATES OR ALLOWS OF SUCH EXPENCES? The very mischief complained of is here wrought into a merit, and brought in argument to prove that poison is salutary.”

Again: “What can we know, experimentally, of a government, which has not stood the brunt of unsuccessful and of successful wars? The English constitution has stood this test, and has been found deficient; or rather, as far as this test can decide any thing, has been proved WORTHLESS; since, in a single century, it has involved the nation in a debt of so vast a magnitude, that every blessing which

\* \* Travels, p. 540.

† Ibid. p. 547.

‡ Ibid. p. 547.

might otherwise have been perpetuated is put to the stake; so that if the nation do not make some *change in its constitution*, it is much to be dreaded that *THE CONSTITUTION WILL RUIN THE NATION.*" "Nor was it without reason said by a popular writer, that a government formed like the English, obtains more revenue than it could do, either by *direct despotism*, or in a *full state of freedom* \*."

What do our readers now think of Mr. Young's new-born love for a constitution which he has declared to have been proved *worthless*? That this same writer, who now vilifies reformers, was himself a violent reformer, before he was appointed secretary to the board of agriculture, let the following extract suffice to shew:

"The means of making a government respected and beloved are, in *England*, obvious; taxes must be immensely reduced; assessments on malt, leather, candles, soap, salt, and windows, must be abolished or lightened; the funding system, the parent of taxation, annihilated for ever, by taxing the interest of the public debt—the constitution that admits a debt, carries in its vitals the seeds of its destruction; tythes and tithes abolished; *THE REPRESENTATION OF PARLIAMENT REFORMED, AND ITS DURATION SHORTENED*; not to give the people, without property, a predominancy, but to prevent that corruption, *IN WHICH OUR DEBTS AND TAXES HAVE ORIGINATED*; the utter destruction of all monopolies, and among them, of all charters and corporations; game made property, and belonging to the possessor of one acre, as much as to him who has a thousand; and lastly, the laws, both criminal and civil, to be thoroughly reformed.—These circumstances include the great evils of the British constitution; if they be remedied, it may enjoy even a Venetian longevity, *but if they be allowed, like cancerous humours, to prey on the nobler parts of the political system, this boasted fabric may not exist even twenty years* †."

Who will not be astonished, after all this, to find that this same Mr. Young cannot now bear to hear the word reform so much as mentioned?—We shall not stop to give any farther account of the Introduction, which contains a general defence of the conduct of reformers, but proceed to notice the second part of this work, called '*the Commonwealth in Danger.*' Here also Mr. Young appears to have been the principal cause of Major C.'s publication. In a pamphlet written by Mr. Y. he observed that the French republic, through unforeseen causes, was become of such a description, that it was in its nature and essence what Sparta was in antient times,—a military republic, in which every citizen was a soldier; that, to be able to withstand the power of such a state, England must raise an army of 500,000 men, the rank and file of which, as well as the offi-

\* *Travels*, p. 548.

† *Ibid.* p. 550.

gers, should be men of property ; and that without such a force they must expect to be overwhelmed by France and her principles. Major C. very readily admits the existence of the danger which Mr. Young points out ; and, after having passed the most severe censure on those who were the promoters of the present war, to which he ascribes the very alarming position of the country, he proposes, as the only effectual way of preventing the conquest of England or the ruin of her constitution, that a reform of the representation of the people in parliament should be immediately granted ; and that, going back to the principles, policy, and practice of our Saxon ancestors, the legislature should put arms into the hands of the housekeepers in the land, for the general defence of the territory, liberties, and property of the nation. In the course of his reasoning, in support of this system, he throws out many observations, some of which are certainly founded on reason, justice, and propriety : but he must excuse us if we give it as our opinion that others of them will not bear the test of historical criticism ; that not a few are of doubtful expediency ; and that some are at open war with his own political principles. On several of these we will briefly touch, though not in regular order.

We go with Major C. heart and hand in every thing that he says respecting the absurdity of the system which allows the proprietor of a rotten borough the privilege of nominating members of parliament ; and we are ready with him to give way to our indignation, when we see men resist a reform that would rescue the freeholders of the vast county of York from the mortification of finding that they cannot send a greater number of members to the house of commons, than are returned for places now so depopulated, that nothing remains of them but stones in the wall, to point out where the habitations, which originally gave the qualification for a vote, once stood :—but we are not prepared to follow him with approbation in many of the ways into which he deviates in his progress.

He says that we ought to have made an alliance with France, when, by the king's acceptance of the constitution, a bloodless revolution was accomplished in that country. We confess that we are so much of the old school, but not because it is the old school, that we feel a reluctance to almost every mode of connection with France. In the natural world, we too often see the larger absorb the smaller body ; and we believe that in a moral sense this would be the case with England, were she to cast away her jealousy of France. We detest and despise the wretched policy that would sow eternal antipathies between nations, and nurture up their inhabitants so as

to make them look on each other as natural enemies, and thus teach them to hate one another : but caution is not hatred. A man may be on his guard against the possible designs of another, without considering him as an object of abhorrence. A treaty of alliance, of the most intimate nature, was once concluded between France and England, when the former agreed that the king of the latter should be regent of France during the life of Charles VI. at whose decease he was to wear the Gallic crown. This treaty was concluded at Troyes in Champagne, and our Henry Vth, who was a party to it, bound himself to reside (out of every two years) *eight months only in England, and sixteen in France*. Had he lived to ascend the French throne, and had he transmitted the peaceable possession of it to his posterity, England would no doubt have dwindled into a mere province to the greater kingdom. Even the politic Queen Elizabeth, jealous as she was of the honour of England, placed in her arms the lilies of France in the post of honour, the first quarter, and made the English lions put up with the second. The sovereigns would have been glad to have had both crowns ; but history tells us that the enlightened part of England did not wish to see them both on the same head.

We pretend not to speak of commercial alliances, when we venture to express our fears of connexions with France; treaties of commerce highly beneficial to both have been formed, and might be renewed : but what we fear is that kind of political alliance, in which we must either dissemble a jealousy incompatible perhaps with a cordial co-operation ; or, by sacrificing it, suffer France to acquire an ascendancy over us, and through us over the rest of Europe, that might hazard our existence as an independent nation, and give us a master where we looked only to find a friend and ally.

We hope that Major C. will not think that we entertain the most distant suspicion of any attachment in his breast to France, which the most loyal Briton might not fairly and honestly avow. Could such a suspicion raise its head for an instant within us, the following spirited effusions of the Major's gallant and patriotic heart would immediately stifle it. Speaking of Mr. Young's project for raising 500,000 rank and file of property, and endeavouring with an army of Russians and other allies to make a desperate push to penetrate by the river Seine to Paris; &c. &c. Major C. has these animadversions.

‘ Now, while it follows from that gentleman's own premises, that continuing the war must be the likeliest means of bringing to a dreadful maturity that giant whose very infancy not all the hosts of Europe can resist, surely such a proposal could not have been the effect of sober counsel ; but wears the features of that sort of courage which  
desperation

desperation alone inspires. A more sedate fortitude now becomes us. It will be time enough to give the reins to our fury, when upon British soil we shall be called on to conquer or to die. If we are to meet the war at our own gates; if Britons are to bleed defending their own lands and laws, families and firesides, I trust that we shall be found equal to the task. Men with a free constitution in their hearts, and swords in their hands, are not to be conquered.

‘ But knowing the solid, concentrated “wedgelike force” of our enemy’s phalanx, to be victorious, we must be united. Diffention must be put away: and mutual confidence once more taken to our bosoms. Squinting suspicion and polluted treachery must no longer be our torment and disgrace; but the generous, manly openness of free men again become our characteristic. Internal alarm, thank God and our laws, begins to subside; and I trust will leave nothing behind it to prevent a reconciliation of parties. **THE ENEMY IS AT THE GATE, AND WE MUST BE FRIENDS, OR PERISH.** Adversity is the school of the sublime virtues. Necessity is an eloquent reconciler of differences. By means the most simple, she bends the will, and enlightens the understanding. By saying to Britain, **BE AN ARMED NATION**, she secures her defence, and seals her freedom. A million of armed men supporting the state with their purse, and defending it with their lives, will know that none have so great a stake as themselves in the government; nor more right to have a voice in the direction of affairs. The circle of representation will consequently be at least co-extensive with the circle of arms. Hence arming the people, and reforming parliament, are inseparable.’

We recur to Major C.’s idea of an alliance with France; and we are obliged to confess that our dislike to it is confirmed by the very arguments which he advances in support of it. ‘An alliance with France, (says he, page 38,) in like manner on a basis of friendship, sincerity, and wisdom, might relieve us also from a large proportion of the cost, at which an immense navy is created, repaired, and maintained.’ Now, in our opinion, a saving in that quarter would be a most dangerous and indeed false œconomy. France might most sincerely co-operate with us in measures that would render navies unnecessary, until ours should have fallen into decay; and should she give her sincerity to the winds, the moment we should have lost that in which our present superiority over her consists, what might become of us? Would not the world say that, whatever calamity should then befall us from France, we had richly deserved it by leaving it in the power of any nation to be insincere to us with impunity? That is in general bad policy, which exposes one country to have no other security than the honesty or moderation of another.

Major C. argues for going back to the days of the Saxons, and adopting their system of imposing it on the people as a *duty*  
to

to be *armed*. The period to which he refers appears to us inauspicious,—at least in one point of view ; for the Saxons, turning their whole attention to their militia and none to the sea, were constantly exposed to descents ; and the whole country, notwithstanding its numerous and brave citizen soldiers, was repeatedly ravaged, and even reduced for two or three reigns under the dominion of the Danes, who owed their successes principally to their ships, which served to carry fresh supplies of troops into England, and the plunder of its inhabitants out of it.

¶ The Major's plan for arming, on which we shall have something more to say presently, is that all the males capable of serving should be armed, so that our militia should in a great measure be co-extensive with our population. To this plan he has foreseen that political objections might be urged, and he endeavours to remove them. Some, he thinks, would say that the people, being once armed, would invade property, and effect a complete representation of their body in the house of commons ; and that the consequences naturally resulting from such a measure would be that the peerage would be abolished, and the king dismissed. He admits that a radical parliamentary reform would attend the arming of the people : but he contends that the fears entertained for the security of property and the safety of the peerage and of royalty are groundless. His reasoning, the force of which we leave it to our readers to appreciate, is in part as follows :

• For my own part, I do not feel the force of this mode of reasoning ; and before I can imagine a French hatred, antipathy, and insatiable revenge towards all men possessed of property or power, and the bloody-mindedness of Frenchmen to actuate *English* bosoms, I must suppose against notorious fact. The supposition includes centuries of despotism in the crown ; intolerable oppressions and insolence from nobles as numerous and rapacious as locusts ; the abominations of an idolatrous, beastly superstition, under the name of religion ; an atheistical priesthood ; and that deluge of national vice and impiety which must ever flow from sources so impure. I must suppose the people to bear towards the nobles and the clergy, the antipathy of women and children towards vipers and serpents. But is this a picture of the English nation ?—Is it a picture of any nation that ever appeared on earth except France ?—Did an armed Roman people abolish Patricians ? Did the iron Spartans dismiss *hereditary* Kings ? Do the armed American people level property and dissolve government ?

• He agrees with Mr. Young in the necessity of arming, and he adduces the following arguments to enforce the idea of the existence of such necessity ; some of which had certainly more strength before our late successes at sea, than they will be thought to carry with them at present.

• There

There never was a period in which we had more need than at present, seriously to consider of the means to preserve, not only the constitution, with its king, and its lords; but our country itself, and the power of calling ourselves a people. If a conquest to *France*, we must thenceforward be what it should please *France* to make us. If there be a nation in *Europe* that this conquering Republic would choose to hold as a province; instead of assimilating it to its own system of government, and treating it afterwards as an equal, that nation is *Great Britain*; for in no other nation can *France* behold a RIVAL. It is the very characteristic of a boundless ambition, that it bears no rival. In exact proportion as a rival is great and formidable, such is the magnitude of their mutual enmity. But if he that is gaining the ascendant still bleeds at wounds inflicted by his adversary, aimed at his very life; forgiveness he treats as folly; retaliation and extirpation possess his soul. *Cæsar* had forgiveness for every Roman, *Pompey* alone excepted. *Rome* afflicted every other conquered city; but *Carthage* she devoted to destruction. *Delenda est Carthago* is a language founded in nature.

At this crisis, when the allies of *Britain* seem deserting her side one by one; and all to be seeking safety by courting the friendship of *France*, can *Britain*, I say, the rival state, she who has been the sinner of the war, who has strained every nerve to knit together, and to augment the grand confederacy; can *Britain*, deserted, abandoned, impoverished, expect to have peace?—She must not entertain the hope. She must, ere long, expect to find the war in *Ireland*. She must prepare to meet the Republican armies in *Kent*, in *Hampshire*, in the west, and in the north. She has to deal with a war new in all its aspects; and with a people prolific in new ideas. They are in the familiar habit of calling old things and old places by new names; weeks they have utterly abolished; and time itself they have subjected to new denominations. Could we therefore be surprised if, as a prelude to their future designs, and as one of those strokes by which they so well know how to touch the republican mind, and to wind it up to their purpose, the Convention should transmit to their armies a decree, that thenceforward amongst Frenchmen the island of their enemy should be called *New Afric*, and its capital *Carthage*?—

Neither should I feel over-confident of our security, had we even *Mr. Young's* five hundred thousand men, inrolled, armed, and officered, although they were also in some degree trained; for unless our preparations for defence go to the full extent of our population, and to all the means which the *Saxon* principles of our constitution so admirably point out; that is, unless we oppose our invaders “on principles as energetic as their own;” when we shall have manured the soil of *England* with our blood, we may not yet be able to transmit it to our posterity; but it may be parcelled out amongst our conquerors; and *England*, so long the glory of nations, may sink into a military colony of *France*.

To prove that our navy, however skilfully managed, and however gallantly led, might not be able to protect the country, he reasons thus:

‘I have



‘ I have not forgotten the British navy, nor am I ignorant of its value ; but when my countrymen, indulging prejudice and swayed by national vanity, tell me that it affords a safe protection from such a power as the French republic, encircling us with a coast from the Texel to Ushant, and from thence extending to the confines of *Spain* ; my answer is, “ Lay not this flattering unctio to your soul.”—Your navy, believe me, will have enough to do, to protect your foreign possessions, and your trade. How it has of late performed this last office *Lloyd’s* List but too plainly declares. A superior navy may, or may not, intercept an invading fleet. We have good Admirals ; but they are not Gods, with power over the elements. A *Howe* has shewn us that an English Admiral will do *with ships* what man can do ; but before the French Commander *purposely* gave him battle, do we not all remember, that our great Admiral was the perpetual butt of satire, lampoon, epigram, calumny, and insult, *because he did not bring the enemy to action*. Superior as proved the British fleet on the 1st of June, the French gave it battle, and gained their object. And when the conquest of this island shall be their object, are we to suppose they will scruple to secure a landing, although at the hazard of sacrificing half a score ships of the line ! Those who shall put their trust in such wretched suppositions, and shall recal to our recollection the fate of the Armada, must carry with them, that *Philip* did not possess the whole south coast of the English Channel, nor were his mariners acquainted with its navigation ; and those who shall remind us of our victories off *Quiberon*, and *La Hogue*, will do well to recollect, that there was as wide a difference, between the French Monarchy and the French Republic, as between a *Louis* and a *Lycurgus*.’—

‘ If, therefore, we should neglect to arm, and the armies of our enemy should be poured in upon us from all the harbours extending from the *Texel* to *Cherbourg* ; while our grand fleet in an easterly wind should be cruising off *Brest*, to prevent another French army visiting *Ireland* ; who is it that can answer for the safety of the country ? A change of wind may then take place : a strong westerly wind may bring our fleet up channel, and drive it into the *Downs*. By this time the French transports are returned in safety, and again loaded with a second embarkation of troops and ammunition. The western countries are now exposed ; and the *Brest* army, instead of steering for *Ireland*, lands near *Plymouth* ; while other bodies from all the ports between *Ushant* and *St. Maloes* direct their course to some important point in the neighbourhood of *Portsmouth*.—Attacked at so many points, who shall say the country might not be subdued, before the *unprepared* people could arm, and put themselves in a posture of defence !’—

‘ And it ought to be remembered, that on the prosperity of *France*, in the present state of things, the loss of twenty, or even thirty ships of the line, could make no sensible impression ; whereas such a disaster on our side would be dreadful indeed. Having neither foreign colonies, nor foreign commerce to protect, and in consequence of being an *armed nation*, absolutely invulnerable to any attack we can make upon her territory, to her a navy is not an arm of defence, but of offence. As neither her national, her colonial, nor her commercial  
existence

existence depends upon it, so, for the accomplishment of any grand object, it may be her policy to hazard its defeat; knowing that it cannot be beaten without much damage being done to the victors, who can less afford to waste any of their naval strength. The news in *London*, of a glorious victory crowned with the capture of a dozen ships of the line brought in by our crippled fleet, might not cause much rejoicing, if accompanied with intelligence that a large army had made good its landing on our shore.'

It is to be remarked that the right of universal suffrage is an inseparable part of our author's plan for arming the people: the franchise constituting them something in the state is the great inducement that is to make them cordially and zealously employ their arms in support of the commonwealth. On this head, the Major appears to us to fall into a glaring inconsistency, and to be at war with his own principles. He told us before, page 17, 'that the circle of representation was to be at least co-extensive with the circle of arms;' which, we presume, means in other words that all, who shall be bound to be armed, shall have the right of suffrage; or that all who shall have the right of suffrage shall be bound to take up arms. In another place he proposes that the persons, who are to be trusted with arms, shall be not only *housekeepers*, but such housekeepers as *pay taxes*. In one place, he sets to the right of being armed no other bounds than those of the population of the country: in the other, he would restrain it considerably by granting it only to those who possess property. In one case he builds solely on numbers; in the other, exclusively on property. We will not enter into the question whether it would be prudent to trust the defence of property to those who have none themselves: but, with the author's leave, we will consider a little what degree of security he affords for the protection and preservation of the right of universal suffrage, if arms are to be placed only in the hands of housekeepers paying taxes; in whose hands, by the way, we must confess they would be placed with the least danger to the peace of the community. His grand object appears to be to procure for the great body of the nation the right of universal suffrage: but, lest this should alarm people of property for the safety of their possessions, he enters into a kind of compromise with the latter, by stipulating that they alone should have arms; and thus all reasonable grounds of apprehensions on their part would be removed. His reasoning on this head is clear and forcible, and lies in the following short compass:

' Suppose for an instant that, together with the arming of the people as already described, universal suffrage was to be established. Suppose further, that the people without property should with to possess

possess those who have it. Must it not be recollected, that those people of property would also be the very persons who would have the arms, and that their adversaries would have none? In case of a contest, would those who had once a year a *vote*, or those who had all the year round *balls and bayonets*, be most likely to come off victorious? To imagine that the unconnected, unarmed, unorganized, and unprovided cottagers and mechanics of this country, could despoil of their lands and goods a million of armed nobles, gentlemen, merchants, traders, and farmers compacted, organized, and completely provided with every requisite for war, were a chimera fit only for the brain of a madman.'

We are ready to admit that the owners of property, thus possessing exclusively the whole force of the country, could have nothing to fear for the security of their wealth: but, on the other hand, we must say that those, who by this arrangement would gain only the benefit arising from the grant of universal suffrage, could not with truth be said to have any other security for the peaceful enjoyment of it, than the moderation of their *armed* brethren; a tenure so precarious, that we believe our author would set but little value on it; for what can that be intrinsically worth to us, which others have the means of taking from us if they have the will? There is in man a disposition to abuse power, by confining it to as few hands as possible: it is the end of a good constitution to take away the means of injustice or oppression, though it cannot reach the will; and the will to do evil, without the means of accomplishing it, is not in its nature very formidable: but what should we say of a state, in which the means of oppression were to be made the basis of the political system, and men were to be thrown for protection not on the laws but on the moderation of their neighbours? Universal suffrage, under the circumstances of the Major's plan, would be a mockery to those for whose use it is demanded; and it would operate solely for the benefit of those wealthy citizens who could influence the needy, dependent, and unarmed electors. To the latter, then, our author appears to give either too much or too little. If to what he gives they have a right, they surely have in all reason a right also to the means of preserving it: but these he keeps back, and yet seems to think that, by holding out to the people of no property a boon which could be easily taken from them, he can animate them to a cordial and zealous defence of their country, and of that property in which they have no participation. The Major evidently wishes to make a compromise between the wealthy and the poor classes of society: to gain the latter he gives them votes; to satisfy the former he gives them arms, which certainly will protect their property: but what is to protect the votes of the others? Here then is

the dilemma. If the poor be armed, the property of the rich may be invaded. If the rich be exclusively armed, the poor have no security for the enjoyment of suffrage for any length of time. From this difficulty the Major will not be easily extricated: he was so intent, perhaps, on strengthening himself in one point, that he did not perceive that he would be open to an attack in another.

The worthy author may think, however, that he is warranted in proposing his favourite measure in its present shape, by reference to the antient constitution of our Saxon ancestors: but on that ground we essentially differ from him; and though he may be astonished at the assertion, we are too much devoted to the cause of liberty to wish to see it placed on the footing on which it stood even in the best days of the great and good king Alfred: for, in the reign of that prince, *SLAVERY* *eo nomine* was recognized and maintained by the laws of the land. By a law enacted by Alfred himself, the buying of a *man*, a *horse*, or an *ox*, without a voucher to warrant the sale, was strictly forbidden; as the Major will find in Dr. Wilkins's collection of laws from Ethelbert the first Christian law-giver in England, or at least the first Christian Saxon law-giver, down to Henry III. Hence it is evident that, in the days of Alfred, a *man* was as saleable a commodity as an *ox*; and this law was made to regulate the sale of this two-legged animal: the property in his person was not transferred to nor vested in the purchaser, unless the latter had a voucher that he bought him in *open market*. This was to prevent the *stealing of men* like *cattle*: but when he was *fairly* sold, he was as much the property of the buyer as was the horse on which he rode; and the law secured to him the fee-simple of the wretch's labour. Does the Major think that such a man, so bought, so sold, and so completely subject to the will of another, was allowed the privilege of voting for a person to represent him in the Wittenagemot? Most unquestionably he was not; and were we to adopt the model of liberty and representation that existed in the reign of king Alfred, we should establish what the Major could not for one moment defend, nor countenance, without renouncing the solid principles on which he has been all his life-time so laudably contending for the necessity and justice of a parliamentary reform. Let him refer as much as he pleases to the Saxon system, when he argues for the propriety of arming all housekeepers paying taxes: but let him *never* refer to it when he is speaking for the rights and liberties of individuals.

[To be continued.]

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ART. XIII. Mr. Seward's *Anecdotes of some distinguished Persons.*

[Article continued from last month.]

WE return with pleasure to this entertaining compilation : but though we intended to give more extracts from the first volume when the article should be resumed, we still are unable to do so, being obliged only to refer to such as seem to merit particular specification. The work, however, is so generally read and approved, that, as an excuse for brevity of quotation, we shall comfort the Editor by applying to his book the remark of our wise ancestors, "good wine needs no bush."

If the press had been less prolific, and works now nearly superannuated had not been entitled to our notice, we should perhaps have selected for insertion the following entertaining articles of the first volume : the *Duc de Guise—Montagne—Charren—Henry IV. of France—Sully—Cardinal Richelieu—Bacon—Strafford—Marquis of Worcester—and Lady Arundel*; all of which are lively and interesting :—but we must hasten to the second volume.

Here the Editor, more frequently than in the preceding volume, soars above the generality of compilers and anecdote-mongers, by the insertion of much original matter with which he has been favoured by his friends, as well as of excellent remarks and reflections on many incidents and characters, from his own source. Among inedited articles, the *Letters from Lord Clarendon*, communicated by the Marquis of Buckingham ; that from *Sir Richard Fanshawe to Charles II.* ; the interesting and affecting extracts from the *MS. Memoirs of Lady Fanshawe*, and the *Account, and Letters, of the excellent Mompesson* ; the *Account of Cardinal Alberoni*, and his original letters ; and the masterly article concerning the little *City and Republic of San Marino*, are all such as must particularly seize the attention of the readers of these anecdotes. Oppressed as we are by a number of previous publications, which consequently have prior claims to our notice, we can for the present only allow a niche to the last of the original articles just mentioned, in which the information is not only curious, but manifestly drawn up by a writer who is used to the press, and who knows how to make the most of his materials.

The article is thus introduced by the Editor :

\* The following account \* of this little State, (SAN MARINO) extracted from the *manuscript Travels of the acute and learned Historian of Au-*

\* It was with real concern that we saw ourselves obliged to abridge this curious paper : but we could not avoid doing it this injury, as we found it much too long for our narrow limits.

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tient Greece \*, whose reflections in describing the most brilliant periods (which) Republicanism has to boast, must inspire every Briton with the strongest attachment to the Constitution and Government of his own country, that of a limited Monarchy, is permitted, by the kindness and liberality of the writer, to embellish this collection.

" At the distance of twelve miles from Rimini and the Hadriatic Sea, we beheld a cloud-capt mountain, steep, rugged, and inhospitable, yet to Britons, whose affection for their own happy island cherished even the faintest image of congenial liberty, more attractive and more engaging than all the gay luxuriance of Tuscan plains. A black expansion of vapour partly concealed from our view the territory of what the Greeks would have called a Nation, seldom visited by strangers, though assuredly most deserving of that honour. Liberty brightens and fertilizes the craggy rocks of St. Marino; and instead of paradises inhabited by devils (for thus the recollection or supposition of better times indignantly characterises the countries through which we had just travelled), this little State, we were told, would exhibit rugged hills and savage precipices cultivated and adorned by the stubborn industry of free men, who labour with alacrity, because they reap with security. We panted at the thoughts of taking a nearer survey of this political wonder, and were impatient to leave Rimini; but the country adjacent to that city was deluged with rain; the rivers continued to overflow; horses could not safely clamber over rocks; and Rimini could not furnish us with mules. But they are delicate travellers whom such puny difficulties could restrain from visiting this illustrious mountain, where Liberty, herself a mountain goddess, has upwards of fourteen centuries fixed her rural throne. Careless of mules, or horses, or carriages, to which last the Republic of St. Marino is at all times inaccessible, we adopted a mode of travelling which in a country where pomp is immoderately studied, because wealth is too indiscriminately prized, might possibly have excluded unknown wanderers from the proud mansions of Nobles and Princes, the palaces of Bishops, and the vineas of Cardinals, but which, we rightly conjectured, would recommend us as welcome guests to the citizens of St. Marino, whose own manliness of character must approve the congenial hardihood of humble pedestrians.

" At the distance of five miles from Rimini, a small rivulet, decorated by a disproportionably large stone bridge, which at another season of the year would have exemplified the Spanish proverb of a bridge without water, separates the territories of St. Marino from those of the Pope. Proceeding forward, we found the road extremely narrow, much worn by the rain, alternately rough and slippery, and always so bad, that we congratulated each other on rejecting the use of the miserable rips that were offered to us at Rimini. In the midst of a heavy shower we clambered to the Borgo, or suburbs of St. Marino, situate on the side of the hill, and distant half a mile from the Città, on its summit. The former is destined for the habitation of peasants, artizans, and strangers; the honour of inhabiting the latter is reserved for the nobles, the citizens, and those who, in the lan-

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\* Dr. Gillies.

guage of antiquity, would be stiled the public guests of the Commonwealth. In the whole territory there is but one inn; and that of course in the Borgo; for lone houses are rare in all parts of the Continent, the British dominions alone, by their native strength and the excellence of their government, being happily exempted from the terror of banditti in time of peace, and marauders in time of war. We discovered the inn at St. Marino, as is usual in Italy, by the crowd before the door. Having entered, we were civilly received by the landlord, seated by the fire side in company with several other strangers, and speedily presented with a bottle of sparkling white wine, the best we had tasted in Italy, and resembling Champagne in the characteristic excellencies of that sprightly liquor.

"We had not remained long in this Caravanera (for such is the proper name for the place of hospitality in which we were received), when the dress, manners, and conversation of our fellow travellers strongly excited our attention, and afforded scope for boundless speculation. They were the most savage looking men that I had ever beheld; covered with thick capottas\*, of coarse dark-brown woollen, lined with black sheep's skin. Their hats, which they kept on their heads, were of an enormous size, swelling to the circumference of an ordinary umbrella. With their dress and appearance their words and gestures bore too faithful a correspondence. "*Sbioppi*" and "*coltellate*" (gun-shots and dagger-thrusts) were frequently in their mouths. As the wine went briskly round, the conversation became still more animated, and took a turn more decidedly terrible. They now talked of nothing but fierce encounters, hair breadth escapes, and hideous lurking places. From their whole behaviour, there was reason to apprehend, that we had unwarily fallen into company with Rinaldo's party: but a few hints that dropped from him who was most intoxicated finally undeceived us, and discovered, to our satisfaction, that instead of a band of robbers, we had only met with a party of smugglers. Their massy capottas and broad brimmed hats formed their defensive armour against Custom-house officers and Sibri†; and the narratives which they heard or related with such ardor and delight, contained the acts of prowess by which they had repelled the bravery of the Romans, and the arts of stratagem by which they had deceived the cunning of the Tuscans. From the intermediate situation of St. Marino between the dominions of Tuscany and those of the Pope, its territory is continually infested by visits from those unlicensed traffickers, who being enemies by trade to those who administer the laws and collect the revenues of their country, naturally degenerate into daring and disorderly ruffians, the terror of peaceful men, and both the disgrace and the bane of civilized society.

"From the company of the smugglers we longed to separate, the more because they eagerly solicited our stay, promising to conduct us safely across the mountains, and to defend our persons and properties against robbers and assassins; but we thought it a piece of good fortune, that our most valuable property, as we shewed to them, con-

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\* Great coats."

† Those who execute the orders of civil magistrates."

list in our swords and pistols. Having called our St. Marino host, we paid him for his wine and his sausage (*prosciutti*); and were pleased to find, that contrary to our universal experience of Italian landlords, he was uncommonly thankful for a very moderate gratification; a singularity which, though it probably proceeded from his being little conversant with English and other opulent travellers, we treasured with delight, as a conspicuous proof of Republican virtue, that had escaped pure and unsoftened from the contagion of those worthless guests, with whom the nature of his trade condemned him often to associate.

"About two o'clock in the afternoon, we left the Borgo to climb up to the Città, or city, carrying our swords in our right hands; a precaution which the company we had just left warranted in this modern Republic, but which, as Thucydides informs us in his poem, would have exposed us to be branded with the appellation of barbarians in the Republics of Antient Greece. Before we had reached the summit of the hill, the cloud had dispersed, the sun shone bright, we breathed a purer air, and the clear light which displayed the city and territory of St. Marino, was heightened by contrast with the thick gloom which involved the circumjacent plains. Transported with the contemplation of a landscape which seemed so admirably to accord with the political state of the mountain, a bright gem of Liberty amidst the darkness of Italian servitude, we clambered cheerfully over the precipices, never reflecting that as there was not any place of reception for strangers in the Città, we might possibly be exposed to the alternative of sleeping in the streets, or returning to the Caravanera, crowded with smugglers, whose intoxication might exasperate their natural ferocity. From all our past remarks, we had concluded that the vice of drunkenness was abominated even by the lowest classes of the Italians. We dreaded their fury and their knives in this unusual state of mind; but amidst all our terrors could not forbear philosophising † on what we had seen, and conjecturing, from the tumultuous merriment and drunken debauchery of the smugglers,

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"\* The words 'Republican virtue' must sound harsh to modern ears, so shamefully has a wild Democracy abused and profaned the name of Republic. Yet, according to Machiavelli and Montesquieu, and their master Aristotle, Republics require more virtue than Monarchies, because in Republics the Citizens make laws to govern themselves, whereas in Monarchies the subjects are compelled to obey the laws made by the Prince. In Republican governments, therefore, the Citizens ought, in the words of Aristotle, and of a still higher authority, 'to be a law unto themselves.' How few nations, therefore, are qualified, in modern times, for living happily under a Republic; and least of all that nation which has shewn itself the least virtuous of all."

"† This word requires an apology; for the sacred name of Philosophy has been as shamefully polluted in modern times, by Sophists and Sceptics, as the word Republic by madmen and levellers. The present generation must pass away, before either of these terms can resume its pristine and native honours."

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that the famed sobriety of the Italian nation is an artificial virtue arising from situation and accident, not depending on temperament, or resulting from character. Drinking is the vice of men whose lives are chequered by vicissitudes of toil and ease, of danger and security. It is the vice of soldiers, mariners, and huntsmen; of those who exercise boisterous occupations, or pursue dangerous amusements; and if the modern Italians are less addicted to excess in wine than the Greeks and Romans in antient, or the English and Germans in modern times, their temperance may fairly be ascribed to the indolent monotony of their listless lives; which, being never exhausted by fatigue, can never be gladdened by repose; and being never agitated by the terrors of danger, can never be transported by the joys of deliverance.

“ From these airy speculations, by which we fancied that we stripped Italy of what some travellers had too hastily concluded to be the only virtue which she has left, we were awakened by the appearance of a venerable person, in a bag wig and sword, cautiously leading his *Bonique* \* down the precipice. He returned our salute with an air of courtesy bespeaking such affability, that we quickly entered into conversation with him, and discovered to our surprise and joy, that we were in company with a very respectable personage, and one whom Mr. Addison has dignified with the appellation of the ‘ fourth man in the State.’ The stipendiary physician of St. Marino (for this was the person with whom we were conversing) told us, that we might be accommodated with good lodging in the Convent of Capuchins; and as we were strangers, that he would return, shew us the house, and present us to Father Bonelli. We expressed our unwillingness to give him the trouble of again ascending the hill; but of this trouble the deeply-wrinkled mountaineer made light, and we yielded to his proposal with only apparent reluctance; since, to the indelicacy of introducing ourselves, we preferred the introduction of a man whom we had even casually met with on the road. To the Convent we were admitted by a *frate servente*, or lay friar, and conducted to the *Padre Maestro*, the Prior Bonelli, a man sixty years old, and, as we were told by the Physician, descended from one of the noblest families in the Commonwealth.

“ Having received and returned such compliments as are held indispensable in this ceremonious country, the Prior conducted us above stairs, and shewed us two clean and comfortable chambers, which he said we might command, while we deigned to honour the Republic (such were his expressions) with the favour of our residence. As to our entertainment, he said we might, as best pleased us; either sup apart by ourselves, or in company with him and his monks. We told him, our happiness would be complete, were we permitted to enjoy the advantage of his company and conversation. My conversation! You shall soon enjoy better than mine; since within half an hour I shall have the honour of conducting you to the house of a charming young lady (so I must call her, though my own kinswoman), whose *conversations* assemble this evening. During this

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“ • Als.”

dialogue

dialogue a servant arrived, bringing our portmanteau from Rimini, and thereby enabling us with more decency of appearance to pay our respects to the lady, in company with the Prior her uncle. The Signora P—— received us politely in an inner apartment, after we had passed through two outer rooms, in each of which there was a servant in waiting. Above a dozen gentlemen, well dressed and polite after the fashion of Italy, with six other ladies, formed this agreeable party. Coffee and forbettis being served, cards were introduced; and in quality of strangers, we had the honour of losing a few sequins at ombre with the mistress of the house. The other ladies present took up, each of them, two gentlemen; for ombre is the universal game, because in Italian assemblies the number of men commonly triples that of women; the latter, when unmarried, seldom going abroad; and when married, being ambitious of appearing to receive company every evening at home. During the intervals of play we endeavoured to turn the conversation on the history and present state of St. Marino, but found this subject to be too grave for the company. In this little State, as well as in other parts of Italy, the social amusements of life consisting chiefly in what are called *conversazioni*, have widely deviated from the *symposia* of the Greeks and the *convivia* of the Romans. Instead of philosophical dialogues and epideictic orations; and instead of those animated rehearsals of approved works of history and poetry, which formed the entertainment and delight of antiquity, the modern Italian *conversazioni* exhibit a very different scene; a scene in which play is the business; gallantry the amusement; and of which avarice, vanity, and mere sensual pleasure form the sole connecting principle and chief ultimate end. Such insipid and such mercenary assemblies are sometimes enlivened by the jokes of the buffoon; the *Improvvisatore* sometimes displays in them the powers of his memory rather than the elegance of his fancy; and every entertainment in Italy, whether gay or serious, is always seasoned with music; but chiefly that soft voluptuous music which was banished by Lycurgus, proscribed by Plato, and prohibited by other Legislators, under severe penalties, as unfriendly to virtue and destructive of manhood. The great amusements of life are commonly nothing more than images of its necessary occupations; and where the latter, therefore, are different, so also must be the former. Is it because the occupations of the Antients were less softened than those of the moderns, that women are found to have acted among different nations such different parts in society? and that the contrast is so striking between the wife of a citizen of St. Marino, surrounded with her card tables, her music, and her admirers, and the Roman Lucretia, *nocte serâ deditam læna inter lucubrantes ancillas*, (Tit. liv. i. 57.) or the more copious descriptions of female modesty and industry given by Ischomachus in Xenophon's Treatise on Domestic Economy? In modern Italy this contrast of manners displays its greatest force. Though less beautiful and less accomplished than the English and French, the Italian women expect superior attention, and exact greater assiduities. To be well with the ladies, is the highest ambition of the men. Upon this principle their manners are formed; by this their behaviour is regulated; and the art of conversation, in its utmost sprightliness and highest perfection,

is reduced to that playful wantonness, which touching slightly on what is felt most sensibly, amuses with perpetual shadows of desired realities.

"To the honour of St. Marino, it must be observed, that neither the Prior Bonelli, nor two Counsellors who were present, took any considerable part in this too sportive conversation; and the gentlemen at the Signor P——'s were chiefly Romans and Florentines; men, we were told, whom sometimes misfortune and sometimes inclination, but more frequently extravagance and necessity, drive from their respective countries, and who, having relations or friends in St. Marino, establish themselves in that cheap city, where they subsist on the wreck of their fortunes, and elude the pursuit of their creditors.

"Next morning Bonelli having invited several of his fellow-citizens to drink chocolate, we learned from them, that the morality and piety which had long distinguished St. Marino, daily suffered decline through the contagious influence of those intruders, whom good policy ought never to have admitted within the territory, but whom the indulgence of humanity could not be prevailed on to expel.

"After breakfast, our good natured landlord kindly proposed a walk, that his English guests might view the city and adjacent country. The main street is well paved, but narrow and steep. The similarity of the houses indicates a happy mediocrity of fortune. There is a fine cistern of pure water; and we admired the coolness and dryness of the wine-cellars, ventilated by communications with caverns in the rock. To this circumstance, as much as to the quality of the soil and careful culture of the grape, the wine of St. Marino is indebted for its peculiar excellence.

"The whole territory of the Republic extends about thirty miles in circumference. It is of an irregular oval form, and its mean diameter may be estimated at six English miles. The soil, naturally craggy and barren, and hardly fit for goats, yet actually maintains (such are the attractions of liberty) upwards of seven thousand persons; and being every-where adorned by mulberry-trees, vines, and olives, supplies the materials of an advantageous trade, particularly in silk, with Rome, Florence, and other cities of Italy.

"In extent of territory, St. Marino, inconsiderable as it seems, equals many Republics that have performed mighty achievements and purchased immortal renown. The independent States of Theopix and Platxa were respectively less extensive; and the boundaries of the modern Republic exceed those of Ægina and Megara; the former of which was distinguished by its commerce and its colonies in Egypt and the East; and the latter, as Lyfias and Xenophon inform us, could bring into the field, besides proportional bodies of light troops, 3000 hardy pikemen, who with the service of Mars united that of Ceres and of Bacchus; extracting from bleak hills and rugged mountains rich harvests and teeming vintages.

"The remembrance of our beloved Republics of Greece, ennobled by the inestimable gifts of unrivalled genius, endeared to us St. Marino even by its littleness. In this literary enthusiasm, we could willingly have traversed every inch of its diminutive territory: but politeness required that we should not subject Bonelli and his friends to such unnecessary

cessary fatigue; and the changeableness of the weather, a continual variation of sunshine and cloudiness, the solemnity of dark magnifying vapours, together with the velocity of drizzly or gleamy showers, produced such unusual accidents of light and shade in this mountain scene, as often suspended the motion of our limbs, and fixed our eyes in astonishment. From the highest top of St. Marino we beheld the bright summit of another and far loftier mountain, towering above, and beyond, a dark cloud, which by contrast threw the conical top of the hill to such a distance, that it seemed to rise from another world. The height of St. Marino (we were told) had been accurately measured by Father Boscovich, and found to be nearly half a mile above the level of the neighbouring sea.

“ Almost immediately after returning from our walk, dinner was served at the Convent; for the politeness of Father Bonelli had prolonged his stay abroad far beyond his usual hour of repast. Speedily after dinner we were conducted by the good father to the *conversations* of another lady, also his relation, where we had the honour of meeting the *Capitaneos*, or Consuls, the *Commissaries*, or Chief Judge, and several distinguished Members of the Senate. Recommended only by our youth and curiosity, we spent the evening most agreeably with those respectable magistrates, who were as communicative in answering as inquisitive in asking questions. The company continually increasing, and Father Bonelli carefully addressing all new-comers by titles of their respective offices, we were surprised toward the close of the evening, at the usual hour of retirement, that we had not yet seen *Il Signor Dottore* and *Il Padagogo Publico*, the Physician and Schoolmaster, whom Mr. Addison represents as two of the most distinguished dignitaries in the Commonwealth. A short acquaintance is sufficient to inspire confidence between congenial minds. We frankly testified our surprize to the Father. He laughed heartily at our simplicity, and thought the joke too good not to be communicated to the company. When their vociferous mirth had subsided, an old gentleman, who had been repeatedly invested with the highest honours of his country, observed, that he well knew Mr. Addison's account of St. Marino, which had been translated more than once into the French and Italian languages. Remote and inconsiderable as they were, his ancestors were highly honoured by the notice of that illustrious traveller, who, he understood, was not only a classic author in English, but an author who had uniformly and most successfully employed his pen in the cause of Virtue and Liberty. Yet, as most often happen to travellers, Mr. Addison, he continued, has, in speaking of this Republic, been deceived by first appearances. Neither our Schoolmaster nor Physician enjoy any pre-eminence in the State. They are maintained indeed by public salaries, as in several other cities of Italy; and there is nothing peculiar in their condition here, except that the Schoolmaster has more and the Physician less to do than in most other places, because our diseases are few, and our children are many. This sally having been received with approbation by the company, the veteran proceeded to explain the real distinction of ranks in St. Marino, consisting in the *Nobili*, *Cittadini*, and *Stipendiati*; Nobles, Citizens, and Stipendiaries. The Nobles, he told us, ex-

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ceeded not twenty families, of which several enjoyed estates without the territory, worth from three to eight hundred pounds a year sterling : That, from respect to the Holy See, under whose protection the Republic had long subsisted quietly and happily, many persons of distinction in the Pope's territories had been admitted *Cittadini Honorati*, Honorary Citizens of St. Marino, particularly several illustrious houses of Rimini, and the forty noble families of Bologna. Even of the Venetian Nobles themselves, ancient as they certainly were, and invested as they still continued to be with the whole sovereignty of their country, many disdained not to be associated to the diminutive honours of St. Marino, and to increase the number of its citizens ; and that this aggregation of illustrious foreigners, far from being considered as dangerous to public liberty, was deemed essential, in so small a commonwealth, to national safety.

" Left the conversation might take another turn, I drew from my pocket Mr. Addison's account of St. Marino, which, being exceedingly short, I begged leave to read, that his errors, if he had committed any, might be corrected, and the alterations noted which the country had undergone in the space of seventy years, from 1703 to 1773.

" The proposal being obligingly accepted, I read in Mr. Addison, ' They have at St. Marino five churches, and reckon above five thousand souls in their community.' Instead of which I was desirous to say, ' They have in St. Marino, ten parishes, ten churches, and reckon above seven thousand souls in their community.' Again Mr. Addison says, ' The Council of Sixty, notwithstanding its name, consists but of forty persons.' That was the case when this illustrious author visited the Republic ; but the Council has since that time been augmented by Twenty members, and the number now agrees with the name. These circumstances are important ; for from them it appears, that while the neighbouring territory of Rome is impoverished and gloomed by the dominion of ecclesiastics, of which, in the words of Dr. Robertson, ' to squeeze and to amass, not to meliorate, is the object ;' and while the neighbouring cities of Tuscany are accused of shamefully abandoning their privileges and their wealth to the Grand Duke, who, parsimonious in the extreme, as to his own person and government, is thought solicitous of seconding by his heavy purse the wild projects of his brother the Emperor Joseph, the little Republic of St. Marino, on the contrary, has been increasing its populousness, confirming its strength, and extending the basis of its government. For these advantages it is indebted to its mountainous situation, virtuous manners, and total want of ambition ; which last mentioned qualities, as ancient history teaches us, are far from being characteristic of Republican government ; though a Republic that is without them, can neither subsist happily itself, nor allow happiness to its neighbours.\*

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\* The author contraverts and rectifies Mr. Addison's account in many other respects ; and we are truly sorry to omit any of his valuable remarks.

" The laws of St. Marino are contained in a thin folio, printed at Rimini, entitled "*Status Illustrissimæ Reipublicæ*;" and the whole history of this happy and truly illustrious, because virtuous and peaceable, community is comprised in the account of a war in which the Commonwealth assisted Pope Pius II, against Malatesta, Prince of Rimini; in the records of the purchase of two castles, with their dependent districts, in the years 1100 and 1170; and in the well authenticated narrative of the foundation of the State above fourteen hundred years ago by St. Marino, a Dalmatian Architect, who, having finished with much honour the repairs of Rimini, retired to this solitary mountain, practised the austerities of a hermit, wrought miracles, and with the assistance of a few admirers built a church and founded a city, which his reputation for sanctity speedily reared, extended, and filled with inhabitants. In the principal church, which as well as that of the Franciscans contains some good pictures, the statue of this Saint and Lawgiver is erected near the high altar. He holds a mountain in his hand, and is crowned with three castles; emblems which, from what has been above said, appear fitly chosen for the arms of the Republic.

" To the inhabitants of this little State, the *Arango*, the Council, the different offices of magistracy, innocent rural labours, and military exercises equally useful and innocent, supply a continual succession of manly engagements. Hopes and fears respecting the safety of their country awaken curiosity and excite enquiry. They read the gazettes of Europe with interest; they study history with improvement; in conversation their questions are pertinent and their answers satisfactory. Contrary to what has been observed by travellers of other Italians, the citizens of St. Marino delight in literary conversation; and Mr. Addison remarks, that he hardly met with an unlettered man in their Republic. In speaking of Beccaria's book on Style, then recently published, one of the Senators said, that it was a treatise on style in very bad style, abounding in false ornaments, and epigrammatic gallicism. Another observed, he wished that fashionable writer, who had been commented on by Voltaire, an author still more fashionable and more pernicious than himself, would confine himself to such harmless topics as rhetoric and style; for his book on Crimes and Punishments was calculated to do much serious mischief, at least to prevent much positive good; because in that popular work he had declaimed very persuasively against capital punishments, in a country long disgraced by capital crimes, which were scarcely ever capitally punished.

" The love of letters which distinguishes the people of St. Marino makes them regret that they are seldom visited by literary travellers. Of our own countrymen belonging to this description, they mentioned with much respect Mr. Addison and Il Signor Giovanni Symonds, now Professor of History in the University of Cambridge. We were proud of being classed with such men by the honest simplicity of these virtuous Mountaineers, whom we left with regret, most heartily wishing to them the continuance of their liberties, which, to men of their character, and theirs only, are real and solid blessings.

" For

"For let it never be forgotten, that the inestimable gift of civil liberty may often be providentially withheld, because it cannot be safely bestowed, unless rational knowledge has been attained, and virtuous habits have been acquired. In the language of the wisest man of Pagan antiquity, a great length of time is requisite to the formation of any moderately good government; because that government is always the best, which is the best adapted to the genius and habits of its subjects". The institutions which suit the well balanced frame of mind of the Mountaineers of St. Marino, who, breathing a purer air, seem to have divested themselves of many of the grosser and more earthly affections, might ill accord with the softened tenants of the Capuan Plains; since, according to the same penetrating searcher into the secrets of human nature, 'the inhabitants of the Fortunate Islands, if such islands really exist, must either be the most virtuous or the most wretched of men.' Aristotle hardly knew the inhabitants of the British Isles; but let us, who know ourselves and our good fortune, confide in the assurance, that this incomparable author would no longer entertain the above geographical doubt, were he to revive in the eighteenth century, and to visit the British dominions under the government of George III."

The editor of these anecdotes has given his readers a small but neatly engraved perspective view of San Marino, from a sketch made on the spot by Mr. Wilson, the celebrated landscape painter, in 1751.

We might point out many other articles in the first and second volumes of this work, that are drawn up *con amore*, and to which the introductions and reflections do credit to the editor. Among these the merit of the celebrated artists, *Michael Angelo, Raphael, Sir Christopher Wren, Sir Joshua Reynolds, Sir William Chambers*, and *Mr. Fuseli*, is described with taste and feeling. Particular respect has been shewn to the memory of our great statesmen, *Sir Robert Walpole*, the first *Lord Chatham*, and to the brave and active *Admiral Boscawen*: but we must close this article for the present, and perhaps return to it at a future period; as we have not had leisure to cut open the third volume, nor to take particular notice of the various prints with which each volume is embellished.

[To be concluded in another Article:]

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## MONTHLY CATALOGUE, For AUGUST, 1795.

### EAST INDIA AFFAIRS.

Art. 14. *Debates at the East India House*, 13th May, on Mr. Jackson's Motion, &c. &c.; and on Mr. Lushington's Motions, 29th May. To which is prefixed a Summary of the Debate, 13th March,

"\* Aristot. Politics, ii. 6."

for

for raising 3000 Seamen: with Copies of Documents, &c. and a *copious Table of Contents.* Reported by Wm. Woodfall. 4to. pp. 223. 5s. Debrett. 1795.

THE passages which have most forcibly drawn our attention are these:

In the first debate, on raising three thousand seamen—the difference between Sir Francis Baring and Sir John Day (p. 15 to 18) in the latter of whose speeches occur the strongest expressions of contempt for the laws which we recollect in any public man; we shall quote them:

‘The objections that had been stated this day came (he observed) from the same quarter, from whence the former had proceeded, and were certainly plausible; they were however more specious than solid. They who made them, would be thought to agree to the principle of the motion, and yet endeavoured to obstruct its execution, by the same means of seeming constitutional scruple, the same means of legal retardment which had already failed them, but it was to be remembered that there were some laws “more honoured in the breach than the observance.” Sir John said, when a question so important as the present was before them, where the immediate protection and safety of the country were at stake, he should despise legal entanglements, and push forward to the object, which was in itself too great to be suffered to give way to obstacles of a subordinate nature. For his own part, if he held that situation which gave him influence in that quarter, and weight and authority in the state, and instead of one, fifty acts of parliament stood athwart those measures which he deemed necessary to the preservation of the country—*high at one bound, he would over-leap them all.*’

In the second debate, on the shipping question—Mr. Henchman’s speech, (p. 39 to 52) Mr. Adam’s speech, (p. 64) Mr. Knox’s, (p. 70) and Mr. Jackson’s reply, (p. 105) are worthy of distinction.

In the third debate, on the services of Mr. Hastings—the account of his fortune given (p. 180) by Mr. Lushington, and Mr. Jones Adair’s panegyric (p. 183) of the illustrious acquitted,—these topics will particularly interest the reader.

Tay.

Art. 15. *Substance of the Speech of the Right Hon. H. Dundas, in the House of Commons, June 16, 1793, on opening the East India Budget.* 8vo. 1s. Debrett.

This speech is so far ill-reported, as it contains many repetitions of the same sentences and positions. The accounts, which it comprehends, are documents of essential importance.

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#### WEST INDIA AFFAIRS.

Art. 16. *Considerations on the present Crisis of Affairs, as it respects the West India Colonies, and the probable Effects of the French Decree for emancipating the Negroes, pointing out a Remedy for preventing the calamitous Consequences in the British Islands.* 8vo. pp. 76. 2s. Johnson. 1795.

Though this author is evidently an enemy to the principle on which ministers engaged in the present war, he restricts himself to the consideration



deration of its probable effects in the West Indies. His first position, on this head, is, 'that much of our national prosperity, as a commercial people, depends on the sovereignty and possession of the West India islands.' He does not seem aware of the probability of objections to this proposition; and therefore in no other way does he endeavour to support it, than by stating that, 'as a nursery of our marine, and a source of wealth, those islands form a valuable part of the British empire.' There are persons, however, who think that England would not become one guinea poorer, if the sovereignty of the West India islands were to be vested to-morrow in their own immediate inhabitants; that her trade with them would continue to be a nursery for her marine, and that she would be a gainer to an incalculable amount by the independence of those colonies, inasmuch as she would be freed from the enormous expence of blood and treasure necessary for defending them. It is, however, the duty of every British subject to contribute towards rendering those possessions, as long as we retain them, as valuable as possible; and our author discharges this duty with the greatest honour to himself, as he endeavours to build the prosperity of his country on the basis of humanity, by procuring for the unhappy negroes a better lot than they have hitherto experienced.

The author was principally led to this subject by the famous decree of the French convention on the 4th of Feb. 1794, for abolishing slavery in the West Indies, and for giving to all men of colour there, of every shade or mixture, down to the deepest African black, the rights and privileges of French citizens. To counteract the effects which such a decree might produce in our colonies is the object of this author: but he at the same time observes that *some* of the consequences of this decree can *never* be prevented, even though the French should reverse it. The manumitted multitudes, he thinks, will never bend to new masters, after having tasted the sweets of liberty, and learned the use of arms. 'Universal experience, (he says,) forbids the supposition that men could be persuaded to forego that rank in society, which is so dear to every human being, and from which none ever yet *voluntarily* descended.' This, however, could affect our own islands only by the danger which might arise from the knowledge which our negroes could not fail to acquire, that there were in neighbouring islands thousands of men of their own complexion, in a state of freedom, with arms to maintain it, and perhaps to assist such other blacks as might dare to assert their natural right to liberty. Such a danger, we confess, is not to be despised by those who have any thing to lose by the emancipation of their slaves: but, in the eyes of a philosopher, their losses from such a cause could appear only as a partial evil opposed to general good. We, however, concur with our author in thinking that a sudden emancipation of the negroes, before they were prepared by instruction and education for a state of freedom, might be productive of the most fatal consequences not only to the whites, but to themselves; and that liberty, before they are prepared for enjoying it, might be a temporary curse to them instead of a blessing. He says very unequivocally that, in writing the pamphlet before us, his object was not to plead for the immediate manumission of the

the slaves, but to soften the rigours of their present situation, to prevent them from breaking out into acts of violence against their masters; and to fit them, by a regular course of instruction, for a rational use of liberty, when that boon shall be bestowed on them; and bestowed it must be, he thinks, one time or other; for it would be as absurd to suppose, as it would be inhuman to wish, that their state of slavery should be perpetuated.—We hasten to what appears to be the principal object of these considerations. The author thus meets and answers the objections that may be urged against a change of system in supplying the West Indies with slaves, and managing them when there.

‘ But it will now be anxiously enquired, by what other means than those hitherto pursued, can our West India territory, and produce, be preserved to us, amidst the danger of revolt and insurrection, seduced as our negroes may be, by the example and contagion of the emancipating system of the French ?

‘ Ought we to relax our present modes of coercion and restraint, when these are even feared to be insufficient to counteract this new and alarming exigency ? The ANSWER to this will point out what has occurred to me, and to many with whom I have conversed, as the most probable and efficacious means of guarding against the impending danger.

‘ As the result of much reflection on the subject, I must begin by asserting that, nothing short of a very favourable change of treatment, and a very considerable amelioration of the negro’s condition, founded on the obligations of religion, and in the rights and duties of civil society, can avert the catastrophe to be dreaded from present circumstances; a catastrophe which involves in it all the horrors that would result from a general insurrection.

‘ To anticipate those scenes, which an attempt, on the part of the negroes, to rush from abject slavery into the savage liberty of anarchy, would exhibit, is no part of my design. Such a task were equally painful and invidious : God grant that they may never be realized in our islands !

‘ It will not be disputed or denied, that gross ignorance, and profligate manners, are predominant in the conduct, and are principal sources of the wretchedness, of the slaves. Remove these, and you make them better and happier.

‘ In direct opposition to a celebrated orator then, I aver, that it is possible to do this, and to *civilize a slave*. The evidence of facts are with me; for who is unacquainted with the fidelity and affection constantly manifested by numbers of them, when so fortunate as to be in the service of just and benevolent masters. And to prove that they are susceptible of moral and religious culture, I appeal to the numerous and increasing societies of Christian negroes in Antigua, whose peaceable, orderly, and industrious conduct, is a direct refutation of the illiberal axiom above, and of similar discouraging, but unfounded representations of the savage and intractable disposition of these depressed people.’

For the purpose of meliorating the condition of the slaves, the author’s scheme is to recommend to the planters the adoption of *moral institutions and religious instruction* for the use of their negroes on their several

several estates. 1st, He proposes that *marriage* be encouraged among them, and the state itself be rendered *honourable*. As a part of this system, the husband should be entitled to damages against any white person who should presume to violate the chastity of the wife, even with her consent; but as this regulation would be of no effect, unless the evidence of a negroe should be admitted in law, he proposes that it should be enacted by the legislature of every island, that the testimony of the husband should be allowed as legal evidence in the case of the seduction of his wife by a white man; and that, should the adultery be proved, the injured husband should be entitled to his freedom and to a divorce; or at least that his children, should he prefer still to live with his wife, should be born free. He foresees some difficulty to his plan on the part of the clergy, who refuse to perform the ceremony of marriage for those who are not previously baptized; and, as it might be improper to administer baptism to persons not previously instructed in the principles of Christianity, thousands might thus, for a great length of time, be deprived of the comforts of matrimony; the consequence of which would be either a decrease of population, or a promiscuous intercourse no less injurious to morality. To guard against these difficulties, he proposes that the civil magistrates should be authorized to record the interchange of marriage vows made before them by negroe couples not being Christians; and that it should be enacted that the same consequences should attend the violation of such a marriage, as if it had been performed by or in the presence of a clergyman. As to cases of adultery or seduction among the negroes themselves, he says that a jury of their own headmen would be the fittest tribunal to take cognizance of facts, and that the law should insist on the offender corporal or some other punishment.

The second article of his plan is that negroe mothers, who should have brought up *three* children, should be exempted from field or other severe labour. This part is an enlargement of a benefit already secured to black mothers by a late act passed in Jamaica, which allows this exemption to such mothers only as shall have brought forth *six* children.

3. That the negroes may be naturalized to the soil, and their attachment more effectually secured to the whites, he proposes that *certain* periods of emancipation should be enacted by the legislature, as the reward of long services, and as an incitement to sober and virtuous conduct.

The 4th regulation proposed is that the act of the British parliament 5 Geo. II. c. 7. intituled, "An act for the more easy recovery of debts in his Majesty's plantations," should be immediately repealed. The melancholy effects of this statute are amply described by Mr. Edwards in his history of the West Indies.

The 5th and last regulation is, that the markets on *Sundays*, in the islands, should be wholly abolished. His observations on these markets are thus given: "They are truly disgraceful to a Christian country, and a branch of that excessive depravity, and contempt of religion, by which the Sovereign of the Universe has too long been insulted by the inhabitants of the West Indies."

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'Any day will do for a market day; but as many of the negroes must have liberty on whatever day it may be appointed, once a week or fortnight, to carry their provisions thither, it is absolutely necessary, that the statute suppressing this abominable practice should give an additional day to the negro for working in his grounds, and the day preceding the market would, perhaps, be most suitable; and thus might the slaves rest, and recruit themselves, on the Sabbath-day, agreeably to the institution of Heaven, and the practice of Christendom. Above all, that the slaves may, by this relief, have full time, encouragement, and opportunity, to attend upon religious worship and instruction on that sacred season, the want of which is truly the worst feature in our conduct, and in their condition.'

The author hence takes occasion to observe that, though the see of London (in which diocese the British islands are comprehended,) has been filled by able and religious men, and though the prelate who now fills it nobly set his face in the house of lords against the slave trade, the morals of the negroes have been shamefully neglected.

'After all, (says he,) there is something so unaccountable in the management of that distant part of the charge of those Right Rev. Divines, that not candor and charity only, but a wonderful degree of ingenuity, seems necessary to explain their conduct, so as to reconcile with the due and faithful exercise of their important trust, the miserable fate of the thousands, and tens of thousands there, who have lived and died in the most obscure darkness, perishing, "for lack of knowledge," under the jurisdiction of a Protestant bishop of the church of England!

'I am well aware that, from the extensiveness of the parishes in some of the islands, Jamaica in particular, and from those ecclesiastical institutes which fetter the clergy, and restrict their regular public ministrations to consecrated places of worship, by the total want of churches in some parishes, and by the scanty number of clergymen in general, the instruction of the great body of the negroes may have been much obstructed and prevented. But who is to blame for all the lamentable consequences of such wretched mismanagement? Surely, if a little more attention had been paid to this object by the bishops, or the colonial legislatures, or both, a proper remedy might long ago have been found out, and applied. Feeling as a man and a Christian, I turn from the awful responsibility, somewhere incurred, by the former system, and must conclude with my earnest wishes, that what *can be done*, may immediately be put in practice, by those whose duties and functions incessantly call upon them to attend to their sacred and important trust.'

To guard against this want of instruction in future, he recommends that a teacher or missionary, properly qualified, should be immediately placed on every large plantation, and one appointed to every *two or three smaller* estates which may lie contiguous to each other, for the purpose of training up the negroes in moral and religious duties; and he thinks that, as this is a line in which no clergyman will embark, who is not animated with a very fervent zeal, the persons who would best discharge the duties of such a situation would be teachers taken from some of the sects of Dissenters, or the Methodists. He pays a

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handsome compliment to the Spanish clergy in the West Indies, and holds up their conduct as highly deserving of imitation.

Having thus stated his plan, the author makes some concluding remarks, which are very well entitled to serious attention. We select the following :

‘ There is a prejudice in favour of the old system, so deeply rooted in some minds, and so officiously obtruded against every proposal in favour of the slaves, that I cannot conclude without taking notice of it.

‘ To grant any privilege, or indulgence, to the negroes then, is opposed, on the pretence of *their being already too formidable to the whites, although under that strong and severe discipline*, hitherto too generally in use.

‘ I answer, that this objection supposes, fallaciously I am sure, FEAR to be the ONLY principle by which the negroes can be held in subjection. If so, what in the present crisis, must be the anxiety and dread of the whites, who rest all their security on this ground? Such sentiments lead to the utmost extremity of cruelty, as justifying this principle, that every symptom and appearance of disaffection in the slaves with their condition and sufferings must be suppressed by additional rigour. When the benevolent purpose is assailed on such cynical and arbitrary maxims, as could only originate *with the Egyptian task-masters*, I would confidently appeal to the common experience of mankind, if benefits conferred are found, in general, to add fuel to envy and enmity in the human breast; and if instances of good-will from man to man, from master to servant, only increase the impatience of subordination, and heighten the rancour of malice? If so, then the advocates for the system of rigour are right.

‘ Those who seriously believe it, and are always prone to act upon this dark supposition as a general rule, exhibit a depravity and degradation of mind, from which we turn with pity and disdain, for no one can believe their fellow creatures capable of a conduct so atrocious, without *feeling* the counterpart of such baseness in their own breast.

‘ But the real fact here is, that cruelty, like all other vices, becomes its own punishment; consciousness of severe and oppressive management, necessarily creates uneasiness in those who exercise it; dread of retaliation deprives them of rest and tranquillity; but unfortunately it happens, that cruelty grows into a habit, perverts the understanding, and gradually dries up all the humane and compassionate feelings of the heart.

‘ The benevolent and considerate planter and manager, who take an interest in the improvement and comfort of their slaves, sleep in security; they have no apprehensions from their negroes; their interests are one; and in case of external alarm and attack, such masters can rely with confidence on the fidelity and courage of their slaves, to defend them to the last extremity \*.’

Such

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\* \* In Bermuda and the Bahamas, where there are no importations of slaves from Africa, and where the negroes are treated with attention,

Sach is the substance of the pamphlet before us; in which our readers will perceive that the amiable author pleads with great zeal, and with infinite honour to himself, the cause of the friendless and the distressed. It is evident that he cannot be charged with French or atheistical principles; for the whole drift of his work is not merely to make the negroes happy, but to make them happy by forming them into good Christians. Religion is the very basis of his plan. May success attend the exertions of a man, whose wish is not for the destruction but the comfort of his fellow-creatures!

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## TRAVELS.

Art. 17. *A pedestrian Tour through North Wales; in a Series of Letters.* By J. Hucks, B. A. 12mo. pp. 160. 2s. 6d. Boards. Debrett. 1795.

This pedestrian tour will be read with amusement if not with instruction. It throws some agreeable light on the manners of the Welsh; who, like most mountaineers, retain a simplicity and antiqueness of character, towards which it is gratifying to turn from the artificial grimace of a too exquisite civilization. The author thus sums up his impressions:

‘Upon the whole, I have been as much charmed with the manners of the people, as with the country which they inhabit; there is a boldness and originality in all their actions, which marked the conduct and characterized the features of their ancestors. A love of liberty and independence is implanted by nature in their breasts, and is cherished into maturity on their mountains and sea-coasts by a hardy, and desultory manner of life. With respect to hospitality, they still preserve their original character; the manner of it is undoubtedly much altered, it is less magnificent but more pleasing; the stranger is not conducted, into a noble hall, and placed at the right hand of the chief; no bards attend with the songs of times that are past; the walls are no longer hung with the massy spears of departed heroes, or decorated with the spoils of a vanquished enemy; the conch does not sound to war, nor is the bossy shield struck as the signal to meet the threatening foe. Strange ferocious manners were blended with the hospitality of those days; but, happily for mankind, such barbarous features of uncivilized ages are at length every where humanized into more refined and social enjoyments. Whether society has not arrived at an excess of refinement; whether a great degree of refinement is not the parent of vice and corruption; and if so, whether an age of barbarity, with honesty and virtue, or an age of refinement, with effeminacy, vice, and corruption, is most desirable, or most calculated to produce the immediate and eternal happiness of mankind? I leave to be determined by those who have leisure and inclination, to consider with attention so abstracted a subject.’

tion, protected by laws, and their offspring well taken care of, by their mistresses; they become so attached to their owners, that often, when taken prisoners, in privateers, by the Americans, in the late war, they have returned from the Continent, as soon as possible, to their former masters.’

There are passages in which the author seems to hint at having embraced the Manichæan system.

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Art. 18. *Travels, chiefly on Foot*, through several Parts of England, in 1782, described in Letters to a Friend. By Charles P. Moritz, a Literary Gentleman of Berlin. Translated from the German, by a Lady. 12mo. pp. 269. 3s. 6d. Boards. Robinsons. 1795.

It may be hoped that this real tour, (for it is not a work of imagination,) which is cheap and entertaining, will be read by innkeepers and other professors of hospitality, as it may serve to convince them that a guest on foot ought not *therefore* to be suspected of dishonesty, poverty, or ignorance; that a deference to *Appearance* and a servility to *Consequence* are often carried farther than their interests require, or their independence should permit; and that no small nor contemptible portion of the reputation of their country, among foreigners, depends on securing to such of them as travel among us those lesser comforts and conveniences, the enjoyment of which predisposes the mind to look on every thing in a satisfied and good-humoured mood.

It is difficult to say in what we are the wiser for perusing this little book: yet there runs through the whole a point of view so peculiar, and a temper so philosophic, that we cannot consider it as lost time to have read it.

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## MECHANICS, &amp;c.

Art. 19. *Experimental Enquiry concerning the natural Powers of Wind and Water to turn Mills and other Machines, depending on a circular Motion*; and an experimental Examination of the Quantity and Proportion of Mechanic Power, necessary to be employed in giving different Degrees of Velocity to heavy Bodies from a State of Rest. Also new fundamental Experiments upon the Collision of Bodies. With five Plates of Machines. By the late Mr. John Smeaton, F.R.S. 8vo. 4s. 6d. Boards. Taylor. 1794.

The several treatises now collected into one volume were published in the 51st, 66th, and 72d volumes of the Philosophical Transactions; and an account was given of them in the 23d, 57th, and 69th volumes of the M. R. As they relate to subjects that are interesting to the practical mechanic, and derive singular value from the established reputation of the author, the republication of them in the present form will be acceptable to many persons, who have no opportunity of referring to the volumes of the Transactions in which they first appeared.

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## MILITARY.

Art. 20. *Memorandums of Field Exercise for the Troops of Gentlemen and Yeomen Cavalry*. By an Officer of Light Dragoons. 8vo. 2s. Law. 1795.

It appears, from the preface, that the observations and instructions, here offered to the perusal of the gentlemen and yeomanry composing the volunteer cavalry in Kent, are composed by a young but intelligent officer, who, as we apprehend, is properly qualified for such an undertaking; the utility of which, to a newly raised volunteer corps, is sufficiently obvious. Two plates are annexed, for explaining several movements in the evolutions.

Art. 21. *An Address to the Yeomanry of England.* By a Field Officer of Cavalry, who has served all this War on the Continent. 8vo. 1s. 6d. Walter, Charing-cross. 1795.

This address claims the attention of the armed yeomanry of England, as being the fruit of the author's experience, and as forming a system of that discipline which is so necessary to give full effect to their zeal and loyalty, by directing their laudable endeavours through the current of their proper channel, and by saving much of the valuable time of the brave and patriotic defenders of their country, in accommodating them with such military instruction as they might not, otherwise, have easily attained.

SCHOOL BOOKS, EDUCATION, &c.

Art. 22. *The Scholar's Question-Book*; or, an Introduction to Practical Arithmetic. Part the Second. By Thomas Molineux. 12mo. 2s. bound. Lowndes. 1794.

A sufficient directory for those who are employed in teaching, or who wish to learn, the higher rules of arithmetic and the Italian method of book-keeping. The author has added a key to the first and second parts, containing answers to the questions that are introduced, for the assistance of the teacher or for the exercise of the learner. The first part was published in 1781. See M. R. vol. lxxvi. p. 153.

Re-s.

Art. 23. *The expeditious Calculator*; or, the Merchant, Owner, Sea-Captain, and Mat-'s Assistant, &c. By W. Waters. 8vo. Printed at Whitby, and sold by Mr. English, Wapping-wall, London. 3s. half-bound.

Tables, with observations on their construction and examples of their use, which will be very serviceable to persons that are concerned in the deal trade.

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ASTRONOMY.

Art. 24. *On the Investigation of Astronomical Circles.* By the Count de Brühl. 8vo. 1s. 6d. Cadell jun. and Davies. 1794.

Circular instruments, though recently introduced, have acquired a considerable degree of perfection by the ingenuity of Mr. Ramsden; and they form a very valuable addition to the apparatus of the practical astronomer. Every attempt to investigate and correct the errors to which they are liable is, therefore, of importance, as it will serve to facilitate the use of them, and to render it more general. The particular attention directed to this subject by the Count de Brühl has enabled him to ascertain the source of these errors, and to suggest methods for correcting them, which may be applied without much labour. How far they are likely to answer the purpose appears from the examples which he has subjoined. His observations and the result of them are arranged in two tables, to which we must refer those who are desirous of obtaining farther information.

This pamphlet contains a register of one of Mr. Mudge's time-keepers, observed for 15 months, and a description of the escapement belonging to the first instrument of the kind, constructed by this ingenious artist. The description, now published, was drawn up as long ago as the year 1771; and it is therefore needless to give any particular account of it.

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## L A W.

Art. 25. *Cases determined at Nisi Prius in the Court of King's Bench*, from the Sittings after Easter Term, 30 Geo. III. to the Sittings after Michaelmas Term, 35 Geo. III. both inclusive. By Thomas Peake, of Lincoln's Inn. Royal 8vo. pp. 280. 7s. 6d. Brooke. 1795.

The author's design in undertaking, his manner of executing, and his reasons for discontinuing the present work, will be best explained by his preface :

' In the following notes, (says Mr. Peake,) I have endeavoured to unite conciseness with perspicuity ; that I might equally avoid a tiresome and useless length of statement and an obscure brevity. In every case I have stated those circumstances which appeared to me to affect the question before the court ; where arguments have been urged, I have attempted to report them ; and where any portion of the pleadings was necessary to elucidate the case, of such it has been my endeavour to give a faithful abstract.

' As my desire was to preserve to the profession, such cases *only* as had never yet appeared in print, I have omitted all those in which the same points afterwards came before the Court, and have been reported by the gentlemen who record its decisions. I have forborne, on the same account, to report any of the cases with which Mr. *Espinasse*\* has lately favoured the profession (three only excepted) ; and it may naturally be expected that I should assign a reason for those exceptions. The cases of *Knibbs v. Hall*, and of *Smith v. Jameson*, as here reported, contain points not noticed in that gentleman's reports of those cases ; and the case of *Ashley and Harrison* was so nicely distinguished from the case of *Tarleton and McGawley*, which was tried at the same sittings, that a report of the latter would have been barely intelligible without it. Understanding that it is the design of Mr. *Espinasse* to continue his reports, I think it incumbent on me to make an explicit declaration, that I have not any intention of adding a single case to those contained in the present volume ; and thus I submit them to the candour of the profession.'

We cannot help regretting that Mr. Peake has formed this resolution, because we are of opinion, from the specimen with which he now furnishes us, that his labours would be highly useful to the profession.—He writes with neatness and perspicuity, and his language shortly and satisfactorily expresses the idea which he means to convey. The manner in which these cases are reported appears to us a proper model for future publications of a similar nature.—Mr. P. has not contented himself with merely stating the case before the Court, but refers his readers to concurring and opposing authorities ; and in this part of his work also he has shewn much diligence and accuracy.

S.R.

## NOVELS.

Art. 26. *The Victim of Magical Delusion* ; or, the Mystery of the Revolution of P——l [Portugal] : a Magico-political Tale,

\* For an account of Mr. *Espinasse's* work, see M. R. *New Series*, vol. xv. p. 200.

founded

founded on historical Facts, and translated from the German of Cajetan Tschink. By P. Will. 12mo. 3 vols. 10s. 6d. sewed. Robinsons. 1795.

This novel, like the *Necromancer*\*, is one of those numberless imitations to which the Ghost-seer of the celebrated Schiller has given rise in Germany. The author, like most copyists, seizes rather the peculiarities than the beauties of his model; and, by overleaping too freely the fences of probability, he loses that impression of reality which is so favourable to vivid interest. Volkert and Hiermanfor are feeble rivals to the incomprehensible Armenian.

The translation is executed by a foreigner, and has a few peculiarities of phrase. The preface supplies some curious facts concerning the credulity of Berlin, but errs in ascribing the Ghost-seer to M. Tschink.

Tay.

Art. 27. *The Voluntary Exile*. By Mrs. Parsons, Author of *Lucy*, &c. &c. 12mo. 5 Vols. 15s. sewed. Lane. 1795.

This novel, though by no means to be ranked in the first class of fictitious tales, has too much merit to be wholly overlooked, or to be consigned to oblivion by indiscriminate censure. The narrative, it is true, if examined by the rules of criticism, appears very faulty. Far from gratifying the reader with the perception of unity of design, it confounds his recollection by a multiplicity of distinct and unconnected stories. The first volume contains in itself a complete and interesting tale, in which the hero is conducted through childhood and youth, falls in love, marries happily, meets with sundry misfortunes, and loses his wife; and this tale has so little connection with what follows in the remaining volumes, in which the disconsolate widower becomes a voluntary exile in America, that they might, without inconvenience, have been published as a separate novel. — Notwithstanding this and other defects in the structure of the piece, the tales themselves are natural exhibitions of such occurrences as may be easily conceived to pass in real life, and are very well adapted to impress on the mind of the reader maxims of prudence and morality. Mrs. Parsons describes human vice and folly, as well as human virtues and accomplishments, without exaggeration. Her men and women are such as are commonly found in the world; and she makes them speak such a language, and express such sentiments, as are familiar to every one who converses with mankind. She appears, however, better qualified to delineate characters in the middle and lower classes of society, than to describe the manners of high life; and the style of her writing is more adapted to suit the ordinary run of novel readers, who mind little besides the tale, than to gratify the taste of those whose refinement will not permit them to relish a good story, unless it be embellished with the graces of fine writing.

E.

## POLITICS, &amp;c.

Art. 28. *Observations on the Petitions for Peace, and a Review of their Claim to Public Notice*: occasioned by a Refusal of the Chief Magistrate of Liverpool to call together the Inhabitants to consider the

\* See Rev. vol. xvi. N. S. p. 465.

*Necessity of a Petition to the Throne for Peace.* By Cuthbert Wilkinson. 8vo. 1s. Richardson. 1795.

The question between the two parties, the petitioners and anti-petitioners at Liverpool, is thus stated: 'The one petitioned to be heard; what could be more reasonable, more just, or more candid? it is the right of every Englishman. The other requested that no such hearing should take place: a comment on this would be a libel on the understandings of the most ignorant.' The propriety of complying with the request of the petitioners is likewise urged, and the more forcibly as 'the language they (the petitioners) held forth, breathed the purest sentiments of *patriotism* and *loyalty*;' terms which, the writer justly observes, should never be disunited.

These observations are written with temperance and with feeling:—qualities which, in political disputes, are too seldom found to meet. *Capt. By.*

Art. 29. *The Dangers of premature Peace*; with Cursory Strictures on the Declaration of the King of Prussia. Inscribed to William Wilberforce, Esq. By John Bowles, Esq. 8vo. 1s. 6d. Longman.

Mr. Bowles, in his prefatory address to Mr. Wilberforce, laments that a man of his great talents and respectability, 'whose tongue is known to express not merely the suggestions of an enlightened mind, but the dictates of an honest heart,' should withdraw his support from a *just and necessary war*. 'The loss of such support, (he adds) is a calamity which the whole human race has occasion to deplore.'

Mr. B.'s arguments have the advantage of novelty. Republics, he tells us, are ever ready to engage in war on the most futile and slight pretences. 'The character of republicanism, from the Roman Brutus down to the British Cromwell, and to the more modern Robespierre of France, has ever been conspicuously distinguished as stern—vindictive—and sanguinary.' To argue from precedent is easy and convenient, as history will furnish instances innumerable in favour of any position which it may be wished to maintain. If the contrary thesis had been advanced, instances without difficulty might have been found, and without recurring to antiquity, of republics well inclined to peace. Even in France, he allows that 'they hold forth the idea of returning peace as involving that of returning plenty;' and that 'they consider peace as necessary to themselves and their system:' 'but (adds he,) it is a maxim of obvious policy not to comply with the wishes of an adversary.' A maxim which, unqualified, and according to this writer's application, would render war perpetual; for, if we are never to accept of peace when the adversary wishes for it, how is it to be obtained when they do not?

This pamphlet concludes with strictures on the conduct of the King of Prussia, of whom Mr. B. complains, (and, we think, with much more justice than he does of Mr. Wilberforce,) for withdrawing his support from the war.

Art. 30. *Letter of a Genevan residing at London*, to one of his Friends, an Inhabitant of the *Pays de Vaud*, in Switzerland. Translated from the French. 8vo. 3d. Vernor, &c. 1795.

"D. Chauvet" is the name subjoined to this very animated letter; the general design of which is to exhort the Swiss to beware of following

*D.*

lowing the ruinous example of the citizens of Geneva, whom M. Chauvet considers as entrapped and undone by their connexion with France, and by their *new constitution*;—which, ‘resting on the basis of liberty and equality, was no other than a snare contrived by assassins.’—The writer states the present happiness of the inhabitants of the *Pays de Vaud*, under their existing government and laws; compares it with the dreadful *revolutionary* consequences recently experienced by their neighbours of Geneva; (which he very pathetically displays;) and earnestly conjures them, through the medium of his correspondent, (a leading person among them,) ‘never to suffer themselves to be dazzled by the deceitful lure which has consigned the French and the Genevese to such calamities;’ alluding to the horrors that have ensued in both countries, from the fallacious and ensnaring pretences of democracy.

Art. 31. *Sketch of a Speech delivered at the Westminster Forum*,—in December 1794. By John Gale Jones. 8vo. 1s. Allen.

The following was the *question* here discussed: “Which have proved themselves the true friends of their king and country, those persons who have endeavoured to procure a constitutional reform in parliament, or those who have opposed that measure as *ill-timed* and dangerous?”

On this patriotic occasion we are here favoured with a flaming declamation in the behalf of parliamentary reform,—in praise of the *Corresponding Society*,—in dispraise of Mr Pitt,—and against the French war, &c. &c. In conclusion, the question is thus determined,—“It was almost unanimously decided, that the friends of reform were the true friends of their king and country.”

Art. 32. *Our last Resource!* or, the only Means left to obtain an Honourable Peace;—with a summary View of the Situation of this Island, after the Conquest of Holland. By the Author of “*Better late than never*!” 8vo. 1s. Jordan. 1795.

The necessity of our directing our chief attention to the prosperity of the British navy is here earnestly enforced. Among other suggestions for the encouragement of seamen, the author proposes the establishment of a marine office, for the punctual distribution of the sailor’s bounty, prize-money, and the weekly or monthly allowances to his wife and children. He apprehends, too, that *beating orders* for recruits of naval volunteers, recommended by the confidence which the above-mentioned office, and a liberal *bounty*, must give to all ranks, might be successfully employed. This seems to be a good thought, whether new or otherwise; and if the author’s hints should, in any degree, tend to supersede the despotic and slavish practice of *impressing*, he will surely be allowed to have *deserved well of his country*.

This tract bears date February 1795. Since that time our superiority at sea has been so well maintained, that we hope our author’s fears of an *invasion* are dissipated.

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\* For our account of this former production of the author, see Rev. for December 1734, p. 442.

Art.

Art. 33. *A Letter to the King.* 8vo. 1s. White. 1795.

In plain but respectful language, some well-meaning patriotic By-stander, eyeing the unpleasant circumstances of the times, presumes to offer his honest advice to the first magistrate of his country. A restoration of the blessings of peace is the great object of the writer's solicitude. Whether this address has actually made its way to the royal attention, is a circumstance concerning which we have received no information.

Art. 34. *Lucubrations of an Heir Apparent.* 8vo. 2s. 6d. Allen, &c. 1795.

A set of sober remarks, reflections, and maxims, political and moral,—such as would do credit to any prince in Europe, or in any other quarter of the globe. Had it been possible for the author to make them pass for the real lucubrations of the P — of W —, in whose *person*, though not in whose name, they are written, we should have pronounced them well-timed, as they appeared at a juncture when endeavours were made to give the public mind rather an unfavourable turn, with respect to his Royal Highness. This work is composed with such art and judgment as could not fail, if productive of any effect at all, to erase, in some measure, the ill impressions to which we allude. It is written with considerable ability, and might, in a general view, be transmitted to posterity, for the benefit of future heirs apparent, under the apt and suitable title of THE PRINCE'S MANUAL.

Art. 35. *Thoughts on the Inexpediency and dangerous Tendency of the Measures recommended by modern Reformers.* 8vo. 1s. Vernor and Hood. 1795.

This is the work of a zealous opponent of innovation and reform. His arguments are principally levelled against shortening the duration of parliaments. Of the late trials, he says, without censuring the conduct of those jurymen whose verdict declared the *delinquents* not worthy of death, it is clear we were in a train, &c.

Art. 36. *A Political Free-thinker's Thoughts on the present Circumstances.* 8vo. 1s. Parsons. 1795.

The circumstances principally considered by this writer are the French revolution and the war. The downfall of the late Gallic constitution he attributes as much to external causes as to the wickedness and folly of the French. He condemns the war, not only as contrary to the general interests of this country, but as inimical to the spirit of our constitution; and he expresses his apprehensions that, from its continuance, the prevalence of the military spirit may infect the morals of the people.

This little tract is written with considerable spirit: the style is unornamented, but clear and concise.

Art. 37. *A few Words in Favour of the British Constitution.* By one of the People. 8vo. 1s. Debrett.

The author of this pamphlet has certainly steered clear of party. He professes the highest esteem for the present minister, but differs from him 'in every principle which has actuated his conduct from the commencement of the war.' He declares himself one of the warmest

warmest admirers of Mr. Fox, yet protests against an immediate peace, and advises 'the humiliation of our *natural* enemy.'

We give the writer credit for candour and goodness of intention: but we differ from him in his ideas of political morality; particularly when he asserts that 'if a man is base enough to be bought, the minister must of necessity buy him;'—and we cannot avoid noticing, that a quotation of 20 pages appears disproportionate in a pamphlet of 70.

Capt. B-y.

Art. 38. *Letters in Answer to the Earl of Carlisle, and Mr. Playfair, on the Administration and Conduct of Earl Fitzwilliam.* 8vo. 1s. 6d. Shepperson, &c. 1795.

Answers Lord Carlisle, accuses—severely accuses—Mr. Pitt, and justifies Lord Fitzwilliam.—After having taken a general view of the subject in controversy, the writer enters on a particular examination of Lord C.'s statements relative to it; and he contends that, 'from all the evidence hitherto laid before inquiry,' Earl F. 'has certainly grown upon the public esteem;' and, *ultimately*, from the tenor of Lord C.'s answer to the 'two Letters' of the late Vice-roy of Ireland. On the whole, he pronounces that either Earl F. or Mr. P. is guilty of having endangered the empire; and that 'signal, national justice should mark out the aggressor:'—the whole tenor of this pamphlet shews, very plainly, where, in the writer's opinion, *the mark should be placed.*

With respect to the notice which this writer takes of Mr. Playfair\*, it may suffice to observe that he holds the abilities of that writer in no very high estimation. He asserts that, by attempting too much, Mr. P. proves nothing; and that, in two respects, he is principally deficient, viz. in evidence, and in deduction: and, *in both*, the present author undertakes to supply the wants of his *opponent*,—if Mr. P. may be so termed. In conclusion, this zealous defender of Lord F. has here given 'a *sketch*,' of the real, the *immediate* cause of 'all the mischief' that has unfortunately attended the administration of Lord F. in Ireland, and his extraordinary removal from that government: but for this developement, we must refer to this anonymous publication at large: which, on the whole, is worthy the attention of the public,—although we could have wished that it wore less of the air and manner of an anti-ministerial performance.

#### MEDICAL.

Art. 39. *Tabula Nosologica, Morborum Classés, Ordines, Genera, Species et Varietates, secundum Systema Culleniarum, complectens.* 1 Sheet. 1s. 6d. Kay. 1795.

We notice this table, which is very neatly printed and well displayed, for the benefit of medical students, to whose rooms it will be an useful piece of furniture.

Ai.

Art. 40. *The Duties of a Regimental Surgeon considered, &c. &c.* By R. Hamilton, M.D. Second Edition. 8vo. 2 Vols. 12s. Boards. Longman, &c.

\* Playing with Mr. P.'s name, our author assumes that of Fairplay in this part of his pamphlet.

The

The former edition of this useful work was noticed in our 81st vol. p. 168. Various additions have been made to the present, which increase its value; and we again recommend it to those for whose benefit and instruction it was written.

Ai.

Art. 41. *A Letter on the Yellow Peruvian Bark. Containing an Historical Account of the first Introduction of that Medicine into France, and a circumstantial Detail of its Efficacy in Diseases, &c.* By Michael O'Ryan, M. D. 8vo. 1s. Nunn. 1794.

These observations have already appeared in the treatise on this species of bark by Dr. Reiph, to whom the letter is addressed. See M. R. vol. xvi. New Series, p. 181.

Ai.

Art. 42. *An Enquiry into the Medicinal Qualities and Effects of Aerated Alkaline Water; illustrated by Experiments and Cases.* By John Moncrieffe, Apothecary, Edinburgh. 8vo. pp. 205. 3s. sewed. Robinsfons. 1794.

Having described the method of preparing the water, Mr. Moncrieffe examines the properties of each of the ingredients apart, and then deduces from their combination the qualities and effects of this medicine. Under this head, he is formal enough to state the composition of water. With servility equally ludicrous, he relates a set of experiments instituted after the model of those which are related in the well-known pamphlet on the efficacy of the *aqua neph. alk.* Whole pages are in the sequel transcribed from this publication; and some successful cases are subjoined.

What use the present inquiry can answer, unless it be to advertise the people of Scotland where they may procure the medicine, we cannot divine. It is certain that a threepenny pamphlet might easily have been so drawn up as to spread the knowledge of this medicine (see Introduction, p. 2.) much more effectually than Mr. Moncrieffe's performance will effect it.

The account drawn up by Dr. Falconer we think much preferable; and the price of the last enlarged edition is but three shillings. We must suppose that our author obtained leave, before he copied so largely from that account.

Bed.

#### POETRY and DRAMATIC.

Art. 43. *The Mysteries of the Castle: a Dramatic Tale, in three Acts.* As performed at the Theatre-Royal, Covent Garden. Written by Miles Peter Andrews, Esq. 8vo. 2s. Longman, 1795.

After the numerous efforts which criticism has made, in examining what are the probable and improbable events in the best writings of the best authors, it should seem but rational to hope that their inquiries should be attended with beneficial effects. When the time shall come in which authors will disdain farce, and those meretricious aids on which they at present seem chiefly to rely, and when an audience will know how to distinguish and applaud such performances, we, being no prophets, cannot foresee. Perhaps the present love of buffoonery may be preferable to the sentimental dulness which, within these thirty years, seemed to have seized on the stage: but, whatever it may be by comparison, it certainly is in itself contemptible.

Of

Of the Mysteries of the Castle we have little to say, except that the author has not in the least troubled himself concerning probabilities, but has freely indulged in whatever he thought could tickle, astonish, or terrify, the great vulgar and the small.

Holt.

Art. 44. *Crotchet Lodge*; a Farce, in two acts; as performed at the Theatre-Royal, Covent Garden. Written by Thomas Hurlstone. 8vo. 1s. Longman.

With the aid of Dr. Goldsmith, Mr. H. in the character of Nimble, has excited an occasional smile of true humour: but, when left to himself, buffoonery and extreme absurdity are his only resources. We do not expect, for we seldom find, much fine writing or grammatical precision in farces: they are, indeed, too frequently strangers to dramatic pieces that are entitled Comedies and Tragedies: but we scarcely imagined that we should have seen the author, after he had made his stage-stricken landlord command the servants off, with the phrase, "*exeat omnes*," write, in the next line, "*exit servants*;" and, at the conclusion, "*exit omnes*."

D?

Art. 45. *Life's Vagaries*; a Comedy, in five Acts. As performed at the Theatre-Royal, Covent-Garden. Written by John O'Keeffe. 8vo. 2s. Longman.

Of this play it is difficult indeed to give a true character: it has so many discriminating marks of genius, contrasted with such numerous faults, that we have been astonished at the proofs before our eyes of the man who could think so much, and not be inevitably impelled to think more. To a fable regularly constructed, incidents rising out of each other with probability, dialogue continually clear and connected, and all those efforts of judgment which are most admirable in a well-constructed comedy, this play can make no pretensions; yet it certainly gives more pleasure than many of those dramas, of which their authors have asserted that they have been written according to the best rules of criticism.

D?

Art. 46. *Imitations of some of the Epigrams of Martial*. Parts 3 and 4. 4to. 2s. 6d. each. Faulder. 1794.

The same easy poetical spirit animates these third and fourth parts which justified our praise of the first and second publications of Mr. Halhed's *Imitations of the celebrated Roman Epigrammatist* \*. The following just tribute to the elegant muse of Lady Manners cannot fail of affording pleasure to our readers:

' Nymphs, whose chaste sighs no wish convey,  
But—"to love, honour, and obey,"  
Enlisting under Hymen's banners,  
O on the strains of Lady Manners!  
Swains, who in one attachment pride,  
Take Lady Manners for your guide!  
*She* draws not the too flimsy veil  
O'er passion's meretricious tale:  
No fashionable novel apes,  
In plots, elopements, and escapes:

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\* See Rev. vol. xiii. N. S. p. 444.

Nor



Nor paints in style's bewitching lures  
 The zest of criminal amours.—  
 No Cyprian names pollute her lines  
 No *Worsleys*, *Billingtons*, nor *Bynes*.  
*She* treats of friendship's tender fires,  
 And joys that wedded love inspires :  
 Each sentiment her lays express  
 Is virtue in its whitest dress :  
 An angel might the theme rehearse,  
 A virgin martyr own the verse.  
 —O would our modern *Sapphos* choose  
 To take a lesson from her Muse,  
 What vast improvement would ensue  
 Both to their wit and morals too !  
 —Nor need they once a rival fear,  
 With such resistless beauty near :  
 Howe'er their *Phaons*, prone to range,  
 Might with and court th' ecstatic change,  
*She* lives but by pure wedlock's laws,  
*And is the constancy she draws.*

The epitaph on a favourite cat is written with pathos and simplicity ; at the same time that it does honour to the author's feelings for the dumb creation ;

' Ah *Pierrot* ! in thy vig'rous days  
 By early death laid low :  
 On thee no marble urn I raise,  
 No mould'ring pomp bestow :  
 But near this brook I lay thy head,  
 Where willows shade the ground :  
 And crop the weeds that dare to spread,  
 And smoothe the turf around !  
*Pierrot* ! be this the tomb I give,  
 This melancholy lay !  
 Haply these tender strains may live,  
 When costliest piles decay.  
 And when (my sorr'wing period spent)  
 The grave shall gape for me :  
 Thy master's be a monument  
 Like this, dear Puss, to thee !'

It is with regret that we read the last two words of this part,—  
 " THE END."

Wole.

Art. 47. *Court Fees : or, the Mayor and the Cöbler, a Tale.* With other Poems. Inscribed to Peter Pindar, Esq. By W. Lewis. 8vo. 1s. Hookham and Co. 1795.

A certain ingenious engraver, in the Hogarthian line, happening to be on a visit to Peter Pindar, Esq. when the presentation-copy of these poems, such as they are ! arrived, could not avoid remarking the pleasant Bard's change of countenance, and contortions of phyz, while glancing over the contents ; and he declares that a striking counterpart of Hogarth's " ENRAGED MUSICIAN" was ; on that occasion,

occasion, exhibited to his delighted observation : a humorous print of "*The Enraged POET*" will, doubtless, appear in consequence.

Art. 48. *A Poetical and Complimentary Epistle to Richard Brothers the Prophet*; and Nathaniel Brassley Halhed, Esq. M. P. 4to. 6d. Verner and Co.

*Specimen.*—' Make them believe (if such a thing can be)  
Thou \* art the *fifth* that makes the *Trinity*;  
There's advocates enough to take it in,  
And fond Credulity is no great sin.  
Since Cock-lane ghost turn'd London *topsy-turvy*,  
And Doctor Johnson thought it true before ye.—'

In the name of common sense and decency, how could any man—woman—or child—ever think of offering such *stuff* to the public!

Art. 49. *The Age*, a Satire, in Six Cantos. By C. I. Pitt. 12mo. 1s. Harrison and Co.

Sorry are we, on any occasion, to obstruct the endeavours of literary candidates, for a niche in the temple of FAME; and most ready are we by our commendations to lend the adventurers a lift towards the lofty-dome of their ambition : but *non cuius contingit adire Corinthum*. The poem before us has such a mediocrity, that, if the author has passed his fifteenth year, we seriously advise him to relinquish the company of the muses, who seem to be no wellwishers to his desired immortality. *Rhime* is not POETRY, nor is *perinefs* VIVACITY; though they are often fatally mistaken for each other. As for the sentiment of the poem, much of it is beyond the flight of our comprehension. Grammar and measure are often violated; and what should have been poetry is languid and soporific *prose*. The attempts at wit are frequent, and as frequently unsuccessful. Pope and Butler seem, at times, the objects of the author's imitation, and prove that the club of Hercules is not to be wielded by a stripling.

That the author may not think we deal unfairly with him, let the world judge from a specimen taken from the beginning of the poem, where it may be presumed he exerts some of his principal strength.

' ARGUMENT.

' Through virtuous zeal, not rank ill-nature,  
The Muse resolves to deal in satire :  
The Bard expostulates thereon,  
And much they argue pro and con.  
Which way they end the wordy fight  
You'll find below—in black and white.

' P.—The Times, my Muse? good Heav'ns! you can but joke;  
Think what we dare, and who we may provoke.

' M. Truth's not a libel now—in Mansfield's spite;  
Cowards fly the cur who, barking, dares not bite.

' P. But in an age, when Virtue lives incog,  
While sophist Folly warps the decalogue;  
When leering Modesty removes her veil,  
And even prudent Decency turns tail;

\* Mr. Halhed.

When,

When, scar'd by Fashion, Reason stands aloof,  
 And barefac'd Impudence out-flares Reproof;  
 Or, first bewailing Chastity's decline,  
 Gravely invites him an intrigue to join!  
 Muse, when our labours to the world we lend,  
 What soul will read; or, reading, will amend?

' M. Read, or read not, to teach reform be ours.'

The last line is a most uncommon declaration for an author in his senses—for, if the world refuses peremptorily to *read*, of what importance is it to *write*? how can *reformation* be produced? but perhaps he will quote Horace in his defence against our criticism, and claim the *quidlibet audendi*, the grand perquisite of the Bard. We might select a variety of specimens from this poem in confirmation of the justice of our remarks: but, as it is a work that seems written for OBLIVION, we forbear any farther quotation, and suffer the old quiet gulph to enjoy the remainder of the poem.

Walc.

## MODERN PROPHECY.

Art. 50. *The Jew's Appeal on the Divine Mission of Richard Brothers and N. B. Halbed, Esq. to restore Israel, and rebuild Jerusalem*: with a Dissertation on the Fitness, Utility, and Beauty of applying ancient Predictions and Allegories to modern Events: and a singular Prophecy relative to the present and ensuing Century. By Moses Gomez Pereira. 8vo. pp. 67. Bell, Oxford-street. 1795.

This amusing pamphlet, which is written with learning and urbanity, is principally intended to parody the extravagant system of exposition adopted by the abettors of the modern prophets, by means of which the horoscope of any impending event can be found out in the bible, whenever it suits our great reformers

—————"to use  
 A Sidrophel to forebode news."

Tay.

## THEOLOGY, &amp;c.

Art. 51. *The Universal Restoration of Mankind, examined, and proved to be a Doctrine inconsistent with itself, contrary to the Scriptures, and subversive of the Gospel of Jesus Christ; in Answer to Dr. Chauncy of New England, and Mr. Winchester's Dialogues.* By John Marfom. 12mo. 2 Vols. 4s. sewed. Marfom.

Christian benevolence cannot fail to excite the wish that all the human race might finally be happy; and it is natural for the thoughtful mind to inquire what grounds are furnished for such a hope by Divine revelation? The work before us rejects and labours to refute the apprehension of an *universal restoration*; and the writer does not seem destitute of ability, nor of critical knowledge, for the support of his argument. Dr. Chauncy and Mr. Winchester have appeared as men of sincerity and worth, whatever might be their mistakes. Nor do we find that they vary so considerably from this author as a first glance might lead us to suppose; since they all alike plead for a time when harmony and happiness shall prevail throughout the creation of God: to effect which the writer before us insists on the *complete* perdition or destruction of the wicked at the time of the resurrection and final judgment;

judgment; which, he is persuaded, is meant by *eternal death* and other phrases.

For some account of Mr. Winchester, we refer the reader to Rev. for Feb. 1784, vol. lxx. p. 165, and for Dr. Chauncy, to ditto for Jan. 1786, vol. lxxiv. p. 75, 76; also for Sept. 1784, vol. lxxi. p. 204.

Hi.

Art. 52. *The Psalms of David*. A new and improved Version. 8vo. pp. 342. 5s. 6d. Boards. Matthews. 1794.

This prose version of the Psalms is translated from the Swedish of John Adam Tingsadius, D. D. Professor of the Oriental languages at the University of Upsal. The original work not having fallen in our way, we can give no opinion concerning the accuracy with which this translation is made. We can only remark that it falls far short of that dignified simplicity and harmonious flow of language, which have been so justly admired in both the versions of the psalms at present in use among us; especially in the bible translation. It is urged, in favour of the version here offered to the public, that it was the plan of the Professor Tingsadius to adhere as closely as possible both to the words and the ideas of the original: but we doubt whether even this point has been more successfully attained than in the common English versions. Every new version, however, of particular parts of the scriptures, has its value; not only as it may assist the private studies of the Hebrew language, but as it may prepare the way for the long desired introduction of a new general translation of the Old Testament.

E.

Art. 53. *A Proposal respecting the Athanasian Creed*. 8vo. 6d. Deighton.

The Athanasian Creed having been of late very generally disused in churches, the author of this small publication proposes, in order to restore its credit, that its damnatory clauses should be omitted.—How much more would it be for the credit of the Church of England, if this whole mass of incomprehensibles,—of which the wise and good Archbishop Tillotson, a century ago, wished her well rid,—were cancelled altogether!

E.

Art. 54. *Six Sermons*. By the Rev. E. W. Whitaker, Rector of St. Mildred's and All Saints, Canterbury. 8vo. 2s. Rivingtons. 1793.

The public taste, with respect to the composition of sermons, has of late so strongly inclined towards a preference of elegance to plainness—of showy discourses, adapted to amuse the fancy, to solid addresses to the understanding—that it affords us particular satisfaction when we meet with any sermons in which manly argument is more the object than puerile ornament, and in which the preacher is evidently more desirous to convince than to please. This is the general character of the small volume of sermons now before us.

In the first four discourses, the author appears to have had in view one leading object,—that of impressing on the minds of his hearers a strong conviction of the indispensable obligation of religious obedience. For this purpose, he first establishes the immutable connection between guilt and punishment, and shews that, in the present life, men com-

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monly suffer the evil consequences of their vices, even after they have reformed; and therefore that, in case of impenitence, they can have no reason to hope that they shall escape the threatened punishment in the life to come. What is offered on this topic appears to us, in the main, rational and satisfactory: but we acknowledge that we cannot follow our author in his *assertion* of the eternity of future punishment; a doctrine which we have always considered as wholly inconsistent with man's first conceptions of divine equity and goodness.—The obligations of religion are next powerfully enforced, by representing the evidence which the natural and moral state of the world affords of the providence and government of God.—Here the preacher, instead of declaiming in general terms, judiciously enumerates several particular instances of wise design and moral agency, well adapted to impress a strong conviction of the fundamental principles of religion. The importance of human life, as connected with a future state, is forcibly argued from the consideration that time, faculties, power, and property, are given us by our Maker as *trusts* for which we are hereafter to be accountable. Farther to establish the obligation of religion, it is shewn, from the faculties and principles of human nature, that men stand in the relation of servants to God, and that the practice of virtue, in this life, is a service for which a recompence may be expected hereafter.—Thus far we can with pleasure accompany our author, and can recommend his discourses to the serious attention of those who are disposed to read sermons for the purpose of practical edification.

The last two sermons are *political*. Subjects of this kind are, in general, according to *our* taste and apprehension, better treated by the Hon. Laymen in St. Stephen's Chapel, than by the Rev. Gentlemen who discuss them in the pulpit.

E.

## MISCELLANEOUS.

Art. 55. *Three Letters to the Right Hon. W. Pitt, on the Subject of the Statutes of Mortmain: Containing an Inquiry into the Origin and present State of the Possessions of the Clergy under that Tenure.* 8vo. 1s. 6d. Robinsons. 1795.

These letters contain some curious Antiquarian researches concerning the statutes of mortmain: but they have the demerit of taking too readily for granted the injurious tendency of such tenure. Long leases have been found materially to contribute towards the improvement of agriculture. A quantity of capital has in consequence been expended on the fertilization of soil, which it would not be worth the farmer's while so to apply, under the risk of annual dismission. May not the like be presumed of long proprietorships? Will buildings of brick and tile, plantations of timber, and other improvements, which yield a slow return, be readily undertaken on estates liable, at every accident of death or caprice, at every rise or fall of stock, to be transferred and subdivided? Are not mortmains on these grounds defensible? The pamphlet, however, well deserves an attentive perusal; and we look forwards with interest to the specific plan, announced by the author, for the abolition of a species of property, the multitudinous inconveniences of which possibly outweigh its utility.

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Art. 56. *Authentic and interesting Letters from Paris*, respecting the Decease of the Dauphin, otherwise Louis the XVIIIth. 8vo. 1s. Owen, &c.

The letter-writer gives the public to understand that he received information relative to many circumstances, from 'a long and close attendant' on the unfortunate young Prisoner in the Temple. He was also favoured with the sentiments of another acquaintance, who was a surgeon of some eminence; and whose opinion concurred with other circumstances to convince the author of this pamphlet, that the Dauphin died, not by the dagger, nor by poison, but in consequence of *studied* ill treatment, by 'close and solitary confinement, unwholesome food, deprivation of exercise—and exhibition of medicines of qualities opposite to the intention of cure'—(of the disorders thus superinduced)—'in short, every kind of neglect;' which [he adds] comprehends a species of *assassination* infinitely more cruel than that of the most summary kind.

To countenance and support this account, the pamphleteer enters into a pretty long investigation of the question—whether the ruling powers did, or did not, deem it for their *interest* that the days of the ill-fated royal youth should be *shortened*?—which question he decides in the *affirmative*\*; contrary to the opinion of those who think, with great appearance of reason, that the convention could not but be considered as losers by a transfer of the claim of sovereignty from a helpless child, to his uncle.—a man at full liberty to assert that claim, at the head of thousands of zealous adherents to what yet remains of the royal house of Bourbon.

Art. 57. *Tales of Instruction and Amusement*: Written for the Use of young Persons. By Miss Mitchell. 12mo. 2 Vols. 6s. bound. Newbery. 1795.

The method of conveying moral instruction by means of tales has been always found so acceptable, as well as beneficial, that it is not at all surprising that books of this sort should multiply without end; and when it is considered how powerful are the charms of novelty, especially to young minds, variety of this kind will rather be regarded as a public benefit than a burthen. Though much has been done in this way, much yet remains to be done; and the young people of this generation are under great obligations to those who, in this manner, exercise their talents for their improvement. The tales here presented to young persons may fairly be placed among the more successful attempts in this way. The subjects of them are, for the most part, those moral and prudential maxims which cannot be too early impressed on young minds. The stories have a sufficient variety of incident to render them interesting: they are related in correct language; and particular care is taken to impress the lesson of each tale on the mind of the reader by suitable reflections interspersed in the course of the story.

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\* All this is easily *said*, and *concluded*, by a nameless writer: but we should have been glad to have known a little more concerning his two trusty friends, the *Attendant* at the Temple, and the eminent *Surgeon*.

or added at the close. The writer, who introduces her work with a very modest apology, needs not fear incurring censure, while she employs her pen so agreeably and usefully in the cause of virtue, and for the benefit of the rising generation. E.

Art. 58. *An Historical and Critical Inquiry into the Existence and Character of Saint George, Patron of England*, of the Order of the Garter, and of the Antiquarian Society; in which the Assertions of Edward Gibbon, Esq. History of Decline and Fall, Cap. 23; and of certain other modern Writers, concerning this Saint are discussed; in a Letter addressed to the Right Honourable George, Earl of Leicester, President of the Antiquarian Society. By the Rev. J. Milner, F. S. A. 8vo. pp. 59. 1s. 6d. Debrett.

For the honour of the 'Antiquarian Society,' of the most noble order of the Garter, and of the English nation, Mr. Milner undertakes to prove that these respectable bodies have not placed themselves under the patronage of a non-entity. The heretic, John Calvin, boldly pronounced St. George to be a phantom or bugbear. In contradiction to this wicked heresy, Mr. Milner brings forwards the solemn deposition of credible witnesses to attest his real existence. The story of St. George and the Dragon he shews to be emblematical of the saint's triumph over the devil; and, having demonstrated the saint's real existence, he proceeds to vindicate him from many severe charges which have been brought against him, by Mr. Gibbon and others, who have confounded him with an Arian persecutor of the same name, who, in the middle of the fourth century, usurped the see of Alexandria.—The argument is ingeniously supported: but, in this unbelieving age, perhaps the less that is said the better, about the old story of St. George and the Dragon. E.

Art. 59. *The Story of Sarah Durin*. Dedicated to the Advocates of an unjust and unnecessary War. 12mo. 3d. or 1l. 1s. per 100. Parsons, &c. 1795.

Calculated to display the horrors\* of war, particularly as affecting the lower classes of the people, and instanced in the loss of a poor soldier's life, and the ruin of his family. The pathos is heightened by the circumstance of the honest man's having been forced to enlist, merely through his inability to procure bread for his wife and children, by working at his trade, (that of a Manchester weaver), in which, notwithstanding his industry, no employment could be procured. We hope this tale of extreme distress is *not* founded in fact: yet we see nothing in it improbable: nothing but the natural effects of human hostility, which itself appears, to the eye of REASON, to be all *unnatural*.

#### FAST-SERMON.

Art. 60. *The alarming Situation of the Times, &c.*; a Sermon prepared for the Day appointed to be observed as a *General Fast*; and

\* The writer professes to arraign the present war with France: but his arguments apply, generally, to *all* war, except the necessary defence of our country against actual invasion.

preached

preached on the Sunday following, at the Parish Church of St. Dunstan, Stepney. By Thomas Thirlwall, M. A. Curate and Lecturer. 4to. 1s. Rivingtons.

After a brief representation, in common with the generality of fast-day compositions for the pulpit, of the necessity for both national and individual repentance of our sins; and of our humble reliance on the arm of God for deliverance from the power of our enemies, rather than on our own strength, &c. this preacher concludes, very properly, with the following exhortation:

‘ May we, after the example of the *Ninevites*,’ [whose humiliation and penitence is recommended to our imitation in the preceding paragraph] ‘ thus wrestle with God for our deliverance; prevail on his goodness to remove the weight of affliction which oppresses our hearts; and restore once again the voice of joy and thanksgiving to our dwellings. May we prevail on him to sheath for ever the sword of war, and extinguish the torch of discord; to draw the nations and kingdoms of the earth nearer to each other with the cords of peace and friendship; and inspire the hearts of all people with the spirit of unity and concord:—to let nation no more against nation; but to hasten that happy period, when they shall learn war no more, when violence shall no more be heard in the land, nor wasting nor destruction within its borders; when the whole universe shall become as one city at unity with itself, “ whose walls shall be called salvation, and her gates praise.” ’

## SINGLE SERMONS.

Art. 61. *Church and King*: A Thanksgiving Sermon for the 29th of May. Written in Defence of our happy Constitution in *Church and State*; with forcible Arguments against the *Toleration* of Heretics and Schismatics. By Pasquin Shaveblock, Esq.\*; Shaver Extraordinary. 8vo. 1s. Parsons, &c. 1795.

*Character of this Publication, by a zealous WHIG:*

“ An excellent piece of irony, calculated to expose the evils of civil despotism, and ecclesiastical domination; for which patriotic performance, the ingenious writer merits the thanks of every friend to civil and religious liberty.”

—*By a true TORY Critic:*

“ An abominable libel on monarchy, and on church establishments; for which the insolent author deserves excommunication and the pillory.”

—*By an IMPARTIAL Reader:*

“ The satire conveyed in this humorous but severe display of the enormities of high-flown bigotry, and of arbitrary Power, may justly apply to the days of our Tudors and our Stuarts, but not to the views or disposition of our present moderate and liberal clergy, nor to the principles or conduct of the friends of government under the mild and just administration of the truly illustrious house of Hanover.—Thanks to Heaven! we live in times more favourable to the legal rights of a free people, and to the rational improvement of the human mind.”

\* Author of The Shaver's New Sermon for the Fast-day; with a defence of the present war, &c. see our late Reviews.

Art.



Art. 62. *The Principles and Extent of Christian Benevolence considered*; before the Governors of the Leicester Infirmary, at their Anniversary Meeting, 1794. By R. Houlman, A. B. 4to. Mathews.

A piece of popular declamation, better suited to captivate the ear in delivery, than to satisfy the judgment on a critical perusal. The preacher's harangue is grounded on the high principles of Calvinism, and he insists largely on the atoning sacrifice of Christ as the sole ground of our hope towards God. The concluding part of the discourse is properly adapted to excite the liberality of the audience, towards the support of the Leicester Infirmary and Lunatic Asylum. E.

Art. 63. *A Discourse intended as an Attempt to refute the pernicious Doctrines of Antient and Modern Atheists; &c.* By J. Thomas, A. M. 8vo. pp. 44. Reed, Sunderland.

Allowing the author of this discourse all possible credit for good intention, we must remark that it contains nothing which has not been repeatedly said by former writers. It may, however, be of some use to have important arguments in support of religion frequently resumed, and brought before the public in a concise form, and at an easy expence. E.

Art. 64. *On the Importance, Utility, and Duty of a Farmer's Life.* Preached at Thornville-Royal, Yorkshire, the Seat of Colonel Thornton, Aug. 26, 1792; and repeated at the Desire of the Parish, the Sunday Fortnight following, by the Rev. Dr. John Trusler. 8vo. 1s. Owen.

The drift of this sermon, and of three short letters to the people of England, stitched up with it, is to silence public complaints: but we fear that it will require a more commanding eloquence than *Dr. Trusler* appears to possess, to persuade the farmers, and many other good people of England, that the game laws, the tythe laws, &c. are only ideal grievances. E.

#### CORRESPONDENCE.

••• In a polite letter from the Marquis de Casaux, expressing his satisfaction at the terms in which we mentioned his work *on the effects of taxes*, (see our last Appendix, &c.) we are made acquainted with some particulars that we shall communicate to our readers. We are primarily to inform them that the Marquis is *not* an emigrant, having become a British subject 32 years ago, been then allowed to be so by the King of France, received as such by the King of England, and well known as such both in London and Paris by the zeal and the success with which he espoused the cause of those Englishmen who were interested in the fate of Grenada, when that colony surrendered at discretion to the Comte d'Estaing in 1779; who sequestrated all estates that belonged to Englishmen residing in London. "I was then (says the Marquis) and am still a citizen of Grenada, consequently a British subject: but no French emigrant; though a few months ago I was nearly reduced to the situation of these unfortunate exiles; since of all my extensive possessions in that island, I have no longer any negroes, cattle, plantations, nor buildings; the slaves and the cattle have either run away or are seized, and the latter have been pillaged and burnt."

The Marquis then proceeds to observe that the energy displayed in his work, which we attributed to the (supposed) cause of his being an emigrant, cannot be referred to the feelings of one in that situation, but will be found to arise from principles, maintained in all his publications for many years past, and from the strongest wish to advance the interests of mankind; and that, far from being disposed, like some great politicians, to reckon as nothing the blood shed in any contest, he sees 'very little difference between the spirit and disposition of those strange philanthropists who forced the unfortunate Louis XVI. to declare war, and the spirit and disposition of those profound politicians and skilful calculators who, in several countries, for a while intoxicated themselves with the absurd and reprehensible hope of profiting by that event.' The Marquis concludes by repeating that he not only cannot be regarded as one of those unhappy emigrants who subsist on the bounty of the English government, but that he has also no claims on the succour which it has afforded to the inhabitants of Grenada, since he has 'yet enough left for subsistence without any aid whatever.'

In a P. S. the Marquis adverts to the letter of our correspondent S. Toms (Rev. April); remarking that the data, disputed in that letter, are taken from Dr. Smith's celebrated work on the wealth of nations; and that he perceives nothing in that letter which induces him to retract any position, nor sees in his own book a single argument "*in favour of the horrors of war.*" On the contrary, he thinks that he has 'every where demonstrated, by facts and by reasoning,—not that taxes are in themselves advantageous,—(which assertion would be too absurd,) but that, thanks to nature, ever more skilful though less hasty in repairing evil than man is in committing it, the pecuniary evils which are inseparable from war and taxes are never slow in remedying themselves in England; where ministry, after having imposed the taxes which are requisite, have generally wisdom enough to leave to those particular interests, which nature so well knows how to put in action and to balance, the correction of every erroneous calculation.'

'The objection of the Reviewer is much more solid than that of the Correspondent. In admitting that the agriculturist, the trader, and the labourer, may contrive to obtain, shortly after a peace, such an increased price for all the commodities in which they are concerned, as shall reimburse them for the taxes which the war has occasioned; *what indemnification, say you, shall all those persons obtain whose income is derived from the public funds, or from particular sources, the revenue from which they themselves have fixed, and which they cannot augment?* What indemnity? None; and this is what I have said twenty times in the different works which I have published within these ten years: the proprietor of all fixed income in money alone pays for the prodigality of those great men who, with the slightest hope of augmenting influence, territory, or commerce, would blush to hesitate when the only question was whether they should sacrifice the blood and treasure of their country and of others... but it is to be hoped that the terrible lesson which these great men have been taught, within these five or six years, will not, like so many others that were less severe, be absolutely thrown away on princes and on nations.'

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1†1 Relative

††† Relative to an article in p. 106, Rev. for May, we have received a friendly letter from Mr. Elphinston; in which he observes that Samuel Johnson was not a Dr. when he wrote the Rambler, that the Dr. did not request, but kindly accepted and approved Mr. E.'s version of the mottos; and that the price of the work is 3s. 6d. not 2s. 6d. It also points out a few slight typographical errors.

Tay.

§§§ We cannot permit ourselves to answer the question of T. T. of Newcastle,—which is the *best* system of short hand? Nor is it necessary, for perhaps *any* system will answer his purpose.

†§† A. B. has put us to the expence of a letter from Glasgow, to inform us of an error which he might have seen rectified in our notes to correspondents a month or two ago.

††† A Constant Reader will find in this Number the article which, he says, he has been seeking in vain.

††† Q. Z. is requested to believe that we have good reasons for not adopting the plan which he recommends in his friendly letter.

††† We would gladly comply with Mr. Donaldson's request, but, as we do not see that our duty requires it, we cannot so far trespass on our time. We wish him success in his laudable endeavours to serve the public; in which he also has an undoubted right to look towards his own interest.

‡‡‡ Thanks to F. who politely (with his *aliquando bonus dormitat Homerus*,) reminds us of the singular confusion of names in speaking of 'the revolution in favour of freedom in Denmark, under *Gustavus Vasa*.' (See the last Review, p. 243.) This lapse of the pen brings to our memory Dr. Franklin's story of his learned nursery maid, who used to entertain the Dr.'s little boy with scriptural stories of "*Samson the strong Philistian*, and *Nebuchadnezzar the King of the Jews*." For my part, (said the Dr.) whenever I chanced to overhear her, I was as much delighted as the child:—I had never been so *pleasantly* instructed!

††† Various letters remain for consideration.

¶ In the last review, p. 327, l. 1, for *η* read *η*; and in lines 20, 1, and 2, the words have been inverted:—they should be read thus; in contradistinction to the other species of poetry enumerated at the end of the section, which employed all the means of imitation, music, rhythm, and metre.—P. 330. l. 10 from the bottom, for *μηδεν* read *μηδεν*.

In this number, p. 371, l. 8. from the bottom, for *γλαίταις*, read *γλαίταις*. 374, l. 17, *after the words* 'this note,' *add*, which is the last.



# A P P E N D I X

## TO THE

## SEVENTEENTH VOLUME

## OF THE

# M O N T H L Y R E V I E W

## E N L A R G E D.

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### FOREIGN LITERATURE.

ART. I. *Appel à l'Impartiale Postérité, &c. i. e.* An Appeal to Impartial Posterity, by the Female Citizen ROLAND, Wife of the Minister of the Home Department: Or, a Collection of Pieces written by her during her Confinement in the Prisons of the Abbey and St. Pélagie. Part I. 8vo. pp. 205. Louvet, Paris. Johnson and De Boffe, London. Price 3s. 6d. sewed.

ART. II. *An Appeal to Impartial Posterity, by Citizeness ROLAND, &c. &c.* Translated from the French. 8vo. pp. 188. 3s. 6d. sewed. Johnson, London. 1795.

**T**HIS posthumous publication was brought out by *Bosc*, once the friend of the deceased and of her husband. In an advertisement, as also in the title-page, he informs us that it is printed for the benefit of the only daughter of this unfortunate couple, who for the present is without any certain provision, the property of her parents being still under sequestration. With an honest indignation, he threatens with the utmost severity of the law any person who shall be so lost to shame as to pirate a work to which, alone, Eudora, the beloved and only child of *Roland*, has at this moment to look for subsistence.

We are told by the Editor that Madame ROLAND, while in a private capacity, aimed only at gaining the esteem naturally arising from the practice of domestic virtues; that she aspired not to celebrity, and therefore never published any thing: that the exaltation of her husband to a place in the ministry did not alter her principles, nor inspire her with the vanity of wishing to be known as a woman of letters or as an author: that she was indeed an assistant to him in his political labours, as

she had been before in his scientific pursuits, but without suffering her name to appear to any of the productions which he sent forth into the world; and finally that nothing but a desire to vindicate her reputation as a citizen, and to stand clear in the eye of impartial posterity, could have induced her to prepare for the press a work which should be known, after she was *no more*, to have come from her pen. Thus it would appear that it was not so much her object to acquire as not to lose fame; though either would have been not only blameless, but even meritorious.

We confess, however, that we cannot give implicit faith to the Editor, when he says that Madame R. did not court celebrity, nor wish to be known as a woman of talents; for had she or her husband kept the secret, it could not have been in the power of *Danton* and many others to ascribe to her several, if not most, of the publications and ministerial communications that bore the name of her husband while he was in office. It is even to be feared that, having a good opinion of her own abilities, which unquestionably deserved to be rated highly by the world, she interfered so much in politics as to become prime minister to the minister of the home department; whom she may be thought, by some, to have reduced almost to the level of a first clerk in his own office. Indeed she admits, in a part of the pamphlet before us, that she helped to draw up the famous letter to the king, which her husband was to have prevailed on all his colleagues to sign, as containing the unanimous advice of his whole council on the important subject of the royal assent to the decrees against the nonjuring clergy, and for forming a camp of 20,000 men near Paris: but, though she had the courage to frame it, the other ministers did not dare to set their names to it. In many other points, she was also an adviser of her husband; not merely when he called for her advice, but when it was not expected, and when it was given in opposition to his own opinion. *She* saw dangers where *he* saw none, and she endeavoured to convince him that he was on slippery ground when he thought himself most secure. It is certain that she was the superior person of the two in point of ability, and much fitter, in that respect, to be a minister of state. We agree entirely with *Louvet*, who, speaking of *both*, says, "*Roland* was a great, but his wife a still greater man." It is the general opinion that, in his public capacity, he scarcely did a single act without her counsel and concurrence. That she had more penetration, and knew human nature better, than her scientific husband, will appear from the following passage\*:

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\* We make our extracts from the translation of this *Appeal*; altering, here and there, a few phrases which do not well express the meaning of the original.

\* With

With respect to the council, its sittings resembled rather the conversations of a private company, than the deliberations of statesmen. Each minister carried to it orders and proclamations to be signed; and the minister of justice presented decrees to be sanctioned. The king read the gazette; put questions to each, respecting his own particular concerns, thus artfully displaying that kind of interest respecting them all, of which the great know how to make a merit; talked like a good sort of man about affairs in general; and at every turn professed, with an air of frankness, his desire to maintain the constitution. I have seen Roland and Claviere almost enchanted for three weeks with the king's disposition, crediting him on his own word, and rejoicing, like honest-hearted men, at the turn things must take. 'Good God!' said I to them: 'when I see you set out for the council in this unsuspecting disposition, you always seem to me on the brink of committing some folly.'—I could never put faith in the constitutional vocation of a king born and brought up to despotism, and accustomed to exercise it. Lewis XVI. must have been a man far beyond the common race of mortals, to be sincerely the friend of a constitution that restrained his power: and had he been such a man, he would never have permitted those events to take place, which brought on the constitution.'

Though a woman, Madame ROLAND possessed the most manly fortitude and resolution; for the greatest part of the time during which her husband was in office, she slept with a pistol under the head of her bed, in order that, by turning it against herself, she might disappoint the fury of her enemies, should they send a mob to violate the sanctuary of her house; and her husband was provided with similar means of defence. She made it a rule that, while he was in office, and the contest lasted between him and the Jacobins, he should never be from home for the purpose of sheltering himself from the storm; and that, when business called him out, he should return as soon as it was finished, and always sleep at home; for she was of opinion that a public man ought in times of danger to be found at his post. She did not, however, continue in the same mind, when, being reduced to the station of a private citizen, he was threatened, not with fair trial, for that was what every innocent man under accusation must earnestly desire, but with the vengeance of a triumphant faction, roused to madness by his manly reproaches and opposition while he was in power: in such a case, she thought that a good man might, without any degradation of character, betake himself to flight, and trust to concealment for his safety, until he might expect a patient hearing and an impartial trial. Such, however, her unfortunate husband never experienced: he lay concealed till he heard of the execution of his beloved wife, and, being unable to survive her, he fell by his own hands. She takes notice of various charges brought against him by the Jacobins; and, if we may suppose that her character of wife

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giving

giving evidence in favour of a husband did not warp her testimony, we might on the strength of it pronounce him not guilty. *Camille des Moulins* charged him publicly with having been the planner of the robbery of the jewel office, from which the great crown jewels were carried off. Speaking of this event, she says enough, if she may be believed, to clear him from the imputation of even a shadow of guilt on that occasion. *Robespierre* particularly charged *Roland* as an accessory in the robbery; and Madame ROLAND answers him by an appeal to facts.

*Roland* seems to have been a doubtful character: he was extolled by his friends as a most upright man; while, by his enemies, he was represented as capable of any crime. The accusation, coming from foes, may be suspected of originating in or being exaggerated by malice; and the defence cannot be considered as the most satisfactory, because it rests on assertions made by individuals who were attached to him from friendship, affection, or interest. With the latter, he was "the virtuous *Roland*;" with the former, "a hypocrite and a robber." His wife represents him as a perfect philosopher, pursuing what he thought right, with the most complete disregard of personal consequences; possessing with a clear head a most amiable heart, and a bluntness or severity of manners by no means calculated to conciliate the favour of the multitude. That he was very plain in his dress, and very little attentive to his outward appearance, the following pleasant anecdote will shew:

'The first time *Roland* appeared at court, the plainness of his apparel, his round hat, and shoes tied with ribbands, astonished and offended all the valets; those beings, who, their existence depending solely on etiquette, believe the safety of the state depends on its preservation. The master of the ceremonies, approaching *Dumouriez* with an alarmed countenance and contracted brow, whispered him, glancing a look at *Roland* from the corner of his eye: 'why, sir! he has no buckles in his shoes!'—'Ah! sir: all is lost!' answered *Dumouriez*, with a gravity fit to make any one burst with laughter.'

We cannot pretend to lay before our readers the substance of a work which embraces a great number of objects not necessarily connected with, nor flowing from, each other. All that we need to say on this subject is, that the author gives some account of her husband's two different appointments to the office of minister for the home department, once under the king, and next after he was dethroned; states the general outline of his administration; makes us acquainted with the difficulties, the opposition, and the injustice, which he experienced while in office, and with the conduct of many of the leaders of the convention: and, in the course of her narrative, lays before us such scenes of villainy, plunder, rapacity, and blood, as might well tempt

an honest and humane man to curse the French revolution : which, though carried on in the name of liberty, has unhappily brought on that noble cause the most indelible disgrace, and has strengthened the foundations of despotism, by furnishing the friends of abuses and the enemies of reform with plausible arguments, to make the nations of Europe believe that every attempt to improve a political constitution must necessarily terminate in murder, plunder, and all the horrors of anarchy. Madame ROLAND also gives an account of her own arrest, of her behaviour in it, and of many curious circumstances that came to her knowledge while she was in confinement; and she concludes the whole with well drawn characters of *Buzot, Pethion, Pache, Guadet, Gensonne, Vergniaux, Grangeneuve, Barbaroux, Louvet, Lazowski, Robert, Champfort, Carra, and Dorat-Cubiere.*

We will extract a few of the most remarkable passages.

Speaking of the shocking massacres in the prisons of Paris, the author gives a trait of *Danton*, horrible in any man, but infinitely more so in one who, being at that time at the head of the law department, or *minister of justice*, was more peculiarly bounden to protect those individuals from whom the law had taken away all means of self-defence.

Grandpré, who, by his office, is obliged to give an account of the state of the prisons to the minister of the home-department, had found their sad inmates in the greatest affright, in the morning of the 2d of September. He had taken various measures to procure the liberation of many of them, and had succeeded with respect to a considerable number : but the rumours that prevailed, kept those who remained in the greatest consternation. This worthy citizen, having returned to the hotel, waited to see the ministers at the breaking up of the council. Danton first made his appearance. He went up to him : he told him what he had seen, and related what had been done, the requisitions made to the armed force by the minister of the home-department, the little regard apparently paid to them, the alarms of the prisoners, and the care which he, being minister of justice, ought to take of them. Danton, vexed at this unlucky representation, cried with his bellowing voice, and appropriate gestures : ‘ damn the prisoners ! what care I, what becomes of them ? ’ and went on his way in a rage. This was in the second anti-chamber, in the presence of twenty people, who shuddered to hear such a savage speech from the minister of justice.’

Madame ROLAND tells us that, at the beginning of 1789, *Danton* was so poor, that his wife used to say she could not support her family, if it were not for an allowance of a guinea a week from her father : (her husband was then an advocate without practice;) and that to him the revolution was a harvest, and a plentiful one too, though not gotten in by means which virtue could



countenance:—she thus concludes her account of him—‘He went to Belgium to increase his riches, and had the boldness at his return to own that he had made 1,400,000 livres (about 60,000 l. sterling) to wallow in luxury while he was preaching up fans-culottism, and to sleep on heaps of dead bodies.’

She informs her readers that, on more than one occasion, *Robespierre*, who was connected with her husband and her by the ties of friendship, betrayed the most dastardly fear; once before the king's flight, and again at that period: she says that she never saw despair more forcibly expressed in any countenance than in his when he heard of that flight, nor joy more strongly marked than when the news arrived that the king had been stopped at Varennes.

Of the massacres which took place in September, she speaks with an indignation and horror which shew that she thought them as injurious to the cause of liberty as they were disgraceful to law, justice, and humanity:

‘The massacres, notwithstanding, continued; at the Abbey, from Sunday evening till Tuesday morning; at the Bridewell longer; at the Bicêtre, four days, &c. To my present abode, in the first of these prisons, I am indebted for particulars, which would make the reader thrill with horror, but which I have not courage to write. One circumstance, however, I will not pass over in silence, because it tends to demonstrate, that it was a deep-laid scheme. In the suburb of St. Germain there is a house of confinement, to receive prisoners which the Abbey cannot admit, when it is already full; and the police chose Sunday evening to remove them, the instant before the general massacre began. The assassins were ready; fell upon the hackney coaches, of which there were five or six; and stabbed, and murdered, with sabres and pikes, all that were in them, in the middle of the street, and unchecked by their doleful cries. All Paris witnessed these terrible scenes, perpetrated by a small number of cut-throats: so small, that there were scarcely more than a dozen at the Abbey, the gate of which was defended, notwithstanding the requisitions made to the commune and the commandant, only by two national guards. All Paris suffered them to go on—all Paris was accursed in my eyes, and I could no longer entertain hopes of the establishment of liberty amongst cowards, insensible to the last outrages against nature and humanity, frigid spectators of crimes, which the courage of fifty armed men could with ease have prevented.

‘The public force was badly organized, as it is still: for the mercenaries take great care, when they would reign, to oppose all kind of order, that might tie their hands. But is it necessary for men to know their captain, and march in regular order of battle, when they have to fly to the assistance of victims about to be murdered? The fact is, the rumour of a pretended conspiracy in the prisons, completely improbable as it was, and the affected enunciation of the uneasiness and rage of the people, held every one in a state of stupor; and persuaded *him*, shut up in his house, that the people were the actors;

actors; when, from all accounts, there were not two hundred villains in the whole, employed on this infamous purpose. It is not the first night, therefore, that astonishes me: but four days!—and curious people went to see this spectacle!—No! I know nothing in the annals of the most barbarous people, to be compared with this atrocious deed.'

How Madame R. employed her time in the prison of St. Pélagie will appear from the following extract, which will shew the vigour and elasticity of her mind:

'The first part of my captivity I employed in writing. This I did with so much rapidity, and was so happily disposed for it, that in less than a month I had manuscripts sufficient to have formed a duodecimo volume. Under the title of *Historical Memoirs*, they consisted of details relative to all the facts, and all the persons, connected with public affairs, that my situation had brought to my knowledge. I related them with all the freedom and energy of my character, with all the negligence of frankness, the unconstraint of a mind superiour to selfish considerations, the pleasure of describing what I had felt or experienced, and finally in confidence, that, whatever might happen, the collection would form my moral and political testament.

'I had completed the whole, bringing things down to the present moment: and I had entrusted it to a friend, who set upon it the highest value. On a sudden the storm burst over him. The instant he saw himself put under arrest, he thought of nothing but danger, he felt only the necessity of parrying it, and, without thinking of expedients, he threw my manuscript into the fire. This loss agitated my mind more than the rudest shocks had ever done. It is not difficult to conceive this, if it be recollected, that the crisis approaches; that I may be massacred to-morrow, or dragged, I know not how, before the tribunal employed by those who rule, to rid them of persons they find troublesome: and that these writings were the pillow, on which I rested the justification of my memory, and that of many other persons, for whom I am deeply interested.'

The Editor informs us that the unfortunate author lived long enough after this to repair the loss, in a great measure; and that he is now in possession of, and preparing them with all possible speed for the press, materials, of her own composition, sufficient to form three more parts, we presume volumes, in addition to the present one; that the second will consist of several detached pieces relating to the revolution, and to her trial and preparation for death; and that the third and fourth will contain the history of her private life, written precisely on the model of Rousseau's confessions, together with some familiar letters. Her epistolary style, he says, will be found to do her great honour, and to place her, in that respect, far above Madame de Sevigné, or Madame de Maintenon; because she possessed much more information and knowledge than either of these ladies, and filled her letters with things rather than with words. She wrote, it seems, on every subject, with astonish-

ing rapidity; and yet all her productions are marked with sound judgment and great accuracy.

In her portraits or characters, Madame ROLAND gives one which details such a compound of heroism and baseness, of magnanimity and fraud, of patriotism and foul dealing, that we are sure our readers will not be able to peruse it without feeling at the same time sentiments of admiration and execration of the same individual:

‘ GRANGENEUVE

‘ Is the best of mankind, with a countenance of the least promise. His understanding is of the common level; his mind, truly great; and he performs noble actions with simplicity, and not in the least suspecting, what they would cost any other than himself.

‘ In the course of July 1792, the conduct and disposition of the court indicating hostile designs, every one talked of the means of preventing or frustrating them. On this subject Chabot said, with the ardour which proceeds from a heated imagination, not from strength of mind, it was to be wished that the court might attempt the lives of some of the patriotic deputies; as this would infallibly cause an insurrection of the people, the only mean of setting the multitude in motion, and producing a salutary crisis. He grew warm on this head, on which he made a copious harangue. Grangeneuve, who had listened to him without saying a word, in the little society where the discourse took place, embraced the first opportunity of speaking to Chabot in private. ‘ I have been struck with your reasons;’ said he: ‘ they are excellent: but the court is too sagacious, ever to afford us such an expedient. We must make it ourselves. Find you men to strike the blow: I will devote myself as the victim.’— ‘ What! you will \* \* \* ?’— ‘ Certainly. What is there so strange in it? My life is of no great utility: as an individual I am of little importance: I should be very happy to sacrifice myself for my country.’— ‘ Ah, my friend, you shall not do it singly;’ exclaimed Chabot, with a look of enthusiasm: ‘ I will share the glory with you.’— ‘ As you please: *one* is enough: *two* may be better. But there will be no glory in the business; for it is necessary, that it remain a secret to all the world. Let us think, then, of the means of carrying it into execution.’

‘ Chabot took upon himself this charge. A few days after, he informed Grangeneuve, that he had found instruments for the purpose, and all was ready.— ‘ Very well: let us appoint the time. We shall be at the committee to-morrow evening: I will leave it at half after ten: we must go through some street little frequented, in which you must post your men. They must take care to shoot us dead at once, and not maim us only.’—The hour was fixed: the circumstances were settled. Grangeneuve went to make his will, and arrange some domestic concerns, without any bustle; and was punctual to the appointment. Chabot did not yet appear. The hour came; and he did not arrive. Grangeneuve concluded, that he had given up his design of taking a share in the business: but supposing, that it would be carried into execution on himself, he departed, took the

the road agreed on, traversed it slowly, met no person, repassed it a second time, for fear of any mistake, and was obliged to return home safe and sound, dissatisfied with having made all his preparations in vain. Chabot framed some paltry excuses, to prevent Grangeneuve from upbraiding him; and fully displayed the poltrony of a priest, with the hypocrisy of a capuchin.

To shew that *Marat* was not so disinterested a person as his admirers would make the world believe, and that, whatever he might pretend abroad, he lived in splendor at home, the author relates the following anecdote:

‘ Here *Marat* will be quoted to me, at whose death, according to the public papers, no more than a single assignat of 25 sols [1s. 0½d.] was found in his house. What edifying poverty! Let us however examine his habitation, borrowing the description from a lady. Her husband, a member of the revolutionary tribunal, is confined in the house of correction, for differing in opinion from the rulers: she has been put into St. Pélagie, as a measure of safety, it is said; but probably because the active solicitations of this little woman from the south of France were dreaded. Born at Toulouse, she has all the vivacity of that ardent climate where she first saw the light, and a few months ago she was disconsolate at the imprisonment of a cousin, to whom she was tenderly attached. She had given herself much pains to no purpose, and knew not where farther to apply, when she bethought herself of *Marat*. She knocked at his door, and was told he was not at home; but he heard a female voice, and came out. He had on boots, without stockings, an old pair of leather breeches, and a white silk waistcoat. His dirty shirt, open at the bosom, exhibited his skin of yellow hue; long and dirty nails marked the ends of his fingers; and his frightful visage was perfectly in unison with this strange dress. He took the lady by the hand; led her into a salon newly fitted up, furnished with blue and white damask, and decorated with white silk curtains elegantly drawn up in festoons, a splendid chandelier, and superb vases of porcelain filled with natural flowers, then scarce and of high price; sat down by her side on a voluptuous sofa; listened to her tale; kissed her hand; squeezed her knees a little; and promised her, that her cousin should be set at liberty.—‘ I would have let him even kiss my lips, if he had pleased,’ said the little woman gaily, with her Toulousan accent; ‘ but upon condition of washing them afterwards: provided he restored to me my cousin.’—That very evening *Marat* went to the committee, and the next day her cousin was released from the Abbey. But ere four and twenty hours had passed, the friend of the people wrote to the husband, sending him a person who stood in need of a certain favour, which he took care not to refuse.’

The style of *MADAME ROLAND* approaches very near indeed (we speak of the original,) to the standard of perfection; her literary merit is far above our praise; and if we attempt not to point out faults in the work before us, it is not because it comes from the pen of a woman, of a fine woman, and above all of one  
who

who finished her career in misfortune, (which circumstance might well make the eyes of man so dim as not to see her imperfections,) but it is in truth because it would be a fastidious attempt to hold up to view some trifling blemishes, which are lost in the blaze of a thousand beauties. Madame ROLAND was undoubtedly a surprising woman: she was well versed in history, acquainted with the sciences, had great knowledge of the world, no small share of discernment, and possessed a mind that would suit a man who was called to found an empire, or to contend with dangers that would appall the ordinary race of legislators.—Those great powers may be said to have led her to her ruin; she was conscious that she was superior to most of those who were engaged in the French revolution, and therefore felt a disposition to rule: but her means of supporting authority were unequal to those of her adversaries: she thought that the force of her eloquence would bear down all resistance, and give her a paramount sway over the people: but she had to do with foes whose eloquence lay in the sharpness of their pikes, in the callousness of their hearts, in their thirst for blood, and in an immense number of adherents of the same stamp. The contest was unequal; and we cannot wonder that she fell: but, though they could *kill* her, they could not subdue the firmness of her mind: she was a thorough republican, and scorned to attempt to save even her life by asking it as a favour from a man who could not have acquired the power of sparing it, without having first enslaved his country. We will give one extract more from her work, which will serve to shew the woman, we mean the republican woman, in her true colours: it is a singular kind of letter, written to *Robespierre*. It is true that it was not sent: but to write it required nearly as much courage as to send it; for the writer, being every moment exposed to visits from the police, even while she was in prison, was liable to detection; and such a letter, independently of any other charge, could scarcely have failed to send her to the guillotine.

‘ Infirmary of St. Pélagic, Oct. 23.

‘ Within these solitary walls, where oppressed innocence has now dwelt near five months with silent resignation, a stranger appears.—It is a physician, brought by my keepers for their own tranquillity; for to the ills of nature, as to the injustice of man, I neither can nor will oppose aught but calm fortitude. When he heard my name, he said he was the friend of a man, whom I perhaps did not like.—‘ Why do you think so? Who is he?’—‘ Robespierre.’—‘ Robespierre! I have known him well, and esteemed him much: I have thought him a sincere and zealous friend of freedom.’—‘ Is he not so!’—‘ I fear he loves power too: perhaps from an idea, that he knows how to do good as well as any man, and wills it not less. I fear he loves vengeance too much, and particularly to exercise it against them, by whom

whom he supposes himself not admired. I believe he is very susceptible of prejudice; easily moved to passion in consequence; too ready to think every one guilty, who does not agree in all his opinions.— You have not seen him twice!—I have seen him much oftener!— Ask him: let him lay his hand on his heart; and you will see whether he can speak any ill of me.'

' Robespierre, if I deceive myself, I put it into your power to convince me, that I am wrong. To yourself I repeat what I have said of you, and I will deliver to your friend a letter, which perhaps my keeper will suffer to pass, on account of him to whom it is addressed.

' I write not to entreat you, as you may suppose. I have never yet entreated any one: and certainly I shall not begin from a prison, and with him who has me in his power. Prayer is for the guilty, or the slave: innocence testifies, which is quite sufficient; or complains, to which she has a right, when oppressed. But even complaint suits not me: I can suffer, without being afraid of what may happen. I know, too, that, at the birth of republics, revolutions almost inevitable, unfolding the passions of mankind too much, frequently expose them, who best serve their country, to become the victims of their own zeal, and of the errors of their contemporaries. Their consciences will afford them consolation, and history will be their avenger.

' But from what singularity am I, a woman, incapable of any thing but wishes, exposed to those storms, which usually fall only on active persons? And what fate is in reserve for me? These are two questions, which I address to you.

' I deem them of small importance in themselves, and with regard to myself personally: for what is a single emmet more or less, crushed by the foot of the elephant, in the general system of the world? But they are of infinite concern, with regard to the present liberty and future happiness of my country. For if its declared friends, and avowed defenders, be confounded together with its confessed enemies, without distinction; if the faithful citizen and generous patriot be treated in the same manner as the dangerous regarader of self, and perfidious aristocrate; if the woman of sense and virtue, who is proud of having a country, and, in her humble retirement, or whatever her situation, makes to it every sacrifice in her power, finds herself associated in punishment with the vain or haughty female who curses equality; surely justice and freedom do not yet reign, and future happiness is doubtful.

' I speak not here of my venerable husband. His accounts should have been examined, when they were delivered in: instead of refusing to justify him at first, in order to accuse him after having envenomed the public mind against him by slander. Robespierre, I defy you not to believe, that Roland is an honest man. You may be of opinion, that he does not think justly, with respect to this measure, or that: but your conscience must secretly do homage to his integrity and patriotism. He needs to be seen little, to be thoroughly known: the book of his heart is always open, and it is intelligible to every one. He has the ruggedness of virtue, as Cato had its tartness: his manners have

have procured him as many enemies as his inflexible equity : but these inequalities of surface disappear at a distance, and the great qualities of the public man will remain for ever. It has been reported, that he fanned the flames of civil war at Lyons : and the reporters have dated to allege this pretext as the cause of my apprehension ! The supposition was not more just than its consequence. Disgusted with public affairs, irritated at persecution, tired of the world, sinking under the burden of his toils and his years, he could do no more than groan in obscure retirement, and bury himself in silence, to spare the world a crime.

‘ He has corrupted the public mind, and I am his accomplice !— Surely this is of all reproaches the most curious, of all imputations the most absurd. You, Robespierre, cannot desire me, to take the trouble of refuting them here ; the task would be too easy ; and you cannot be of the number of those good people, who believe a thing because it is in print, and because it has been told them. The pretension of my being an accessory would be laughable ; were not the whole rendered atrocious by the cloudy aspect under which it is presented to the people, who, seeing nothing, forms to its imagination some monstrous figure of it knows not what. They must have an extreme thirst of injuring me, who can hedge me thus, with premeditated brutality, into an accusation, strongly resembling that charge of high-treason, so often repeated under the reign of Tiberius, to destroy all, whom, though guilty of no crime, it was resolved to sacrifice. Whence, then, arises this animosity ? I cannot conceive : I, who never injured any one, who know not how even to wish harm to them who injure me.

‘ Brought up in retirement ; educated in those serious studies, which have unfolded my mind, and enabled it to display some character ; addicted to simple enjoyments, which no circumstances have prevailed to alter ; an enthusiastic admirer of the revolution, and giving a loose to the energy of the generous sentiments it inspires ; remote from public transactions through principle as well as sex, but conversing on them with warmth, because the interests of the public become of all the first as soon as they exist ; I regarded the first calumnies vented against me as contemptible follies ; I deemed them the necessary tribute claimed by envy from a situation, which the vulgar had still the imbecility to consider as exalted, and to which I would have preferred the peaceful state, in which I had spent so many happy days.

‘ These calumnies, however, have increased with effrontery proportionate to my serenity and exemption from fear : I have been dragged to prison : and in confinement I have remained near five months ; torn from the embraces of my young daughter, who can no longer recline her head on that bosom, from which she drew her first nourishment ; far removed from every thing dear to me ; the butt of all the venomous shafts of an abused people, that believes the loss of my head would be conducive to its happiness ; hearing the guards, who watch under my grated window, sometimes amuse themselves with anticipating my punishment ; and reading the offensive libels published against me by writers, who never saw my face, any more than these, of whose hatred I am an object.

‘ I have

‘ I have wearied no one with my remonstrances : from time I expect justice, and the termination of prejudice : wanting many things, I have asked for nothing : I have made up my mind to misfortune, proud of opposing my strength against her’s, and keeping her at my feet. My necessities becoming urgent, and afraid of involving in trouble, those to whom I might have addressed myself, I wished to sell the empty bottles in my cellar, which had not been sealed up, because its contents were of so little value. Immediately the whole quarter was in motion ! the house was surrounded ; the proprietor was taken into custody ; the guards were doubled ; and perhaps I have reason to fear for the liberty of a poor nurse, who has committed no crime but that of having served me with affection thirteen years, because I made her life comfortable. So much does the people, stunned with the cry of conspiracy, and misled with respect to me, suppose me deserving the appellation of a conspirator.

‘ It is not to excite pity in you, Robespierre ; to which I am superiour, and which perhaps I should deem an insult ; that I present to you this picture, which I have considerably softened : it is for your instruction.

‘ Fortune is fickle ; and popular favour is not less addicted to change. Contemplate the fate of them, who have agitated, pleased, or governed the people, from Viscellinus to Cæsar, and from Hippo, the haranguer of the Syracusans, to our Parisian orator. Justice and truth alone remain, and afford consolation for whatever may happen, even for death itself ; whilst nothing can shelter men from their strokes. Marius and Sylla proscribed thousands of knights, numbers of senators, and a multitude of unfortunate wretches. But could they stifle the voice of history, which has devoted their memories to execration ? or could they taste the cup of happiness ?

‘ Whatever fate be reserved for me, I can submit to it in a manner worthy of myself ; or anticipate it, if I think proper. After having received the honours of persecution, are those of martyrdom to crown the whole ? am I destined to languish in protracted captivity, exposed to the first catastrophe, that it may be judged requisite to excite ? or am I to be sentenced to nominal transportation, to experience, when a few leagues at sea, that trifling negligence on the part of the captain, which rids him of the trouble of his living cargo, to the profit of the waves ? Tell me which : for it is something to know our fate, and a soul like mine is capable of looking it in the face.

‘ If you will be just, and read with reflection what I write, my letter will not be useless to you, and in that case it may possibly be of service to my country. Be that as it may, Robespierre, I know, and you cannot but feel, that a person, who has known me, cannot persecute me without remorse.

ROLAND, formerly *Phlipon*.

‘ *Note.* The idea of this letter, the design of writing it, and the intention of sending it, have remained in my mind for four-and-twenty hours : but what effect can my reflections have on a man, who sacrifices colleagues, of whose integrity he is fully assured ?

‘ If my letter will do no service, it would be ill-timed. It would only embroil me to no purpose with a tyrant, who may sacrifice, but cannot debase me. I will not send it.’

OF



Of the translation, our extracts have afforded sufficient specimens. Though it is greatly unequal, it is on the whole creditable to the translator. In transcribing the finer strokes of the original, when we should have been least surprised at his failure, it is but justice to say he has most succeeded. In the last page, the author signs her name ROLAND, née PHILIPON. This should be rendered literally *born PHILIPON*, not '*formerly*.'

ART. III. *Quelques Notices pour l'Histoire, &c. i. e.* Some Hints for History, and a Narrative of the Dangers which I experienced since the 31st of May, 1793. By JOHN BAPTIST LOUVET, one of the Representatives, proscribed in 1793. 8vo. pp. 307. Paris, Louvet; London, Johnson and De Boffe. 1795. Price 4s. sewed.

ART. IV. *Narrative of the Dangers to which I have been exposed, &c. &c.* By J. B. LOUVET, &c. 8vo. pp. 239. 3s. sewed. Johnson, London.

THIS work was originally published by the author himself; who, though he has lately filled the President's chair of the National Convention, has opened a bookseller's shop within the precincts of the palace late the property and residence of the Duke of Orleans, and now called after his revolutionary name "the palace of equality."

Before the revolution, LOUVET was known as a man of letters, and had acquired some celebrity by the publication of a novel in seven small volumes, which he printed at his own expence, and by which he acquired profit and reputation. He tells us that, from his first entrance into life, he became enamoured of independence; and the first step which he took towards securing it was, not to enlarge his fortune, but to contract his expences, and to lead a life of temperance. By adhering to this rule, he contrived to live with sufficient comfort on the pittance of 800 livres a year\*, a sum which was to him an ample fortune, because it was equal to all his wants.

It would appear as if he were incapable of producing a work without giving it the air of a romance: this may be the effect of habit; his mind was originally tinctured with a love for that species of literature; his first efforts in authorship were of that description; and the work before us, though (we believe) strictly founded on fact, may nevertheless be considered as of the same class. The novel must have its hero and its heroine, so has this volume; and whatever may be its incidents, its main subject must be love, which is exactly the case with the book now under our consideration. LOUVET is himself the hero of the piece; and his wife, whom he introduces under the name of

\* About 37l. sterling.

*Lodoiska*, a name borrowed from a character in one of his own novels, is the heroine. There is carnage, too, in abundance to be found here. The blood indeed is not shed by valorous knights in defence of distressed damsels; on the contrary, it is the blood of defenceless damsels and courtly chevaliers, of stern republicans and high-minded patriots, and it is made to stream by the hands of executioners and murderers: but still, love, 'all-powerful love! is his theme; it supports him in his distress, it encourages him to undertake things the most hazardous, gives him strength to undergo the most severe hardships, and one hour passed in the arms of the tender *Lodoiska*, like the water of Lethe, drowns in oblivion all the dangers which he had undergone to procure it.

The style of this work is nervous, bold, and pathetic; and the author displays great strength of mind, fancy, and knowledge of the human heart. He is, no doubt, a determined republican in principle: but the fervor of his zeal hurries him into some opinions, which our readers will not hesitate to pronounce ridiculously extravagant, and which may be said to detract very much from his character for judgment. He asserts, in the most unqualified terms, that *Marat* was in fact a *royalist*; that he was in the pay of the combined courts; that he acted in obedience to the instructions received from them, and particularly from Mr. Pitt, whose agent, nay whose principal agent, he says that monster was, from the beginning of the revolution; that he was the enemy of *Dumouriez* only because he knew that General to be at that time a firm republican; and that he foretold that *Dumouriez* would emigrate in the following spring. LOUVET asserts also that even *Robespierre* was a *royalist*.

Our readers will not expect us to follow citizen LOUVET through all his hair's breadth escapes, which were many, under the exterminating persecutions of *Robespierre*, and sufficient to try the fortitude of the bravest and firmest man. On the other hand, we cannot allow ourselves to dismiss the work without pointing out some of its passages, which are entitled to particular observation.

We presume that it is unnecessary for us to say that LOUVET acted in the Convention with *Brissot* and the *Gironde* party; that he fell with it; and that it was by flight only that he escaped perishing on the scaffold with the twenty-one proscribed members of that party, who became victims to the united powers of *Danton* and *Robespierre*. The Girondists were accused of having endeavoured to break the indivisibility of the republic, to parcel it out into as many sovereign states as there were departments in France, and to connect the whole only by a federal union, like the states of America. Their enemies went

farther; for they maintained that the real though not the ostensible object of the Gironde party was to pave the way for the restoration of royalty. LOUVET appeals to the whole tenor of his life, and of all his publications, for a refutation of this calumny, as far as it affected him, and for a proof of his devoted attachment to republicanism; and he frequently retorts on his adversaries by calling them the agents of the enemies of France, and butchers, who were as great strangers to humanity as they were to justice.

Speaking of the constitution of 1789, he calls it an imperfect one, because it retained monarchy: but still, he adds, he was willing to submit to it, in the hope that time would remove the imperfection.

He gives us a well drawn description of the state of parties, at the time when the great question was under discussion, whether France should declare war against Austria. It may not be amiss to remark that he calls three of them from the names of the convents where the great clubs used to meet. The description is as follows\*:

\* It was on the grand question of war. On that subject I observed, I think, that four factions then divided the state. The first was that of the Feuillans, at the head of which was La Fayette, appointed general and commander in chief. He had consented to allow the Austrians to penetrate into the French territories, thinking with their assistance to crush the jacobins, and obtain such a constitution as the English. The second was that of the Cordeliers, which attempted to dethrone Lewis XVI. with a view to raise Philip of Orleans in his stead. The apparent heads of this faction were Robespierre and Danton; the secret head, Marat. It must be observed, that Danton and Robespierre mutually entertained within their own breasts the desire of supplanting each other at some future period: Danton reckoning on being able to rule with absolute sway the council of regency, of which Philip would never have been any thing more than the nominal master: Robespierre flattering himself with the expectation of obtaining the dictatorship, after triumphing over all his rivals. The third party, yet small in number, but of great weight from superiority of talents, was that of the true jacobins, who were desirous of a republic. In this were distinguished Condorcet, Roland, and Brissot. It is to be noted, that scarcely any one of the jacobins was a cordelier, but that almost all the cordeliers were jacobins, and made open war on them even in their own hall, Robespierre being their general spokesman. The contests between these two parties, and their situation at the beginning of 1792, were tolerably well described in a pamphlet, which I published about the end of that year, or the beginning of 1793, entitled, *To Maximilian Robespierre and his Royalists*. The fourth faction was that of the Court, which employed

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\* We quote from the translation; making a few little alterations where we think the sense not quite consonant to the original.

all the rest to crush each other: that of La Fayette, by flattering him with the two chambers\*; that of the cordeliers, by urging it against the jacobins; that of the jacobins, by exciting it to raise an insurrection, which the court party hoped to turn to its own advantage. Thus La Fayette having opened France to foreigners, and the jacobins having marched against the Thuilleries, under the walls of which it was expected they would all have fallen; neither the constitution of 1789, nor the English constitution, nor a republic, would have taken place; but the ancient system would have been established, with all its oppressions, increased rather than softened.

Under these circumstances was moved at the jacobins the grand question, whether war ought to be declared against Austria. The cordeliers were against it, because it would give too much power to La Fayette, the greatest enemy of Orleans: the jacobins were for it, because a peace of six months would have fixed a despotic crown on the head of Lewis, or put an usurped sceptre into the hands of Orleans; whilst war alone, speedy war, could give us a republic. On this occasion burst forth the grand schism between the faction of Robespierre and the party of Brissot. I, who had never seen the latter, who thought of nothing but a republic, spoke on this question. My first speech made some impression; and my second, one of the best things I ever composed, bore severely on Robespierre. He felt it, and could not reply a single word that day; but on the succeeding days he stammered out five or six answers, wrote, and wrote, and wrote, and set on foot all the bloodhounds of the cordelier party, to calumniate the new orator in the coffee-houses, and knots of street-politicians.

We shall now give a short extract which will shew that LOUVER possessed humanity, if we may believe himself, but which contains also an anecdote of *Danton* that may well stagger our belief; as it represents the man who died with the most unshaken fortitude, in the light of a dastard.

At length came the insurrection of the 10th of August. What I did on that day I have elsewhere said: but I did not say, what was a fact, that I contributed to the preservation of some Swiss soldiers, whom the satellites of Orleans, that fled at the first volley, came to massacre when the combat was over. Many of these unfortunate fellows I got into the passages of the national assembly, whence they reached the diplomatic committee, in the closets of which Brissot and Genfonné concealed several. Another fact, not less noticeable, though of a different kind, is, that Danton, who had concealed himself during the battle, appeared after the victory, armed with a huge sabre, and marching at the head of the battalion of Marseillaise, as if he had been the hero of the day. As to Robespierre, still more a coward, though not less a hypocrite, he durst not show himself for more than four and twenty hours after: yet this did not prevent his ascribing all the success to the council of the commune, whither he went to command as a despot the next day but one, namely the 12th.

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\* \* Two houses of legislature.

' And the 2d of September following they threatened us all. The fearful Robespierre proscribed from the tribune: the *grand exterminator* issued his decrees of death. The deaths of Brissot, Vergniaud, Guadet, Condorcet, Roland, Mrs. Roland, my Lodoïska, and myself, were resolved on. Vile impostors, infamous royalists, were we federalists then? No; but to serve the combined powers, ye invented other calumnies.'

Great as was LOUVET's dislike to monarchy, he certainly did not wish to spill the blood of the reigning monarch; he wished to destroy the office, but to save the man; as the following short extract will shew:

' We are now arrived at the affair of Capet, on which I have some important circumstances to relate. Salle moved in the assembly the appeal to the people. I supported it: from what motives may easily be seen, and how far events have justified my predictions. My speech, which was not delivered, because the debate was closed the moment I rose, has at least been printed. Amongst our orators, Vergniaud answered Robespierre, and silenced him. Worthy and unfortunate Vergniaud, why didst thou not more frequently overcome thy native indolence! and why did thine eyes refuse to see, when a thousand fatal ambushes were laid around the representative body! Even after the 10th of March they remained shut: they were not opened till the 31st of May; alas, too late!'

As the fate of the recent expedition to the coast of Brittany, under the command of Monsi. *de Puyfay*, may make our readers wish to know something more of that gentleman, we can gratify them on this head, by an extract from the performance before us; which, if it speak the truth, must be considered as conclusive evidence that our ministers could not have made choice of a more improper person to entrust with such a command. To render the account the more intelligible, we must observe that the event, to which it relates, took place *after* LOUVET and some of the other proscribed Girondists had escaped into Normandy, for the purpose of raising an army in the departments to march against the *Mountaineers* at Paris. Baron *de Wimpfen*, who so gallantly defended Thionville against the combined powers, was appointed commander in chief; and he recommended to the Girondists this Monsi. *de Puyfay* as a very proper officer to be employed under him.

' Thus three weeks passed away, during which Wimpfen did nothing but lead to Evreux the two thousand men, that arrived from different departments. Public report, however, so magnified this little troop, that at Paris it was said to be thirty thousand strong. Already good citizens feared not to speak out, and to prepare to overturn their hideous municipality. Already several sections had sent commissioners to Evreux, who carried back to Paris divers pamphlets, calculated to make known our real sentiments, and particularly a piece, which they called, I know not why, Wimpfen's manifesto,

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and which was a declaration of the commissioners of the united departments, drawn up by me with much care. This declaration announced peace, fraternity, and succour to the parisiens; but war to the death, and exemplary chastisement, to some of the mountain, to the municipality, and to the cordeliers: and this just distinction produced the best effect in Paris. The commissioners too had seen, and pointedly declared, that the forces of the departments were basely slandered, when they were charged with wearing the white cockade, and desiring monarchy. Every thing, in short, was so prepared, that if, at that moment, our arms had obtained a first success, the revolution would have taken place at Paris, without the troops of the departments having occasion to enter it: but it was not the intention of Wimpfen, that we should succeed.

The mountain, greatly disturbed, had at length collected in Paris eighteen hundred foot, the good wishes of at least half of which were for us, and seven or eight hundred vagabonds, as great cowards as they were thieves. All these had just thrown themselves into Vernon. It was not till then Wimpfen talked of attacking that town: and all at once one Mr. de Puyfay, who had never been heard of before, was introduced to us by the general as a true republican and able soldier. Him Wimpfen directed to attack Vernon: and undoubtedly he well followed his private instructions.

To surprise the enemy, he marched out in broad day, with drums beating. Having exposed his soldiers all day to a fervent sun, he made them pass the night in the open air, without a single tent, though few of them had ever before slept in a camp. The next day he wasted in the attack of a little fort, which he had the honour to carry. Then, the enemy being thus well and duly informed in every way, to give it still more advantage, he halted at the entrance of a wood, not two miles from Vernon; laid up the cannon, as it were, one behind another, along a wall; left all the little army in the greatest disorder; did not even appoint it sentinels; and went to sleep in a cottage a mile distant. In an hour's time, a few hundred men suddenly appeared, and fired three rounds with their cannons on our men, completely surprised; but according to all appearance the guns were only loaded with powder, for all this was evidently a concerted matter of form. Be it as it may, our soldiers, who knew not with whom they had to encounter, who could scarcely find their arms, and who called in vain for their leader, were soon put to the rout. So speedy was the flight, that but for the bravest of the troops of Isle and Vilaine, who stood their ground a few moments, not a single cannon would have been brought off. However, not one man received so much as a scratch; and the enemy did not advance thirty yards, to pursue this easy victory. This prevented not Mr. de Puyfay, whom the administration of Eure entreated not to abandon it, from declaring that Evreux was not tenable; and in fact next day he retreated forty eight miles, thus giving up a whole department without a single shot.

It would seem as if *Wimpfen's* object were to render the situation of the proscribed members and the affairs of their party so desperate, that they might be induced to embrace his propo-

sal, which he at last ventured to lay before them in form, for treating with England for succours, which could easily land at Cherbourg. At this proposal the members rose with one accord, full of indignation, and, without deigning to say a word in reply, put an end to the conference.

It appears that LOUVET apprehended that *Wimpfen*, even when he declared against the mountaineers, was acting under their instructions; than which nothing can be more absurd. The cause of the mountaineers surely could not be bettered, if Cherbourg and the command of the whole coast of Normandy were put into the hands of the English. Such a measure, by cutting off supplies of provisions, would soon have starved Paris, the south of France being also against the mountain; and if the people of Paris once felt the symptoms of famine, they would not have failed to hurl down the mountain into the plain. Our author soars still higher in the region of *extravaganza*; for he says there was an understanding between the mountain and the English cabinet; that the latter was the agent of the former; that it was by agreement with the mountaineers that the English fleet entered the port of Toulon; and that it was also by agreement that the English afterward evacuated that city: surely after this he might believe any thing!

From Normandy the proscribed members, thus defeated, disappointed, and distressed, marched into Brittany under the protection of a battalion of volunteers from the department of Finisterre, part of the defeated army that had assembled to act against the mountain, but who were not present in that action. After a number of difficulties, they at last arrived at a place where they were to separate from the battalion, which was on its way to Brest, they themselves taking the road to Quimper, distant 120 miles. The volunteers would not suffer them to go without at least a small escort, and accordingly gave them six grenadiers, of approved courage and fidelity; they also furnished the forlorn members themselves with arms, ammunition, and uniforms, and civic attestations; so that they might, wherever they appeared, pass for national guards on their return to their homes. These unfortunate representatives, thus united in distress, were LOUVET, *Pathion*, *Barbaroux*, *Salle*, *Buzot*, *Lesage*, *Bergoing*, *Giroust*, and *Meillant*; who, with *Girey-Dupré*, a young man of the name of *Riouffe*, *Buzot's* servant, and the six grenadiers, made up just nineteen men, determined to perish sword in hand, rather than be exhibited as criminals on a scaffold\*. Others of the twenty-one proscribed members of

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\* These nineteen were soon reduced to seventeen; for *Lesage* and *Giroust* parted company; and these seventeen underwent many desperate

of the convention, viz. *Guadet, Gorsas, Lanjuinais, Valadé, Larivière, Duchâtel, Kervélégan, Mollevant, and Marchena*, took another route.

During this perilous flight, we have an instance of such an escape as would scarcely be thought possible; it was at one of the gates of Orleans, through which city M. LOUVET, in a moment of desperation, having parted from all his proscribed companions, was making his way to Paris, the very place in which he had most to dread, but in which he expected to find his *Lodoiska*; without whom life was become insupportable to him. His account of the danger is thus given:

‘ I had just entered the department, where a whole people, free in their choice, had elected me their representative: the arduous duties they imposed on me I had fulfilled perhaps with some courage: yet I arrived among them a fugitive, disguised, proscribed, happy if they would permit me to pass undisturbed. *Orleans*, the chief town of the department, had long been the abode of my most implacable enemies. These villains, bought by the foreign faction, a long time without bread, and without resource, though now invested with power, and wallowing in wealth, yet still covered with contempt, with hatred, and with guilt, knew me well; for, a few days previous to the 31st of May, they had heard me deliver my opinion for the last time in the assembly, which then retained at least a shadow of liberty. They had seen me in the national tribune, when thundering forth against them, and against their crimes. Should one of them catch the slightest glimpse of me, I was known: were I known, I had not twenty-four hours to live.

‘ The gates of the city were kept shut, as a measure of general safety. In consequence of a search made the preceding night, forty fresh companions in misfortune had been added to the five hundred already reserved for the scaffold. These, too, were *Louvetins*, and deemed worthy of the speediest death\*. Thus in this difficult strait, through which I was forced to pass, my name alone was sufficient to bring death upon any, who were suspected of attachment to it.

‘ After we had gone through the usual examination, to the danger of which I was now inured, we were permitted to enter the city. I burnt with impatience to get out of it; but the unlucky carrier had parcels to deliver, and parcels to take up. Four hours we remained with impunity in this place, where I could not without rashness stay ten minutes.

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rate adventures, and supported themselves with such heroism as afforded not only a striking instance of what may be achieved by a handful of determined men, but of the truth of the observation, that it sometimes happens that the surest way of escaping danger is by braving it. In proof of the justice of this remark, a very interesting adventure is detailed: but the story is too long for an extract.

\* So called as partisans of Louvet our author. Q. Would it not be more in the English way to call them *Louvetites*?

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‘ At length we departed. We were passing the barrier of the bridge, when we were stopped. “ Our passports have been seen : ” said the cavalier. “ That is not the point in question : ” said the officer on guard : “ let every one alight. ” — “ For what ? ” asked the tradesman’s wife. — “ Let every one alight : ” repeated he, in a more imperious tone.

‘ The order must be obeyed. The men set the example. “ This is not enough : ” cried the officer : “ the women must alight too ; there are men, who can easily put on women’s clothes. ” — “ I assure you their passports have been seen every where, and are perfectly according to form ; ” said the carrier : but the poor fellow’s voice was already changed. How I pitied him ! how I reproached myself, for having brought him into this scrape. The officer replied : “ who says any thing to you about passports ? I do not want passports : *I must see faces. We know, what you do not.* ” And for the third time he exclaimed, but now in a threatening voice, “ let every one alight. ” To this, after a moment’s reflection, he added : “ let nobody stay up : I give you warning, I shall look in. You women, there ! you women ! ”

‘ For this time I thought my labours would soon be at an end. Apparently I had been recognised somewhere : I had been denounced : and no doubt I was expected. Yet should I not do well to appear, on account of all these honest people ? This thought no sooner entered my head, than it vanished : for how would my discovering myself benefit them ? Would they have been less culpable in the eyes of my persecutors, because they had failed of conveying me to Paris ? The adventurous undertaking was so far advanced, that, even for their sakes, I ought patiently to await the end.

‘ The women, who alighted, in carrying away their useful petticoats, had left half my body uncovered. Quickly, but without noise, I threw over my legs and belly a little straw, and the great coat which the cavalier left behind. I then pulled over my head and breast, in the best manner I could, the bundles and band-boxes, under which they had before been buried. That done, I quietly drew my pistol out of my bosom, where I constantly kept it, and placed the muzzle in my mouth. I gave one sigh to my country ever dear, one tear to my adored wife, one thought to that providence which requites both good and evil, and awaited my last moment. O how slow was it’s approach ! how long did a moment then appear !

‘ Half a quarter of an hour, to me half an age, painfully dragged on, whilst the cruel inquisitor scrupulously examined every countenance. At length he cried : “ is there nobody else in the carriage ? ” and saying it jumped in. I heard, I felt him enter. One of his feet rested on one of my thighs. His hands tumbled over the large packages heaped behind the back-seat : he struck many blows upon the seats, at the foot of which I was lying amidst a number of little bundles. Protecting God ! his feet could not feel me, his hands could not touch me, his scrutinizing eyes passed over me, no doubt, yet saw me not. Had he stooped ever so little, had he looked upwards from below, had he deranged a few straws, or lifted up a flap of the great coat, all would have been over with me, my pistol would have been discharged, I should

should have left Lodoiska and my country, and plunged into the gulf of eternity.

"Faith, we had a charming escape!" said the carrier to me, yet pale and faint, though we had left the bridge a quarter of an hour. The cavalier, whose voice faltered too, asked me why I did not show myself, as it was not to have passports examined. I answered, that an indistinct sound had struck my ears; but, my head being buried in the bundles, I had not clearly understood what was said. The reader will perceive, this falsehood was necessary: as it would have appeared very singular, that I should knowingly have refused to let my face be seen; for I could not pretend to suppose, that a particular description had been sent thither of me, a simple deserter, and that the search after such a poor fellow could have been so very important. It was at the same time above all things necessary for me, to avoid the suspicion of my companions.'

This extract shews, and indeed the same appears in many other passages, that LOUVET is not an atheist, but a believer in an all wise providence that governs the world.

We have given so many extracts from this interesting and valuable work, that we might now fairly take our leave of it: but still we cannot dismiss it without quoting the author's opinion of a man who has since made a great figure in France, and recently in particular by the defeat of the emigrants in the peninsula of Quiberon; we mean Gen. *Hoche*. We must repeat that LOUVET had unaccountably taken it into his head that there was a good understanding between the allies and the mountain; and that the former either advanced, or suffered themselves to be defeated, just as it suited the pleasure or interest of the latter. This observation we deem necessary, to render more intelligible the following short opinion, which our readers will perceive contains a falsehood with respect to Mr. Pitt, as well as an absurdity.

'Thus it was the interest of the English to keep their promise, *not to put a sufficient garrison in Toulon*, and to permit it to be retaken: and when the English nation with astonishment demanded the motives, that could determine it's Generals to lose Toulon, Pitt answered, that *sound policy required it*. The same *sound policy*, much about the same time, granted the victories of Dunkirk and Maubeuge to pretended republican generals, under the war ministry of the first clerk *Vincent*, the accuser of the unfortunate Cuffine. The same *sound policy* suddenly struck motionless the victorious army of Cobourg, which, having cut to pieces all the garrison of Cambray, might have rendered itself master of the place; yet remained a quiet spectator of the civil war now begun, fully resolved to do nothing, if the mountain should remain triumphant, but to rush on like a torrent, should the republicans prove victorious. In fine, it was the same *sound policy*, which permitted *Hoche* to retake the lines of Wissembourg; *Hoche*, now known for an agent of Marat, and consequently of the combined powers; that General *Hoche*, who was in fact a violent jacobin.'

*Hoché* must be a strange kind of fellow so completely thus to beat his employers, the combined powers! The credulity, surely, of *LOUVET* must be extreme; and we are the more astonished at it, as he appears in other respects a man of sound sense and judgment.

We will now dismiss the work with remarking that this moral may be deduced from it—that in no situation ought we to deliver ourselves up to despair. Who could have imagined that, after *LOUVET* had lost all his colleagues by violent deaths; after he had skulked in various places for a length of time, without being able to say for a minute together that in all France he could find a place of safety; a revolution should at last be brought about, which not only put an end to his dangers, but even raised him to the dignity of President of the National Convention!

The translation bears many marks of haste.

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ART. V. *Memoires d'un Detenu, &c. i. e. Memoirs of a Prisoner; illustrating the Tyranny of Robespierre.* 8vo. pp. 86. Paris. 1795. London, De Boffe. Price 2s. 6d.

**T**HIS pamphlet, the work of M. *RIOUFFE*\*, contains many interesting details of the last moments of those sincere friends to an equitable republicanism, who, in consequence of the riot on the 31st of May at Paris, were dragged to death by the victorious partizans of *Robespierre*.

*Vergniaux, Brissot, Gensonné, Ducos, Fonfrede, Madame Roland*, and other distinguished victims of dictatorial despotism, are the principal subjects of the author's eloquence: of which we shall transcribe the fragment that succeeds the account of their execution.

‘ This is the first time that so many extraordinary persons were ever massacred in the lump. Youth, beauty, genius, virtue, whatever is estimable among men, was cut down at a blow. If cannibals had representatives, even they would surely abstain from such a monstrous profanation! We were so elevated by their courage, that we did not feel the stroke till very long after it had been given. We walked away quickly. Our souls triumphed to behold that an illustrious death had not been wanting to lives so meritorious; and that they had accomplished in a manner worthy of themselves the only remaining part of their task—to die well!—but when the courage, which we had only borrowed from theirs, was at an end; we felt what a loss we had sustained! Despair came on us! With heavy sighs we showed each other the truckle-bed on which the great *Vergniaux* sat to have his hands corded before he walked to the scaffold. *Valazé*, and the brother-friends *Ducos* and *Fonfrede*, were continually before our eyes,

\* For some particulars respecting M. *RIOUFFE*, the reader may consult M. *LOUVET*'s Narrative.

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The rooms which they had occupied became the objects of a religious veneration. Even aristocracy came and looked with respect at the straw on which these men had lain! O ye, the first among our citizens, whose fault was no other than to have been born in so vile an age! than to have had courage and virtue in the most prostituted of cities! in vain will that city raise statues to your memory, (for if freedom ever be her lot she must do this,) in vain endeavour to hide beneath their pedestals the place on which you were sacrificed; never can the efface that blot, that stain of blood, which shall rise up in judgement against her in the eyes of the world, and of posterity. Ye died, the founders and guardians of a republican liberty, in whose absence it was to be withdrawn. 'Ye rise above the base incivik herd, like Cato and Brutus, superior to a senate of cowards and hirelings!'

This writer, as well as many other French declaimers, too uniformly indulges in extravagant hyperbole: at page 6, for instance, he asks 'Could it be foreseen that from Robespierism would result the ruin of the most flourishing cities, *the massacre of more than 100,000 citizens, the imprisonment of 300,000, the destruction of commerce and of art, the subjugation of France, mutilated, dishonoured, and drowned in her own blood?*' Such high and over-charged colouring tends to diminish our confidence in his fidelity.

Tay.

ART. VI. *Cours de Gallicismes, &c. i. e.* A Series of Gallicisms. By P. L. DE BEAUCLAIR. Second Part. Crown 8vo. pp. 355. Frankfort. 1795. De Boffe, London. Price 3s. 6d. sewed.

WE gave our opinion of the first volume of this work in the Appendix to vol. xv. of our *Review enlarged*; and we have little to add in speaking of the second, except that idioms and proverbs, which require explanation, seem fewer in it than in the former volume. In many instances, the author seems to hold a farthing candle to the sun, and to explain with the greatest complaisance what every smatterer in the French language must already know. We have three pages in explanation of *jusque, jusqu' à ce que*; for the different meaning of which, the English words *till*, and *even*, seem to answer every purpose. Great pains are likewise taken to illustrate the different acceptations of *juste, justice, justesse*; of which the import is so plain and obvious, that more ingenuity seems necessary to render it dark than clear.

In an advertisement prefixed to this volume, the author apologizes 'for omitting to insert the new expressions which owe their existence to the French Revolution; but which he found impossible to collect in these times of trouble and confusion, equally calamitous to art, science, and humanity.' Ample materials, however, for a Politico-neological Dictionary might

soon be collected from conventional speeches, and French newspapers:—but till the appearance of some such work, we shall give our readers, from the *Gallicisms* before us, the author's history and definition of a word that has been lately transferred from religion to politics:

\* *Jacobin, Jacobinism.*

\* *The Jacobins*—formerly known under the title of preaching friars, had for their chief and founder a Spaniard named Dominic, who had much distinguished himself at the Lateran council, by his sermons, and by the disciples whom he had formed\*. From the title of these monks, and the establishment of a club at Paris in their monastery, a new order of *Jacobins* has lately arisen, much more famous than the first. This order has its martyrs, apostles, preachers, founders, and proselites. Mean and contemptible in the beginning, founded on a singularity of opinion; augmented by the circumstances of the times, and fortified by opposition and the frightful image of danger; it has increased to such a degree, as to throw all Europe into stupor and astonishment.

\* *Jacobinism*—can only be destroyed by itself. Substitute a calm for the present tempest, security for danger, peaceful words for threats, inaction for activity, and this great body, divided into factions, and its chief members unsettled in their principles, will crumble into ruin as rapidly as it was established.

\* To say: *that a man is a Jacobin*—implies his being a rigorous supporter of liberty and equality. A double whisker on the upper and under lip (if the latter be curled) is called a *Jacobin's beard*. Their religion is to have no religion at all; their system of liberty is to force all such, as wish for no other freedom than they enjoy, to be as free as themselves; and for the better establishment of equality, they have discovered the secret of making the rich poor, by lowering all such heads as are exalted above their own.

It must be remembered that this book has been published at Frankfort since that city was in possession of the French.

We shall now select a few articles of this volume that are the most likely to afford English students in the French language either instruction or amusement.

**JATTE.** A person without legs and thighs is called, *cul de Jatte*; as his remains are usually placed in a *bowl-dish*.

**JEU,** has innumerable applications different from our word *play*: as *jeux de main*, *jeux de vilain*—dextrous strokes, roguish tricks. *Dieu veut jeu*—God permits that those, who lay traps for others, should be caught in them themselves. *Il a bien tiré son épingle du jeu*—he has had the address to turn this business to account. *On verra beau jeu, si cela arrive*—there will be

\* The *Dominicans* in France acquired the title of *Jacobins* from their first convent at Paris being in *Rue St. Jacques*, or *St. James's Street*; a piece of information which M. DE BEAUCLAIR has neglected to give his readers. REV.

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fine doings, if that happens. *Cet homme fait bien couvrir son jeu*—he knows how to hide his tricks, *Faire bonne mine à mauvais jeu*—to dissemble discontent.

JOUE. *Donner sur la joue; ou couvrir la joue de quelqu'un*—is giving any one a slap on the face: *coucher en joue*—to level a musquet: *s'en donner par les joues*—to waste his substance in feasts and debauchery.

JOUER du ponce—to tell money in paying bills. *Faire jouer une mine, faire jouer un canon*—spring a mine, fire a cannon. *Jouer quelqu'un*—is to deceive him; *jouer les deux*, is to deceive two persons of different interests at once

JUMENT. *Jamais coup de pié de jument ne fit mal à cheval*—a man should never be offended by the blows or abuse of a woman.

LANTERNER les oreilles à quelqu'un—tiring with silly discourse. *Lanterner* likewise means the being irresolute, uncertain what to do.

LECTEUR. It is said, after a misfortune has happened which may serve for a lesson, *c'est un avis au lecteur*—'tis an advertisement to the reader.

LÉVRIER d'amour—a hound of Cupid's pack, one who delivers love-letters; *lévriers du bourreau*—thief-takers; *lévriers d'Hypocrate*—medical hounds; *lévriers d'opéra*—dancers and singers.

LIÈVRE. *On ne prend pas le lièvre au son du tambour*—a hare is not to be caught by sound of drum; we must not discover our designs too soon.

LINGE. A dirty person is said *d'être fort curieuse en linge sale*—curious in foul linnen.

MAIN. It is said of a cheat and pick-pocket—*Qu'il ne va pas sans ses mains*—he does not let his hands lie idle. *Il vaut mieux tendre la main que le cou*—it is better to beg than be hanged. *Tous les doigts de la main ne se ressemblent pas*—all the members of one family are not of the same disposition.

MANGEOIRE. *Il n'est pas bien dans cette maison, on lui tient la mangeoire trop haute*—he is miserably fed in that house, the manger is placed too high.

MELON.

*Bonne femme, & bon melon, à grande peine les connoit-on.*

A wife that's good, and perfect melon, are hard to find as subtle fellows.

Nearly the same difficulty is said to occur in finding a perfect friend:

*Les amis de l'heure présente  
Sont de l'espèce du melon;  
Il en faut éprouver cinquante,  
Avant que d'en trouver un bon.*

Perhaps the proverb, and the quatrain, might be thus united in English:

A Friend

A friend, a melon, and a bride,  
Prove oft so worthless and unsound,  
That fifty must at least be tried,  
Ere one that's perfect can be found.

MICHES *de St. Etienne*, Manchets (charity loaves) of St. Stephen.

NENNI, no, denial. *Avec cet homme il n'y a point de nenni; dans cette boutique on n'entend point de nenni.* This man refuses nothing; in this shop, you find every thing.

NOMMÉ. *Vous êtes venu à point nommé*—you are arrived just in the nick of time.

ONGLE. *Elle a de l'esprit jusqu'au bout des ongles*; she has wit at her fingers' ends. *Ses louanges ont des ongles et des grifes*; sarcastic praise. *Il n'est cru que par les cheveux et les ongles*, is said of a child that does not grow; and *Elle a fait un pet à vingt ongles*, of a girl that has had a child.

Pages 144 and 145 seem filled with translations of English colloquial expressions and proverbs.

OREILLE: *Il sera bien heureux s'il en raporte ses oreilles*—He will be well off if he saves his ears. *Il a la puce à l'oreille*—he has a flea in his ear. *Il a des oreille d'âne*,—he has ass's ears. *Vin d'une oreille*—a Yorkshire phrase for good wine is “wine of one lug.” *Vin de deux oreilles* “wine of two lugs,” when bad, &c.

On the whole, a student in French might find both pleasure and profit by a perusal of this work.

D<sup>r</sup> B...y.

ART. VII. *Notice sur la Vie de SIEYES, Membre de la Première Assemblée Nationale, et de la Convention: i. e.* An Account of the Life of SIEYES, Member of the first National Assembly, and of the Convention. 8vo. pp. 100. Printed in Switzerland; London, Johnson and De Boffe. Price 2s. 6d.

ART. VIII. *An Account of the Life of SIEYES, &c.* Written in Paris in June and July 1794. Translated from the French published in Switzerland 1795. 8vo. pp. 108. 2s. 6d. Johnson, London.

SIEYES is generally allowed to be one of the ablest men that have appeared on the stage of the French revolution, to possess the most metaphysical head, and to be endowed with prudence the most consummate, or hypocrisy the most impenetrable. By some he has been thought the supreme ruler of the convention; while those who figured as the leaders of the day, whether Brissotins, Mountaineers, or Robespierrians, were but his puppets, who acted their parts before the audience, while he pulled the wires and directed all their movements from behind the curtain. Be this as it may, it is certain that, during the

the most arduous moments, he conducted himself with so much dexterity, that, if he were not an object to which the contending parties looked up for instructions, neither did he excite their jealousy and mistrust. While so many of his colleagues were daily exhibited under the edge of the guillotine, he contrived to keep his head on his shoulders, and to escape even an arrest. It is, to us, a matter of surprise how, if he were not in reality the main spring of the revolutions that have so rapidly succeeded each other in France, he was able to preserve himself under the tyranny of all of the sanguinary monsters that have been from time to time at the head of affairs in France. Men sometimes find security in their principles : but then it can be only when men of the same principles, or at least of generous minds, are in power. Either SIEYES, however, must have bent his principles to existing circumstances, or he must have seen days in which his principles were a contrast to those of the persons who were occasionally at the helm ; and some of them were by no means remarkable for a disposition to tolerate any thing that stood in opposition to their system. Sometimes individuals owe their safety, under a sanguinary tyrant, to their personal insignificance or imbecillity : but this could not have been the case with the Abbé SIEYES, whose talents might well make any tyrant tremble who should not be able to press them into his service. What then has preserved this individual, during the raging of the many violent storms that have lately agitated France ? This is a question which time must answer.

Before we investigate the work before us, we will offer one more observation, viz. that, after the fall of *Robespierre*, SIEYES was publicly required in the convention to come from the back ground, where he had for a long time kept himself, and to take his share of responsibility by engaging in an active department of government. This call seemed to be understood as a hint that he had hitherto kept too much behind the curtain ; and that it was expected he should in future act before it, and bear a part of the public applause or censure. He accordingly was elected a member of the supreme executive committee, and ostensibly participated in the administration of the republic.

The editors of the publication now under our notice tell us that a work may be thirty years in circulation in *Germany*, before its existence is known in *France* ; and therefore it was, as they say, that they ventured to bring out this account of the life of SIEYES in a foreign country and a foreign language, (it is stated to have been printed originally in Switzerland,) because there was no danger that *Robespierre* should come at the knowledge of it, or that SIEYES should run any risk of being cut off. This we consider as a very fallacious piece of information :  
Switzerland



Switzerland was the country, of all others, which by its neutrality preserved the greatest relation with France; it was full of French agents; no doubt *Robespierre* in his day had his emissaries there; and is it probable that a book, reflecting in the most violent manner on their principal, should have escaped their notice? or that, having heard of it or seen it, they would not make the demagogue acquainted with its contents? The convention was in possession of the substance of various publications in England; why should it not be supposed to be as well informed respecting the pamphlets that came from the press of a country not separated from France by the sea, but joining its territory? The editors say that to have published this work in French under the tyranny of that man of blood (*Robespierre*), would have been to give up to the fury of his executioners the precious head of a philosopher, who had so providentially escaped the massacres in which so many patriots perished. It appears to us as if *SIEYES* were himself the author of the pamphlet, which, for aught that we know, may never have appeared on the continent in any other language than the French; and that he found himself under the necessity of accounting in some way for his long silence and inactivity, which might possibly be construed into an approbation of the measures of *Robespierre*. We are the more inclined to think that he is his own apologist, as it is avowedly *TO CALUMNY* that the work is dedicated, with a warmth that could be found only in the breast of the person who most felt the sting of calumny.

We are informed at the outset that *EMANUEL JOSEPH SIEYES* was born in the city of Fréjus in the department of the Var (formerly called Provence) on the 3d of May 1748. His father had a small estate, and a place, which enabled him to bring up a family of seven children, of whom Emanuel was the fifth. He studied the classics under the jesuits of Fréjus; who, discovering in him the seeds of shining abilities, pressed his father to send him to their great college at Lyons, by far the most celebrated establishment that they had in France. The bishop of Fréjus seconded the recommendation of the jesuits: but the father had resolved not to agree to it, and actually sent his son to finish his humanities at the seminary at Draguignan, a considerable town in the same province. Young *SIEYES*, seeing that many of his school-fellows, on leaving the school, went into the train of artillery or the corps of engineers, conceived a passion for a military life: but, applying for leave to pursue it, his father, who intended him for the church, called him home. The bishop of Fréjus promised to provide for him in that line; and this, together with the weakness and delicacy of the boy's constitution, determined his father to resist the

natural inclinations of the son : he accordingly entered him in the seminary of St. Sulpice at Paris, there to go through his course of philosophy and divinity. He was then only fourteen years of age. In this college he passed ten years completely sequestered from the world, and contracted the most stoic indifference for whatever concerned his person or fortune. He was sufficiently versed in the learning requisite for the degree of doctor of divinity, but never took it : his most favourite studies were metaphysics ; and the authors in whose writings he took most delight were Locke, Condillac, and Bonnet. On this occasion, the professors at St. Sulpice shewed no small degree of penetration ; for, having, according to custom, pried into his readings and writings, they found among his papers some manuscript projects that indicated a bold and daring mind ; and they made in the college books, in which it was customary for them to insert observations respecting what appeared to them to be the disposition of their pupils, the following entry,—the justice of which his subsequent actions have abundantly proved \* :

“ Sieyes shews a disposition of some strength for the sciences ; but, it is to be feared, that his private reading may give him a taste for the new philosophical principles.” “ They comforted themselves, however, by observing his decided love of retirement and study, the simplicity of his manners and his character, which even then appeared to be practically philosophical. “ You may make him,” they once wrote to his bishop “ a canon, as he is a man of probity and learning. But we must inform you, that he is by no means fit for the ecclesiastical ministry.” They were in the right.’

He left college at the age of 24, and in 1775 he accompanied a new bishop into Brittany, who was going to take possession of his see, and who procured him a prebend in his cathedral :—by a royal licence he obtained leave to reside at Paris, and nevertheless to receive the produce of his canonry. This benefice was soon afterward given up for a better, near Paris ; and he became successively vicar general, a prebendary, and chancellor of the see of Chartres. It seems that, though in priest’s orders, he made it a point never to preach, never to hear confessions, nor to perform any clerical functions whatever, except barely attending occasionally in his stall or in chapter. Before he resigned his prebend in Brittany, he was elected by the clergy of the diocese one of their members to represent them in the assembly of the states of that province : there he first gave way to his democratic feelings ; and nothing could equal his indignation at the shameful oppression which the commons or *tiers état* there experienced at the hands of the nobility. SIEYES, however, notwithstanding his boasted stoic indiffer-

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\* We make our extracts from the translation.

ence about fortune, contrived never to be out of the way when the good things of this world were to be distributed. He procured a lucrative kind of civil employment from the clergy, which not only brought him a handsome sum yearly, but also gave him an opportunity of mixing with the prelates, who had the best gifts to bestow. The place was that of a dignified commissary in the upper house of the clergy of France; to which he was nominated by the clergy of the diocese of Chartres. By this time he had gotten rid not merely of any superstition that he might have imbibed in his infancy, but of revealed religion; for, if we credit his own declaration to the convention, he had renounced all belief in the Old and New Testament. Here we may remark that sincerity could have been no part of the character of SIEYÈS, any more than disinterestedness; for he must have *affected* to believe what he did *not* believe, or he would have been ejected from his ecclesiastical situations; and he could not bring himself to give up the emoluments of a profession which, in his heart, he considered as an imposition on the understanding of mankind. Except, however, where his pocket was concerned, he had resolution enough to act a manly and a firm part; as appeared on the memorable occasion when the king, offended at the opposition of the parliament of Paris, banished that body to Troyes, and ordered the members not to presume any longer to hold their courts in the capital. SIEYÈS proposed that the parliament should instantly repair to the palace, and seize, and cause to be hanged, the minister who had dared to sign the illegal and arbitrary order for their banishment: but his advice was thought too spirited, perhaps too hazardous, and was not followed.

In 1788 he began to publish. Towards the end of that year, and the beginning of the next, he sent forth three works, "an Essay on Privileges," this was against the nobility; "What is the Third Estate?" "Views of the executive Means, which are at the disposal of the representatives of France in 1789." The last two were in favour of the commons.

It has been said of SIEYÈS that he was the creature and tool of the Duke of Orleans; and, as it would be thought disgraceful to any man of principle to be connected with such a character, the present publication vindicates him from that aspersions, and asserts that there never was any connexion between them.

A remarkable circumstance occurred at the election of members to represent the *tiers état*, or commons of Paris, in the States General, in 1789. Ministers had very long delayed the order for the electors to assemble; it was however issued at last;  
and

and the first resolution passed by the electors was, that they would not vote for any person who was either a nobleman or a clergyman. This resolution created a number of difficulties, which were found to be insurmountable. Among the nobility and clergy were not only the most zealous, but the most able advocates for liberty; and to exclude them was to reduce the electors to the necessity of throwing themselves wholly into the arms of needy lawyers, whose object was not to establish rational liberty, but to involve things in a confusion which might ultimately turn to their own account. This did not at that time suit the disposition of the people of Paris, whose aim then scarcely went farther than to set limits to the power of the crown, and to settle the liberty of the subject on a solid basis. They had to return 20 members to the States General, and were to elect them by ballot. *Nineteen* times did they open the ballot, without being able to find the proposed number elected. They then judged it expedient to rescind their first resolution "not to elect either a nobleman or a clergyman;" and at the ensuing ballot SIEYÈS was found to have a majority of votes. This, we are told, was what he not only did not expect, but also did not wish.

The famous insurrection of the 14th July 1789, in which the Bastille was taken, met the warmest applause from SIEYÈS, who contended that it might in truth be considered as the act of the whole French nation. He was of opinion that, after this, nothing more remained to be done than to make good laws, and establish the representative system in the government. On this last point, the editors of the work give a note, which may be considered as carrying great weight with it, whether we take the note to be in reality from SIEYÈS himself, or from persons in his confidence, who were well acquainted with his sentiments: we all know that no man has attempted to carry the rights and power of the people farther than he did; and yet the note says 'they who talk of a mere crude democracy ruling a great empire, confound that which is essentially the basis of every good republican constitution, with that which ought to be its machine or spring.'

The nobles in the first assembly were divided among themselves; the minority of that body sided with the people: but, if we believe the present publication, it was only the affectation of friendship; for the views of even these nobles, we are told, were hostile to liberty, and friendly to the existence of privileged orders. The minority itself was, it seems, split also into parties, the one headed by *la Fayette*, the other by the *Lameths*. The following extracts will shew in what light they were both considered by SIEYÈS and his adherents; we must

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premise,

premise, however, that the *Lameths* deny that they differed in principles from *la Fayette* :—

‘ The minority of the nobles began to mix with the deputies of the people ; they seated themselves on the benches of the people forming a party on the left hand. They were prodigal of their caresses, of their *useful protection* in private, of hypocritical flattery in public ; and without ceremony, as it were, naturally placed themselves at their head, to direct them in the new political course which was then about to open. The course of affairs was immediately changed. This new species of directors studied how to produce commotion where mere reflection and deliberation were wanted : the manœuvres of intrigue were substituted instead of the hitherto victorious arms of reason ; executive sedition was excited where a simple usher would have been sufficient to signify the will of the assembly. These messieurs thus became the *knights of the revolution* ; and for what reason ? They did not wish to see an order of things established which was inimical to their privileges ; they could not consent that a constitution, founded on equality, should be seriously presented to the French. In this project it was necessary, that those men should be paralysed who had acted only for their country, and had done the most effectual service in producing the true revolution.

‘ The public, whose attention is always directed towards that part where there is most bustle, was so profoundly deceived as to attribute all the honour of the labours of the assembly to those who interfered only for the purpose of disturbing them. It is proper to repeat this fact, because appearances have led many persons into great error. Among the members on the left side of the national assembly, there were men who had written and acted with no other view than to produce a constitution, and others who exerted themselves to prevent this effect. These men assumed the name of *Revolutionaries*, a distinction never thought of by those who really produced the revolution.

‘ Vanity, ambition, and jealousy, soon divided these new leaders. Two parties were formed ; the party of *Lameth* and that of *La Fayette*. The members of the communes, it must with sorrow be confessed, had the weakness to divide themselves, and become their *followers*, less united by confidence than by the degrading habits of reverence for the nobility.

‘ The *Lamethic* faction was bad, and criminal in its principles. They may be considered as a set of mischievous buffoons, ever in action, exclaiming, intriguing, and agitating themselves without a plan, and without sense or moderation ; and afterwards laughing at the mischief they had done, or the good they had prevented. Most of the blunders of the revolution may be attributed to this party. And happy would it still be for France, if the subaltern agents of those early perturbators who have become chiefs in their turn, by a kind of inheritance common to long revolutions, had renounced the spirit which so long had agitated them.

‘ The less agitated, less united, less connected party of the *Fayetteists* had a more moral appearance. Its junto, after having long possessed the reputation of honesty and uprightness, became all at once criminal, from the commencement of 1791 ; by its intelligence with

with the tyrant who never possessed sincerity. Those who formed this junto, afterwards met in smaller parties, in order to embrace all contingencies, and collect a greater number of individuals. Here it was particularly that we saw the most skilful intriguers believe themselves, from the very single circumstance that they were skilful intriguers, to be the ablest of men; and indeed in their own sense of the words they were perfectly right, as they have contrived to place themselves once in the centre of public affairs.

‘ The authors of the two first months of the revolution remained independant; few in number, and low in credit. The levity of the French discovered, that they were a morose set of men! We do not here speak of certain personages who had already deceived all parties, as well as that of the court in whose pay they were.

‘ No sooner had a general corruption established a point of contact between these two factions, than they sought each other. The leaders, on each side, had clandestinely conferred together in the month of April 1791, on the subject of an excursion of the king to St. Cloud, and still farther; on which head they had unworthily deceived the constituted authorities of Paris. The resistance of the patriots, though tardy, came in time, and was vigorous. The perfidious negotiators saw they had no time to lose. The coalition of the two parties was expedited, which was complete and visible to the whole world two months afterwards, at the epocha of the flight of the king to Varennes.

‘ By uniting all the powers of intrigue, the coalesced leaders imagined themselves in possession of all the means of social art; but their incapacity reduced them to the necessity of calling machiavelism and crime to their aid. The eyes of the public were at last opened. The equivocal conduct of the noblesse was strikingly seen, and traced from the first days of the revolution, as if the discovery had been new. The frequent observations of the independants were now re-collected, and in particular, that which had created Sieyes so many enemies: “ How is it that the public cannot perceive, that, after the denunciation of the royal power, there is no other resource but in the *power called revolutionary*, which can prevent our establishing a constitution on good principles? How can it be concealed that the revolutionary party, in opposition to the representative order, must shew themselves more revolutionary than is proper, until their power is firmly established; and then they will quickly abjure the revolution itself?” If the conduct of this part of the noblesse be considered, as well before as after this epocha, it will be evident that their device is, “ Let us expose our rights, if needful, to defend our privileges.” They have been still more guilty; for they have endangered their country.

‘ Sieyes devoted to his private labours on the social organization, and to his patriotic affliction, paying regard, as may well be imagined, to no foreign impulse, gave occasion, even from his immobility, to a singular opposition or variation of sentiments in the same persons. Before the coalition of parties, that of Lameth made ridiculous efforts to fix the stigma of aristocracy upon him; and afterwards its exertions were equally strong to call him republican and regicide. The Fayette faction, before that period, sought him, praised

him, carested him to excess; they called him the just man by excellence, the enlightened and solid propagator of true principles; and afterward no labours could exceed theirs to degrade his reputation. This change, which was agreed to be made at one or two supper parties, found its way into most of the salons at Paris where men pretended to be patriots; and these were almost universally of one or the other party. The echoes of the degenerate club of 1789, were most distinguishable in this infamous work. And thus because Sieyès was steady in his principles, his written speeches, his conduct, he finds himself all at once transformed from white to black, in the good city of Paris, which certainly had no ground whatever to reproach him.

Though SIEYÈS appears, or is represented, in the above extract, to be surprised at finding himself at once metamorphosed from an angel of light to an angel of darkness, notwithstanding he had never ceased to profess the principles with which he set out, we are rather inclined to suspect that his principles as well as his reputation had undergone some change, or that he made his principles occasionally bend to his interest. No man has ever more strongly condemned the policy of suffering a body of clergy to exist in the state as a *corporation*: this was his theory: but mark his *practice*. When the question of seizing the church lands as the property of the public was before the national convention, he opposed it with uncommon vigour and power of argument: on that occasion he made use of the memorable expression which has often since been thrown in his teeth: he considered the spoliation of the church as an act little short of robbery; and, in the bitterness of his heart, he exclaimed "you want to be free, but know not how to be just." It was hard to expect that the prebendary and chancellor of Chartres should sit unmoved while a vote was in agitation, that was about to deprive him of the principal means of his support. He was willing enough to sacrifice the cloth and the profession: but who could be angry with him for shewing some irritability, when he found that they were going to pare him to the quick? We are told, to be sure, that he was a stoic: be it so; what then? have not even stoics turned out to be mere men? and why should SIEYÈS be exempt from some of the infirmities of human nature? From the period at which he made use of this unlucky expression, he very rarely spoke in public, but he contented himself with an active attention to business in the committees, and with giving his thoughts to the world through the medium of the press. An event took place in June 1791, which had nearly destroyed his popularity and his life. About that period, ideas were first thrown out in the constituent assembly of the propriety of adopting that part of the English constitution, which divides the body of men authorized to con-

cur with the king in making laws, into *two* houses: it was said that the principle of this division was evidently wise, and stood in need only of a little modification to make it very desirable that it should be adopted by the French nation. On this occasion, the *minority* of the nobles, who had hitherto sided with the people, began to insinuate "that the right of sitting in the upper house ought naturally to belong to *them*, as they were the persons who had brought about the revolution." These hints alarmed SIEYÈS; he appeared to be at bottom a very determined enemy to the idea of two houses: but he feared, from the hints dropt by the nobility, that they would claim it as a right to compose one of them *in quality of nobles*: now this he could not bear, because he was decidedly against tolerating in the state any privileged order, or institution, that would in the smallest degree trench on the principle of equality. In the following extract, our readers will see what steps he took on the occasion, and what were the consequences:

• He addressed himself to various chiefs of the parties, to clear up his doubts. They had the duplicity to assure, and to swear to him, that no wish was entertained to impair or diminish the principle of equality. He was not convinced, and therefore adopted the design to compel them to exhibit their sentiments in more open day. He composed, with another patriot, a project of a declaration to be voluntarily subscribed, the object of which was, in fact, no more than the oath of equality decreed fifteen months after by the legislative body, subsequent to the 10th of August 1792. It contained besides, an engagement to maintain the unity and equality of the representation charged to *vote* the law; and that in all cases, not excepting that of the motion already made for two sections, if decreed by the assembly. It is to be remarked, that Sieyès received, on all hands, the highest encouragement, and the most pressing instances to the speedy accomplishment of his design.

• He expected, at that moment, to render his country a more essential service than he had yet done. If no deception was meant, his project must have united all the patriots by putting an end to all mistrust; and the public security would have been made sure. If there were false brethren, as might be supposed, they would become known, and by that means incapable of deceiving the friends of liberty and equality to any greater extent. His mind was most strongly impressed with the necessity of the measure; how many evils might it have prevented! The following are the steps which the intrigue of the noblesse, menaced in its last refuge, adopted to remove the difficulty.

• The writing here mentioned was scarcely gone to press, before these unprincipled men procured a copy. A most virulent, defamatory libel, was put into the hands of a dangerous, ignorant man, *Salles*, who was charged to commence the attack, by reading it at the Jacobins. It was previously adjusted that this was to be received with the most violent applause. Such measures being taken, then



followed a manœuvre of the most extraordinary kind of calumny on the one part, and gross ignorance on the other. The declaration was not yet published, a few proofs having been first entrusted to those only who had engaged to collect signatures, when Sieyes was solemnly denounced on the 19th June 1791, from the tribune of the Jacobins, as having formed the counter-revolutionary project, 1st, of reviving the nobility; 2d, of instituting two legislative chambers; and, 3d, of having inundated the 83 departments with a formulary for signature for this criminal purpose. As a proof of this, a copy of the still unpublished declaration was presented, a declaration composed, *ex professo*, against the two supposed projects. But it was the supporters of the nobility, and of the two chambers who managed this denunciation, and conducted all the detail of this strange hostility! It must be especially remarked, that the king was to take his flight the following day, in the night between the 20th and 21st, and that the masters of this Jacobin convulsion were accomplices in that act. Time, which has unveiled the whole of this manœuvre, has equally discovered the intention of the coalitionary leaders. They supposed they could much more effectually insure the success of their odious designs, if they could sacrifice Sieyes, or at least render him so far suspected, that it should be impossible for him to gain attention at the first eclat of this meditated flight; for they were well acquainted with his opinion of the absurdity of acknowledging, as a representative, any one who should not have been freely elected by the body represented. This accounts for the precipitation in denouncing a work not yet published, and the page of the libel, where too early mention is made of sending it into the departments. This anecdote, the developement of which to the Jacobins, in the midst of studied rage, lasted three days, was so disgusting to the few impartial, honest men of that society, that they returned thither no more. In its detail, as well as in the disavowals, both successive and combined, of many of those who signed, and of some others who were not in the secret, it exhibits a mass of little vile passions, a combination of wickedness and treachery.

As to Sieyes, he was not aware of his danger. He prepared to reply. On the day after the 20th June, he had already annexed, in print, to the calumniated declaration, a narrative of the extraordinary scene which had passed at the Jacobins.—He was about to publish this, but the general inquietude on the 21st June, the delusion of the public so easily led to act upon the nearest and most striking objects, the great mass of incidents and abominable attempts, still little known, which filled that and the following days; the small, and almost imperceptible number of deputies who had remained faithful and pure; and, lastly, the unsteady, shameless, and utterly unprincipled reign of the famous revising coalition, inspired Sieyes with his ultimate determination. It was to shut himself up decidedly in a philosophical silence.—The reproaches of men of the best intentions have not been sufficient to resist his motives when he replied; what is to be done? If I affirm that two and two make four, the unprincipled will make the public believe I affirm, that two and two make three. When this is the case, what hope remains of being useful! Silence is the only alternative.'

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The declaration thus denounced as counter revolutionary is annexed to the present publication ; we refer our readers to it, that they may be able to judge how far the charge brought against the author was or was not founded.

When the department of Paris was first formed, SIEYÈS was chosen one of the administrators of the directory ; and he continued to act as such till the dissolution of the constituent assembly, when he resigned his office, and went to reside about three miles from the capital. There was a talk of making him bishop of Paris, and he found that his enemies as well as his friends were for promoting him to that dignity : but his principles would not allow him to accept it, and he signified to the electors his resolution to refuse it. He was on a visit to a friend more than 180 miles from town when he heard of the great events of the memorable 10th of August ; and on that occasion he wrote to the following effect to a correspondent in Paris—

‘ That if the insurrection of the 14th of July was the revolution of the French people, that of the 10th of August might be called the revolution of the patriots ; but at the same time he asked, whether the legislative body had seized the government, and proposed to direct the same without any partnership, till the new convention should meet.’

The author next laments the weakness of the national assembly in not daring to *rule* by its own authority, without admitting the municipality of Paris, or any other body of men, to a share of the sovereign power.

‘ The events at the end of August and beginning of September, prove that the legislative body wanted strength. It durst not seize the reins of government. The succeeding days were unworthy of the 10th of August.’

Without any solicitation on his part, and indeed without any expectation of such an event, he found that he had been elected by three different departments a member of the convention, —an honour which he did not think it his duty to decline. The picture given to us of the persons, the principles, and the actions of his new associates, and of the municipality, is too disgusting for us to dwell on it ; we cannot but say that, if the drawing be a true one, it is not by such hands that liberty could be transmitted unpolled to posterity. The editors of the work make this remark on the subject—“ If the facts were less recent, this faithful picture of the most scandalous part of the revolution might be taken for a bitter satire.” SIEYÈS employed himself for some time in drawing up a plan for forming a new system of public education ; it was short, and, the editors say, the most complete of any presented to the convention. The committee of public instruction adopted it, and

commissioned one of their members to report it to the assembly; it was not ill received; and an early day was fixed for taking it into consideration:—but, when it was known abroad that it came from the pen of SIEYÈS, the most unfavourable opinion was formed of it. This circumstance, and the fate of the plan, are very well described in the following extract.

‘ The following day, or the next day but one, the name of Sieyès was mentioned, together with the plan of instruction. It was earnestly demanded in certain groupes, whether Sieyès was the author, and upon the affirmative answer, the dispositions were immediately changed. They pretended to mistrust his views and intentions. The plan was perused, and re-perused, with a ridiculous earnestness, not unlike that of the monkey looking for what might be found at the back of a looking-glass. By repeated examination, assisted by the keenness of suspicion, doubts and difficulties were first raised, and soon afterwards it became an indubitable fact, that this sketch contained a complete system of counter-revolution and federalism. The reporter was severely taken to task, for having dared to present, in the tribune, any thing which had not been written by a member of the mountain. It was considered in the same light as if he had been entrapped. The affair soon became of importance; it was treated in a revolutionary way; those who sought for an opportunity, imagined they had found it; the word of command is given; the new patriots, on the 30th of June, ran to hear a truly delirious oration of Hassenfratz, against Sieyès. The journals repeat the declamation, but refuse to admit the plan itself. The following day, upon the formal demand of Robespierre, in the convention, this project was rejected with a high hand, and without discussion. The committee of public safety, at length, did not fail to exclude Sieyès from the committee of public instruction, where he had been placed by a special decree of the convention.’

Here the work before us closes the public life of SIEYÈS: but it afterward gives some account of his private fortune. When the revolution began, he was possessed of church livings that brought him in between seven and eight thousand livres a year; three small life annuities in the public funds to the amount of 840 livres *per annum*; and securities for money lent, of which money part was his patrimony, and part arose from the savings that he had made in the course of nine or ten years: the total at that time amounted to the principal sum of 47 or 48,000 livres. His savings were the more considerable, as he generally passed two thirds of the year at the country residence of his bishop, within a few leagues of Chartres; and his object in laying-by money was to accumulate as much as would furnish him with the necessities of life in the United States of America, to which part of the world it once was his intention to withdraw himself. When, by virtue of a decree of the constituent assembly, the church lands were seized for the public use,

use, he found himself reduced to nearly his own private property: wishing, therefore, to guard against want, he purchased from one of the most capital commercial houses in France an annuity of 3000 livres. By this time he had given up the idea of going to America. In lieu of his church livings, the nation had given him a pension of 1000 livres a year: but he made an offering of it to his country from the tribune of the convention on the 10th of November 1793; so that, at present, all on which he can certainly depend amounts to no more than 3840 livres, or about 168 l. a year. It ought however to be added that, as a member of the convention, he enjoys his wages, as our old law used to call the allowance to members of parliament, of 36 livres a day; on which a man of his temperate habit may contrive to live, without drawing on his own money.—The work concludes with a refutation of the charge that SIEYES was a tool of *Robespierre*.

The pamphlet is unquestionably an able performance, whether considered as a chain of argument or as a literary composition. To say that it comes from SIEYES's own pen would not by any means be injurious to his reputation as an author: but to say that he actually wrote it would be to make an assertion without positive proof. We have, however, a moral conviction, founded on the internal evidence of the book, that SIEYES is in this instance his own defender; and undoubtedly his defence could not be in better hands.

To the work are annexed the declaration, which we have already mentioned as having brought on him the rage of the Jacobins; and his plan of a new constitution, containing his famous declaration of the rights of man, presented to the constituent assembly 21st July 1789.

The translation is on the whole well executed: though we could point out many instances of inaccuracy, but not of great importance.

*Sh....n.*

ART. IX. *Promenade autour de la Grande Bretagne, &c. i.e. A Ramble through Great Britain*, preceded by some Particulars respecting the Campaign under the Duke of Brunswick. By a French Emigrant Officer. 8vo. pp. 318. 5s. sewed. Edinburgh. 1795.

THIS volume consists of two parts. The first narrates several particulars of the Duke of Brunswick's campaign, in concert with whom the author acted as a member of the emigrant corps. The second describes his solitary peregrinations about Great Britain, where he sought an asylum after the disbanding of those cavaliers. The whole is written with a vivacity

city and an air of truth which conciliate the reader, and with a degree of good-humour towards the objects of his hostility, which is really admirable. We shall translate a short passage or two :

“ The fault, I apprehend, was in choosing the place of assemblage *out* of the kingdom, and in joining with *foreign* powers to attack France : but an insulated individual cannot give the law, nor a mere soldier say to his general that he had rather be there than here. This blunder lies not with the emigrants, who were more *inconvenienced* \* by the summons to Coblenz than they would have been to a rendezvous in the interior, and a great many, I know, were very unwilling to go thither :—but the general opinion in favour of emigration was so strong, that those who staid at home were in some measure treated as infamous ; even the patriots taunting them with loud contempt. I am aware that in La Vendée, where the gentry were much in the habit of residing on their estates, many shewed no great alacrity in leaving their families : but even here a like spirit was so prevalent, that the wives, daughters, and sisters, of those who were gone, not only would not receive the loiterers into their company, but were so affronting to many of them as to send them a *distaff*.”—P. 13.

In pages 19 and 20 we have some additional anecdotes of the late king's arrest at Varennes :

“ Whilst the preparations for return were going forwards, the alarm-bell was rung, and a prodigious number of peasants came with their rustic weapons from the fields. When they were arrived, the magistrates presented themselves at the door of the king's chamber. The queen, who knew that the Marquis *de Bouillé*, informed of this misfortune, would soon arrive with an armed escort, put them off for a time ; saying, that his majesty, fatigued with his journey and with this last scene, was laid down, and that she begged his slumbers might not be troubled. The magistrates were indecisive, and would probably have withdrawn, had not the king called out : “ No, no ; since it must be, as well now as by and by,” and walked off at once with them. When his carriage was ready, they led him to it, and he departed, accompanied by a vast crowd, which swelled at every step. The Marquis *de Bouillé*, having learned this accident, came with his regiment of dragoons twenty miles in full speed, but arrived an hour after the king's departure. The horses were fatigued, the men harrassed and out of humour, and the Marquis, finding that all was over, forded the river and crossed the frontier. This I heard stated at Coblenz to the Comte *D'Artois* by one of the guards who was with the king ; to which the Comte made no other reply than to ask with some hesitation : “ What ! among you was there no pistol, no sword ? On such an occasion the life of a man is nothing. If the postillion had been dispatched, one of you might have replaced him, and you would have gotten along.”

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\* This word, since used on the Bench by Judge ———, is getting into vogue.

P. 45. 'The Prussians treated their sick with incredible barbarity. When the waggon which carried them was too full, or when room was wanting for new comers, the most ill were selected without much ceremony, stripped naked, lest their spoils should fall into the enemy's hands, and so left by the road side. Although the inhabitants succeeded in preserving a few, they had mostly the office of burying them.'

At page 98 the author arrives in London, and introduces the usual remarks concerning its relative magnificence. He justly prefers the outside of St. Paul's cathedral to that of St. Peter at Rome: but he laments the existence of its ill-shapen burial-ground, the narrowness of its *emplacement*, and the want of internal decoration and imagery. He wishes for quays (like those of Paris) along the banks of the Thames, and for a vast irregular place which should expose the Bank, the Exchange, the Mansion-house, and a new post-office, to cotemporary view. He describes the singular relation subsisting at the ordinaries between the wandering emigrants and the wandering Jacobins, and (p. 118) gives the following anecdote of the latter:

'The government took no other precautions against them than to fortify the Tower. Several persons, however, have assured me that it was no uncommon thing to see painters sit down at the public tables, and, instead of dining, pourtray the more turbulent among them. I never saw it; but I have the anecdote from one who was mistaken for a Jacobin, and had great difficulty in persuading one of these government-painters that his likeness ought not to be taken.'

In the course of his pedestrian tour in the country, the writer occasionally breaks into complaints against the inelegance of not placing as many tumblers as plates on the ordinary-tables; against the rude inhospitality of English inn-keepers towards foot-passengers; and against their vulgar and pestilent practice of offering the same sheets a second time. It should have been stated, in alleviation of the two latter faults, that, in provincial English inns, *lodging* is seldom charged, which is both an absurdity and an evil; since travellers often wish to sleep where they neither care to sup nor to breakfast, and are incommoded by the necessity of spending money where they accept a bed. Such grievances should be denounced: for *rich* travellers only can enforce reformation and redress; and it is an exertion of real benevolence in them to tolerate no improprieties of reception.

P. 226. The author mentions, as a curious instance of superstition, his Scottish landlady being alarmed at the impiety of his humming a tune on the Sunday. Such strictness, to be sure, is a notable contrast to French levity. It reminds us of a remark made by the famous Baron Pollnitz, when he had been some time

time in England: "Will you never (said he,) open your theatres on Sundays instead of your ale-houses? never encourage rustic amusements, instead of sottishness?"

At p. 238, an interesting anecdote occurs, which demonstrates that the information of the lower classes has attained a respectable height in Scotland.

In p. 277, the description of the water-fall of Fyers proves that it made a great impression on this travelled spectator: it is not, however, worth translating.

'A rich man' (says the author, p. 281,) 'inquired, one day, of a highlander, what would make him completely happy. The answer was a *kirkfull of sneezin* (snuff) and a *well of whiskey*. Since nothing can correct the taste of these mountaineers for strong drinks, I will at least endeavour to procure them a pleasant one. In many parts of Great Britain, sloe-trees (*prunelliers*) are common. I have seen the peasantry about Thionville make an ardent spirit from this fruit, which they prefer even to brandy. The process is very simple. They crush the fruit and its kernel together, ferment the liquor as if it were wine, and then distil it.'

Over a mineral spring near Leith, the late Lord Gardenstone built an elegant temple, which contains a statue of Hygeia too large for its situation, and deficient in beauty. This called forth an epigram from a brother-lord of Session; with which we shall conclude:

"*Heu! fuge fatales haustus, fuge virus aquarum,  
Quisquis es, & damno discere cavere meo;  
Namque ego morborum demitrix Hygeia, liquorem  
Gustavi imprudens facta videbar anus.  
Jam demissa humeros, & crure informis utroque  
Risurus à populo pretereunte petor.  
At tu posthabitis Nymphis, solennia Baccho  
Fer sacra, telluris sic quoque fecit Herus."*

"A finish'd beauty I from London came,  
Grace and proportion had adorn'd my frame;  
But rash I tasted this empoison'd well,  
And straight ('tis true, tho' wonderful to tell)  
To size gigantic all my members swell.  
Whether thro' coal the fountain urge its course,  
Or noxious metals taint its hidden source,  
Or (envious neighbour) Cloacina stain  
The stream with liquid from the Queen-street drain;  
Th' effect is certain, tho' the cause obscure.  
My figure ought to frighten, not allure;  
And, blameless tho' the skilful sculptor's hand,  
Not as a statue but a beacon stand.  
Thou! whom amusement or distemper brings  
To view the pillars, or to taste the springs,  
Warn'd by my fate, the nauseous draught decline,  
The Lord erector's regimen be thine,  
Abstain from water, and indulge in wine."

ART.

ART. X. *Coup-d'Oeil Politique sur l'Avenir de la France ; i. e. A Political View of the future Situation of France.* By M. DUMOURIEZ. Written in March. 8vo. pp. 83. Printed at Ham-  
burgh; and sold in London by Johnson and De Boffe. Price  
2s. 6d. 1795.

ART. XI. *A Political View of the future Situation of France.*  
Translated from the French of General DUMOURIEZ. 8vo.  
pp. 94. 2s. 6d. Johnson, London. 1795.

THOUGH a man of established reputation as a soldier, General DUMOURIEZ is at best of a doubtful character as a patriot or politician : we say doubtful, because we are not disposed, without more evidence than has yet been laid before us, to pass a decisive judgment on his political conduct. Some people charge him with ambitious views, and say that it was not till he was disappointed in them that he declared for the restoration of a limited monarchy in France ; and consequently that his motives for this declaration did not proceed from principle. Others admit that a powerful faction in Paris had placed him in such a situation, that he was under the necessity of either turning his arms against those who composed that faction, or putting himself into their hands with the certainty of being led to the scaffold. *Louvet*, the most determined anti-monarchy man in France, asserts, in his late famous publication, (reviewed in our present Appendix,) his firm belief that DUMOURIEZ was a sincere republican ; that he would have made himself master of Holland, had he not been thwarted in all his plans by a set of men who were not only his personal enemies, but the enemies also of liberty, order, and principle ; and that he would never have thought of re-establishing royalty in France, had those who were at the helm been attached to the real interests of their country, and to the happiness of their fellow-citizens. Which are in the right, the accusers or the apologists of DUMOURIEZ, we will not attempt to determine.

The General begins by saying that the French revolution is a shocking tragedy, directed by monsters and supported by heroes ; and that, taken in a military point of view, it commands admiration ; while in a political light it excites nothing but horror. ‘ Never (says he,) did any nation appear at the same time more sublime, and more abject. As soldiers, the men of France are invincible ; as citizens, they tremble and suffer. Intrepid in the field before the most warlike troops of Europe, but at home the slaves of a handful of villains.’ This short picture is drawn by a masterly hand ; and while we are forced to acknowledge its striking likeness to the original, we find it no easy task to account for an union of two such opposites in  
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the same people. The submission of the gallant troops, *on the Frontiers*, to whatever party is uppermost in the *Convention*; the indifference with which they see the prevailing faction fall, and the readiness with which they obey their successors while they continue in power; may be reckoned among the phenomena of the present times, so fruitful in astonishing events! In former days, a single army has often trampled under foot the most legitimate governments: but in France, fourteen armies, composed altogether of 1,200,000 men, vie with each other in submission to orders from men who acquire their ascendancy in the legislature by the forcible downfall and extermination of their predecessors!

The author has divided his work into several parts or chapters, under different heads; the first relates to the *Jacobins*. Here he observes that these men and their adherents foolishly imagined that, because they had declared themselves republicans, they had established the republic. 'Puerile ceremonies (says he,) constituted the political state of France. The compulsory acceptance of a constitution hastily drawn up was the only social contract which established the tyranny of the anarchists. Paris gave the law to France, as Rome formerly gave it to every part of the Roman empire. Was this a French republic?—Certainly not. Was it a Parisian republic?—Just as much and no more; for Paris was more enslaved than the rest of the empire. What was France then?—It was really the *republic of the Jacobins*.' To these men he ascribes the tyranny under which the people groaned; the horrors of September; and the *patriotic christenings and marriages* of the unfortunate victims of their country whom they threw into the sea. He expresses his hope that the convention, supported by the whole nation, will annihilate even the very name of this hateful sect; and his hope on this head is pretty well accomplished; for it is now nearly as dangerous in Paris to be called a Jacobin as an aristocrat or a royalist.

From the savage barbarities of the anarchists, he turns with complacency to the military glory of France; which, under the head of *Military successes*, forms another division of his work. Speaking of the war, he acquits his countrymen of the charge of having been the aggressors, and states it to be the natural consequence of the political errors of several courts. Without naming himself, he sounds high his own panegyric, by telling us what prodigies were performed by the French General who, in 1792, with a handful of soldiers ill appointed and disunited, kept in check a formidable army, until by the arrival of reinforcements he was enabled to drive the enemy before him. He next marks his progress in the Netherlands,

and takes to himself the glory of having freed his country from a foreign yoke, and taught her troops how to march to victory. The return which he met was, he says, that *Marat* and the Jacobins proscribed him, disorganized his army, and stopped him in the career of his successes, which would have enabled him to give to France in the course of the succeeding year a glorious and lasting peace. To second him in his endeavour to convince the world that he did not mean to betray the interests of his country to her foes, either foreign or domestic, we lay the following short extract before our readers\* :

\* This General was forced to fly, proscribed and regarded as a traitor, because, instead of joining the sanguinary faction of these anarchists, he found himself compelled to a determination of combating against it to save the legislative body from its tyranny, and France from its cruelties. What is his crime? It is that he anticipated the judgment of the nation against these monsters, and in the hope of saving his country he refused to become their victim.

\* Men of France, how dreadful are the consequences you have since felt. Nothing less could convince you that this General, this supposed criminal, would have sacrificed his life to deliver you from *Marat*, from *Robespierre*, and those Jacobins whose bloody tyranny has spread desolation through the land. By the instruments of assassination it is that these monsters have awakened you from this fatal delusion. You are become free :—become just.\*

He then proceeds to state that the injudicious disposition of the German cantonments in Alsace made the allies lose the fruit of their successes in that quarter : their panic fear, he says, induced them to adopt the shameful measure of blowing up the works of Fort-Louis, (a measure very imperfectly executed,) instead of endeavouring to defend that important place ; by which means they paved the way to the conquest of the whole left side of the Rhine by the French. As the military opinions of so able a commander as DUMOURIEZ must have weight even with those who may despise him in another point of view, we will lay them before our readers ; who will, no doubt, be surprised to find so high an authority admit the possibility of the combined armies marching to Paris, had they been led on with judgment. He thus expresses himself :

\* Their plan for the campaign of 1794, by reason of the great distance of the armies required to co-operate, afforded neither mutual connection nor mutual support. Small detached bodies, forming a long line, weak in every part, were incapable of defending any point where the French might attempt to penetrate in a mass.

\* All Europe knew beforehand that the intention of the French was to obtain the advantage in the war by changing it from defensive to offensive. It was even known that their project was to penetrate be-

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\* We quote from the translation.

tween the Sambre and the Meuse, while the division on the right should turn the right of the allies by Austrian Flanders.

‘ The imperial troops being deprived of the power of entering Alsace by the loss of Fort Louis, had no other side for offensive operations but that of Flanders and Hainault, two provinces open to them by the Pass of Condé, Le Quesnoy, and Valenciennes, which they had conquered in 1793; it became them to have left the defence of the Upper Rhine to the Prussian army, which was more than equal to that object, and have carried their forces between Luxemburg and the sea.

‘ If the army of Count Browne had opened on the Meuse by the siege of Sedan or Mezieres, while the prince of Cobourg had besieged Landrecies, those two armies would have mutually supported each other's operations; and that which had first obtained its object would have served as the army of observation to the other. They would then have extended themselves between the Marne and Oise; and nothing could have stopped them in their way to Paris but battles in the fine and rich plains of Picardy, where the superiority of the Austrian cavalry would have given them an inestimable advantage.

‘ The whole offensive plan of the French would have been disconcerted by this disposition, which must have forced them to come to the assistance of their strong places by battles, in which the time, place, and circumstances, would have been in the election of the Austrians.

‘ The allies did not adopt the plan of a close and conjunctive attack, yet as they were well informed of the hazardous project of the French to force the passage of the Sambre, they ought at least to have fortified the excellent post of Beaumont, at the head of the principality of Chimai, and to have placed there a body of men sufficiently numerous to check the enemy, compel him to a siege, and afford time for their own forces, between the Moselle and the Meuse, to unite upon the Sambre. This disposition would have prevented the French from penetrating as they did by the Sambre, an event which determined the success of the whole campaign.

‘ Lastly, Since the army of prince Cobourg ought first to have taken Landrecies, and afterwards penetrated into Picardy, or advanced upon Cambray, it was necessary, before any movement; to have secured Austrian Flanders against the invasion of the French embodied in the camps of Lille and Cassel, because it was known that the French had the design of turning the right of the allied army by penetrating through that province.

‘ No precaution was taken against this attack. The allies had left before Menin general Walmoden with seven or eight thousand men to oppose the irruption of two bodies of an army whose number was unknown, but which certainly could not be fewer in all than forty thousand men; and in addition to this, the fortresses were repaired only on the side next the enemy, instead of being prepared to support a siege.

‘ The French forces opened upon all the points of attack with that confidence and vivacity which form their character. They forced their way in spite of every obstacle, and carried into effect a plan so rash that it could not have succeeded in any respect, if the allies, who  
were

were in no want of intelligence, had taken methodical and prudent measures. The plan of the French was geometrically impracticable, but was rendered practicable, and crowned with success, by the spirit of folly in the allies, who did not oppose any reasonable plan of defence against it.

The provinces of Flanders, Tournais, Hainault, Brabant, and Namur, then presented no point of resistance against the French armies, who from the maritime parts of Flanders were enabled by a most incredible degree of success to join their countrymen on the banks of the Meuse. The imperialists, it is true, animated by the presence of the emperor, had made efforts no less obstinate than useless to stop the progress of these invincible republicans.—

It was naturally to be expected that the Meuse would present an obstacle to their victories, and every military man might have concluded that the campaign would terminate on the banks of this river. An army of eighty thousand men, having Maestricht for a point of support, the Meuse for their *avant fossé*, Juliers and the Roer supporting their left, and the strong places of Holland for their retreat, ought not, in the ordinary course of things, to have been displaced. It was not to be feared that the French, finding the Rhine undefended, should have the imprudence to pass it, and penetrate into Westphalia, leaving an army of eighty thousand men behind them, who might have cut off their retreat.

While the allied army held the position of the Meuse, Marshal Mollendorf displayed the talents of his master, the great Frederic, by his position at Lautern, the only military movement in this campaign agreeable to the rules of art; a movement, nevertheless, which, from its remoteness, produced no diversion in favour of the army of the Low Countries; a movement which terminated in an inconceivable inactivity, followed by a retreat, which gave the enemy the whole country of Treves.

In the mean time, the allied army abandoned the position of Maestricht. Different interests divided the bodies it was composed of. The imperialists passed the Rhine, and gave up the dutchy of Juliers, and the archbishoprics of Cologne and Treves, while the English, the Hanoverians, and Hessians, retired into Holland, under pretence of defending it.

Thenceforward the spirit of folly and consternation appeared to direct all the movements of the allies, which exhibited not the least trace of military art. Venloo, Gueldres, Nimeguen, were abandoned, without the least apparent reason, before Graves was besieged. It seems as if the movements of the allies had been made with the intention of pointing out to the French the line on which they were to penetrate the United Provinces.

Bois-le-duc, ill provided with food and ammunition, as well as every other Dutch fortress, surrendered without a stroke. Maestricht, without support, made an indifferent defence. Valenciennes, Conde, Le Quesnoi, attacked by the shadow of an army, surrendered without firing a gun. Every corps of the French advanced, preceded by a column of terror, like the column of smoke before the Israelites.

None of the places of the enemy waited for the coming up of the heavy artillery, before they capitulated.

‘ An extraordinary winter completed what terror had begun. Places were invested upon the ice. The allies, still equally strong with the French, if they had been united on one central point, might at least have decided the fate of Holland by a battle. If they had presented themselves together, or if, by manœuvres and a good appearance, they had retarded the rapid march of the French, these last, exhausted, and in absolute want of bread, would have been forced to retreat into the Low Countries, and would not have had time to recover before the opening of the campaign in 1795.—

‘ Why did not the Prussians advance by Mannheim or Mentz, and General Clairfait by Mulheim? The latter might, without difficulty, have entered Cologne, Aix, Liege, and the Low Countries. It is well known that these armies belonged to different powers; but, from their conduct, it might be affirmed, that these powers were at least indifferent to the fate of that which suffered the oppression of the war.’

We will not follow the author in his observations respecting the different belligerent powers: but we may remark that he is very severe on Mr. Pitt, as will appear from the following short extract:

‘ The unhappy genius of the minister, Pitt, gave birth to this cruel war. It was he who presided over all the operations, who forced the duke of York, after the surrender of Valenciennes, to separate from the prince of Cobourg, to advance and be defeated before Den-kirk by the brave Houchard, who perished under the guillotine.’

Of the decree forbidding the conventional troops to give quarter to the English and Hanoverians, he speaks thus—

‘ The military have shewn invincible courage, supported with a lively good temper and humanity which the gloomy Robespierre could not alter. The odious decree which he obtained from the convention by his vile instrument Barrere, which gave no quarter to the English and Hanoverian prisoners, has never been carried into effect. The generous conquerors have respected the safety of the conquered.

‘ Would to God they had exercised the same generosity towards their misled countrymen who were taken in arms! The decree against the English is cowardly; that against the emigrants is tyrannical. The French have shewn that the genius of liberty, misled by sanguinary tyrants, is capable of depriving the most humane and polished among nations of every sentiment of nature.’

The author's next division or chapter contains considerations respecting Holland. It appears that he is very far from ascribing the successes of the French in that country to the superiority of their arms, for he states that the Dutch themselves favoured the entrance of the French army into their territory; that, if the province of Utrecht had not made advances to the French, the combined forces might have defended inch by inch  
first

first that province, and afterward that of Holland, as far as Amsterdam; and that, had not the Dutch, after they had changed the form of their government, sent orders to the governors of their strong places to open their gates to the French, and to their troops not to make any resistance, the invaders could not have advanced a step without having a siege to undertake. For these reasons, he will not allow that France has *conquered* Holland; and he observes that the French have never yet ventured to insinuate that it was a conquered country, and that they have not attempted to levy contributions on it: but he admits that they will drain the Dutch under the modest appearance of making only *requisitions*.

He says that, should the French attempt to *Cambonize* Holland, (by which term we presume that he means plundering the country of its property, as *Cambon's* system drained and plundered the Netherlands,) they will soon disgust the Dutch, and make them turn their affections once more to the illustrious house of Orange, whose name is essentially connected with the very foundation of their republic. The future condition of that republic becomes the subject of our author's consideration, and he treats it like an able statesman in the following words:

‘ These are the real dangers which the revolution of Holland must necessarily produce. What will be their political existence in Europe at the time their colonies shall be either dismembered or laid waste ?

‘ If the French should keep the country of Liege, and incorporate it with the republic, they cannot secure this department but by joining Maastricht to it, which is its only point of defence.

‘ If Belgia should be incorporated, its possession cannot be secure but by joining to it, 1. Vanloo; to cover Austrian Gelderland. 2. All the places on the left bank of the Meuse, from Vanloo to Williamstadt, to secure the free navigation of this river, and to cover La Campine and Antwerp. 3. And lastly, all Dutch Flanders, to cover Austrian Flanders and the maritime French Flanders.

‘ In this case the Scheldt must necessarily be open; commerce would resume its ancient course at Antwerp. Amsterdam, Rotterdam, and Zealand, would be ruined; and these provinces, heretofore so celebrated for the efforts of human industry, having no longer the riches necessary to secure their factitious existence, would once more become marshes, again recovered by the sea from the hands of man.’

He next proceeds to assert that it is the interest of France—

‘ 1. That Holland should continue to be a maritime power of the second order; because its situation, which envelops the eastern part of England, is always a restraint and danger to their rival power; and by preserving this balance they secure the repose of Europe, and the welfare of France.

‘ 2. That Holland should preserve her colonies in both the Indies, that she may be able to support her marine, her commerce, and her industry, without which she cannot exist even physically.

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‘ 3. That she should establish a solid government, which shall not be contrary to her means of existence. For the same constitution cannot be suitable to every people. Each nation has its requisite and peculiar circumstances, derived either from its topographical modification, its moral character, or its means of existence, to which it is necessary to adapt a constitution; otherwise the social contract cannot be supported, and necessarily becomes the principle of its destruction. Poland affords a striking instance of this truth.

‘ To obtain these three objects, which are nearly of as much utility to France as they are necessary to Holland, it is proper that the French should practise the most generous conduct towards their new allies. That is to say,

‘ 1. They should lose no time in evacuating Holland, that they may not exhaust and vex their allies, to whom, after the first moment of their union, they cannot but be chargeable; they should leave no greater body of troops than the Batavian National Assembly may think absolutely necessary to secure the completion of their constitution.

‘ 2. They should content themselves with the immense quantity of stores which the allies left behind them when they evacuated Holland, and by no means proceed to exhaust that nation by exorbitant requisitions, which would deprive it of power of supporting its government, its marine, its army, and its dykes.

‘ 3. They ought not to put any constraint on the liberty of their allies in the choice of a constitution, not even by influence, and still less by dictating to them. The Hollanders should receive on their part neither advice, remarks, nor orders. Neither their liberty nor their national self-love ought to receive any degradation.

‘ 4. They should sacrifice, in some respects, the topographical interests of Belgia and the country of Liege, by seizing no place on the Meuse and Dutch Flanders, in case they should incorporate the Low Countries with the French empire. This usurpation would leave profound traces of hatred and vengeance in the mind of this deceived and offended nation. The security of France on this side depends much more upon the intimate confidence of the Hollanders, than in the possession of a few places unjustly taken from them. The same motive ought to prevent the opening of the Scheldt; in the place of which may be substituted canals of communication between the principal points of West Flanders and Dunkirk, and the northern departments.’

The General then proceeds to consider the important question “Would it be for the benefit of France to retain her conquests.” At the very outset, he condemns, as contrary to all justice, the principle laid down by the Jacobins, that the Rhine and the Meuse are the natural boundaries of France, the pillars of the French Hercules. The French (he says,) could not, without violating the fundamental principles of their own revolution, incorporate any conquered country with the French empire, without the consent of the inhabitants of such country, the sovereignty being acknowledged to be vested in the people who occupy the territory. Different nations might like li-  
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berty under different forms; to force them to adopt any particular form would be to tyrannize over them, instead of leaving them what they ought to be, freemen and free agents. The country of Liege could not, he remarks, be made a department of France, unless the Austrian Netherlands constituted a part of the same republic; and though the Netherlands could at any time be over-run by the French, he thinks they could be retained only by force: but that whatever might be the case with provinces such as these, speaking the French language, an union would not be expected with the people of Gueldres, Cleves, Juliers, Aix-la-Chapelle, Cologne, Triers, and the different little sovereign states on the left side of the Rhine from Alsace to Wesel: these people being Germans, their manners, habits, and language differ from those of France; and moreover they are connected with their countrymen beyond the Rhine, by the great Germanic association. The French ought to recollect what difficulty they found in gaining any footing for their revolutionary principles in Alsace, though that province has been upward of a century past annexed to France. Discontented people can be kept in subjection only by strong garrisons; and this very circumstance, denoting suspicion, might spread the discontent through Lorraine and the three bishoprics, Toul, Metz, and Verdun; and thus those who should wish to retain new conquests might run the risk of losing the old, and of seeing them return once more to the emperor and the empire. On the whole, he appears to be decidedly for the restoration of the conquests, as a measure of wisdom and sound policy.

Next comes the question "When, and to whom, ought they to be restored?" As to the time, he says, it ought to be at the peace; in the treaty of which it should be stipulated that, at a period therein to be specified, the French armies should evacuate all their conquests, and return within the old limits of their country: but that, on the other hand, the former sovereigns of those countries should not be *at liberty*, for the space of one month afterward, to send into them any troops or ministers; to the end that the people might have time to consider what form of government they should adopt, or for what conditions they should stipulate with their former sovereigns, in order to secure their happiness and mutual confidence. This plan unquestionably does honour to the author, by shewing that he is not the slave of princes, but the friend of mankind, and a lover of genuine liberty.

In his next chapter, the General undertakes to prove 'the impossibility of peace, should France resolve to retain her conquests.' The German empire, he observes, has hitherto reluctantly carried on the war, and anxiously wishes for peace:



but then he remarks that it is only on the principle of the *status quo*; and that, should France be so obstinate as to refuse to treat on that ground, she may expect to find the exertions of the Germanic body, in carrying on the war, very different from what they have been to the present period, and in reality alarmingly great. He next considers 'the dangers which the continuation of the war would be likely to bring on France.' Her towns, he says, are deserted, her manufactures at a stand, her credit absolutely extinguished; the depreciation of assignats daily increased by the constant emission of new paper; the public expences exceeding the revenue by the enormous sum of *three hundred millions of livres per month*; the committee of finances, to support the value of assignats, holding out to a deluded public nothing but perfidious and exaggerated accounts of the value of the lands mortgaged for their redemption; and the senseless *Cambon* offering no other means of diminishing the enormous mass of this fictitious money, than the equally immoral and absurd scheme of a lottery; which brings to recollection the system of *Law*, though this is much less skilfully projected. The author then speaks in the following terms of the state of the population of France:

'This dreadful picture of the bad state of the finances and subsistence of France, is a secondary object compared with that of its depopulation. At the end of December, according to a report presented to the Convention, the war had cost the French armies six hundred and fifty thousand men. If to this number, which is one third less than the truth, we add the losses by emigration; the guillotine, want, and civil war, it will be seen, with horror, that this state of anarchy has deprived France of twelve hundred thousand men, without including the aged, the women, and children.

'If we admit the population of this empire to be twenty-four or twenty-five millions of individuals, of which twelve millions are males; taking from this the old men and children, there will remain about seven or eight millions of men capable of bearing arms, who, during three years, have suffered this enormous loss, and of whom one sixth part must still continue to face the same dangers. What is the residue for agriculture, commerce, and the marine? And how long can the population of France support such a dreadful consumption?

'Is it with foreigners that we are to see the lands of France and its manufactories repopled, and its armies recruited? It was by this that the Romans became degenerate, and were lost. It is time to think of preserving the French nation; to unite the whole under a mild government; to purify it from all the foreign adventurers who have swelled the muddy torrent of the revolution, or rather of the *Jacobins*, of whom they were the most useful and most active satellites.'

Having remarked that England must derive more energy than danger from the revolution in Holland, he next turns his eye towards Italy; where, he says, the farther the French armies advance,

advance, the more they will require to be augmented. On this subject, he thus proceeds :

‘ The last report made to the Convention, in December, 1794. proves, that disease has destroyed the army which operated near the Frontiers. All this consumption of men, money, and subsistence, on this side, is pure loss; for certainly the French cannot intend to conquer Italy, as it is indubitable that they would be unable to keep it.

‘ Moreover, while the combined fleets possess a superiority in the Mediterranean over the French, their success in Italy will be very uncertain. And the French government ought rather to fear that while their armies advance into Italy, and perish there by the climate, an attack may be made on their southern coast, while undefended, and probably agitated by the factions which divide it.’

With respect to the war with Spain, he passes nearly the same judgment on it. We have seen how that has ended.

The tenth division of the work treats of ‘ the National Convention.’ Gen. D. says that, in that assembly, there never has been what might be truly called an *opposition party*; that it has always groaned under some one tyrant or another, the most odious of whom was *Robespierre*; that at the bare mention of royalty or king every member expresses his displeasure by murmurs; that at the word republic, they rise in a mass with shouts and oaths, not like the rulers of a great nation, but like a set of conspirators, the spirit of the convention constantly depending on the auditors who fill the galleries, and who hiss or applaud the members according to the opinions which the latter deliver; and thus, he says, are produced so many contradictory decrees, which become the scorn of the people and the disgrace of their governors. On this subject, he adds that the convention has done little more, hitherto, than pull down; that the revolution has produced nothing but a mis-shapen chaos; that the vessel of the state still floats between two constitutions, the monarchical and the republican; and that the public opinion is not yet invariably fixed on the most important of questions, viz. “ Whether a limited monarchy be better adapted to secure the happiness of the French nation, than a republic.” The government, he then says, cannot be settled till this important question is resolved. To shew that limited monarchy has many partisans in France, he appeals to *Lacroix's* book; which, though it would at one time have infallibly sent the author to the scaffold, is now read and gains converts every day.

The last two divisions of the work are devoted to the consideration of the two different forms of government, a republic, and a constitutional monarchy.

Democracy, he says, is not fit nor desirable for the government even of a village: its natural character is turbulence, and hostile to every idea of settled tranquillity.

The author finally declares himself decidedly for monarchy, and pronounces it to be, *when moderated by a senate*, the most perfect form of human government. We need not detail his arguments in support of this assertion.

*Int. apt.* The character of General Dumouriez, as an author, is already well known; we therefore need say little more than that this publication would evince that, while he can write like a scholar, he can think like a statesman; and we mean not to impute it to him as a fault that, though proscribed by his country, he appears still to love her with sincerity, and to consider those as his enemies who are hostile to her; for which purpose he would be glad to clip the wings of her rivals, particularly those of England, from whom France has most to fear. It is with this view that he would persuade his countrymen to abandon the idea of invading Great Britain, for the purpose of attacking her in India, (where he thinks her most vulnerable,) with the united forces of France and Holland.

The translation is faithful and praiseworthy, though we see a few marks of haste and inaccuracy.

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ART. XII. *Annuaire du Republicain*, &c. i. e. The Republican's Calendar, or Physico-economical Legend; with an Explanation of the 372 Names given to the Months and Days, &c. &c. By ELEUTHEROPHILUS MILLIN, Professor of Natural History. 12mo. pp. 450. Paris. London, De Boffe. Price 4s.

**W**HETHER the new division of the year, which makes part of the multifarious and radical change in the order of things introduced by the French revolution, will prove durable, is far beyond our reach of divination. In the mean time, while it continues, we see the propriety of explaining its principles to those who are to make use of it, and of taking the opportunity which it affords of inculcating various and useful knowledge. Our readers cannot but know that, instead of the saints' names which distinguished every day of the Romish calendar, and which make so great a figure in ours, each day is marked out by the name of some animal, plant, mineral, or instrument of husbandry, bearing some relation to the season; and that the months themselves bear names adapted to the circumstances of the climate in France. The author before us goes through the whole calendar in order, making it a sort of lecture on natural history and economics; beginning with the name of each month and an explanation of the circumstance whence it is derived, and proceeding to the articles which give denomination to the days. By these means he has composed an entertaining and instructive volume, which seems to be

be compiled from the best authorities in natural history and rural economy. Its principal defect is, that the nature of the work will not admit of systematic arrangement, or a complete view of the objects with which it is conversant; their number and order being necessarily limited by the calendar. We find, however, that he has ingeniously contrived to give as much of general knowledge and classification as the plan would possibly admit.

The report from the committee of public instruction, containing the principles of the new calendar, drawn up by *Fabre d'Eglantine*, is prefixed,

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ART. XIII. *Lettres d'Emmanuel Haller, &c.* 8vo. pp. 48. Imported by De Boffe, London. Price 1s. 1794.

THESE letters contain the defence of a French contractor for provisions furnished to the armies of the republic at Nice, against a charge of malversation. It is drawn up in a manner more warm and declamatory than is proper in a question of fact: but, not having the documents of accusation, we feel wholly incompetent to form any sound opinion of the merits of the case.

*Tay.*

ART. XIV. *Plan de Pacification; &c. i. e.* A Plan of Pacification on this Basis: the political Boundaries of States shall be conformable to their natural Limits. By the Abbé P. de M——, of St. Dizier, in the Department de la haute Marne. 8vo. pp. 74. Hamburgh, 1795. De Boffe, London. Price 1s. 6d.

THIS diplomatic speculation is entertaining enough: it has been ascribed without foundation to the Abbé *Sieyès*: but as, even in its insinuations the most apparently equitable and disinterested, it studiously keeps in view every imaginable interest of France and its allies, it is very probably a production of some one of those who are now employed by the republic in negotiating a peace. The author assumes the position as self-evident, that the permanence of the ensuing pacification depends on assigning *natural* boundaries to the territory of the great potentates, and on making their frontier to consist of formidable rivers, highlands, lakes, deserts, and seas. He then proposes to new-model Europe thus:

Spain and Portugal to agree that, whenever the male line shall become extinct in either royal family, the surviving branch inherits both crowns. The old Pyrenean boundary to remain inviolate.

France to be separated from Italy by the ridge of Alps: that is, to add Avignon and Savoy to its former territory.

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From Geneva to Basil, the old frontier; and from Basil to the sea, the Rhine to be the boundary.

Holland to be left in quiet possession of the Delta of the Rhine.

The king of Prussia to accept the crown of Poland, and to govern along the Baltic coast as far as the river Niemen, but to be willing to accommodate Russia and Austria with any suitable provinces in the south-east.

The emperor to be compensated for the loss of Flanders, in Silesia, or Poland; to exchange part of Tirol with the Venetians for Istria and Dalmatia; and to be allowed to secularize Salzburg on the death of the incumbent, and some other ecclesiastical domains.

The several members of the Germanic body, such as the bishops of Cologne, Mayence, Treves, Spire, and Worms, who lose ground by this arrangement, to have the liberty of building, on the eastern bank of the Rhine, towns having the names and privileges of their former sees; and to be pensioned for life by France.

Sweden to obtain something in Lapland and Finland, we suppose, for ceding Pomerania to Prussia.

Great Britain is thus dispatched: p. 51. *‘ Passons enfin les mers, & arrivons aux Anglais. Ces rois de l’océan sont terribles à l’abordage: peut-être trouveront-ils qu’on a terminé bien vite les contestations sans les faire intervenir. Pourquoi sont-ils séparés du reste de l’Europe? Ne serait-ce pas une preuve qu’ils ne devraient pas se mêler autant de ce qui s’y passe.’*

To this plan of pacification, the great objection seems to be that no boundaries are *natural*, except those where the pressure on both sides is equal; and that, if the territory of France, instead of jutting against that of Prussia or Austria, which can oppose an adequate resistance to her encroachments, is every where made contiguous to the possessions of the minor princes, it will have a tendency continually to extend, until it shall abut on the frontier of some of the great potentates. It is, then, the interest of Great-Britain that Prussia and Austria, instead of compensating their losses in the east, should compensate them in the west of Europe; that, by exchanging Corsica for Piedmont, and giving this last to the emperor, he should be made the neighbour of France in the south; and that, by adding to the territories of the king of Prussia near the mouth of the Rhine, this monarch should be invited to approximate to France and become to in the north.—Thus, perhaps, pillars may be set to the progress of the French Hercules.

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ART. XV. *Histoire secrète de Coblençe, &c. i. s.* The secret History of Coblenz in the French Revolution, taken from the diplomatique Cabinet of the Elector, and from that of the Princes, Brothers to Louis XVI. 8vo. pp. 238. London (a feint). 1795.

THIS work has been sent into the world without the name of the author, the printer, or the publisher, but it evidently contains some truths, mixed with many assertions which are as evidently false, and with statements which, resting on no other authority than that of an anonymous writer, are entitled to little credit: they appear to have been made with a view to blacken the reputation of *Monf. de Calonne*, and of the king's brothers, particularly the *Comte d'Artois*. When charges of a heavy nature are brought against any individual, by an accuser who, coupling his name with them, takes on himself the responsibility of the accusation, and consequently exposes himself to infamy if he cannot make it good, it would be a violation of justice, even in that case, to pronounce the accused guilty, before the guilt was established by proof: but how much greater the violation of justice, were we to condemn the accused on the unsupported charge of an accuser who conceals his name!

The work before us is divided into eleven chapters. The first points out the causes of revolutions in nations; and the author's theory on this head appears to be strictly true. The body politic and the body natural, he says, are so far alike that the one is subject to infirmities, disorders, and decay, as well as the other: the principle of the process of cure is nearly the same in both. The physician studies the constitution of his patient, endeavours to find out the source of the disorder, and then prescribes the remedies proper for removing it. So it must be with the legislator; he must strive to discover the cause of the evils that afflict the state, and then adopt effectual measures for removing them. 'If, (says he,) the physicians of royalty in Europe (viz, the ministers) had nothing more at heart than seriously to labour for its preservation, they would, when called to consult about the means of saving monarchy in France, have honestly confessed that the reign of arbitrary power, which is decidedly unjust and tyrannical, was at once the cause and the seat of the disorder; and that the restoration of the empire of the law was the only salutary remedy which could be applied to it, if they wished to prevent the revolutionary disease from degenerating into an epidemic fatal to royalty.' The old French monarchy, he says, was, in its principle, founded on a good constitution, under which the safety of the people was so effectually secured, that the king could not make a law, nor impose a single tax, without the *unanimous* concurrence of the three orders of the kingdom assembled, as states general: but

but at length, in some moment of prosperity, or of an enthusiastic love of the people for their king, ministers availed themselves of the popular delirium, laid the constitution asleep, and assumed to themselves the exercise of all the powers that belonged to the states. For the purpose of preserving these powers so usurped, they began to consider how to manage the nobles, who were deemed a natural barrier between the throne and the people, and the constitutional defenders of both. They divided the nobles into the nobility of the court, who possessed all the offices and honours of the state, and the nobility that resided chiefly in the country or filled the subaltern stations in the army: the former answered for the submission of the latter; and both ultimately concurred in maintaining the illegal and arbitrary power of the crown. The author then proceeds to describe the degeneracy of morals in the country, and the vices and dissoluteness that sprang up in the court as in a hot bed, and stifled the seeds of virtue. He gives an anecdote equally honourable to the two persons mentioned in it, but at the same time descriptive of the unprincipled profligacy of the court. *Maleherbe*, a minister of Louis XVI. the same (we believe) who afterward had the courage to appear as counsel for his unfortunate sovereign, and was consequently guillotined, finding himself constantly opposed by a cabal of courtiers in all his plans for the public good, at last waited on the king and resigned his office: Louis, anxious to retain him in his service, pressed him to state the motive of his resignation; he replied—"Sire, I resign because I find that, thwarted and opposed as I am by the courtiers in every attempt which I make to discharge my duty, it is impossible for me to do any good here." His majesty answered—"If being thwarted in the adoption or execution of plans for the public good be a sufficient cause for resignation, I myself as well as you ought to go out of office."

The second chapter treats of the speculations of the different cabinets of Europe on the French revolution, but contains nothing very interesting. The historian admits that the constitution of 1789 had pared *too closely* the prerogatives of the crown: but still, he says, it was a point gained by the royalists that monarchy was preserved in any shape. The memorable 10th of August 1792, however, completely overturned it in France; and, he says, 'gave monarchy in general such a blow as will infallibly terminate its existence in Europe in less than half a century, should France know how to make a proper use of her resources and situation; if princes and kings do not slacken a little the reins of their over-strained pretensions; if ministers do not renounce the lust of despotism, which they have so long cherished; and if royalty do not agree throughout Europe

Europe to establish the dominion of law, the only one that can be called legitimate, in the room of arbitrary power.' He observes that Louis XVI. could not be said to have been a perfectly free agent from the beginning of the revolution: but he remarks, on the other side, that neither could the people be said to be free agents, when they submitted to the usurpations of the crown. This, no doubt, is one way of putting in practice the *lex talionis*. He charges the emigrants at Coblentz with inconsistency, in as much as they refused to submit to the decisions of the states general of 1789, composed of all the orders of the kingdom, and yet made it a criminal charge against Louis XVI. that he once had it in contemplation to destroy these very orders, but particularly that of the provincial nobility. The emigrants were unquestionably *wrong* in refusing obedience to the laws enacted by the constituent assembly, but we cannot say that they were *inconsistent*; they stood up for a constitution established on the fundamental basis of a government consisting of a king and three *distinct* orders; consequently they might call it equally a crime in the king to meditate the destruction of those orders, and might say that the first assembly had departed from the fundamental principles of the constitution, first by blending the three orders into one body, and then by completely extinguishing two of three, declaring that they should be no longer recognized in the state.

The author then proceeds to give a character of Louis XVI. which, if just, might well make the world lament that he did not experience a better fate.

'The ignorance of some,' says he, 'and the wickedness of all (meaning the nobles), paralysed in the person of Louis XVI. all the virtues necessary to form a great monarch. He carried with him to the throne a contempt of pomp and shew, purity of manners, rigid economy, a love of justice and of his people, and a fixed resolution to make them happy. These dispositions would have been sufficient for the regeneration of France in the midst of a court less corrupt than that which Louis XV. left behind him: but what can the virtues of an individual avail in the center of corruption?'

This character will not be considered as courtly flattery, when we state that our author appears not only *not* to be a courtier, but to be a decided enemy even to the name as well as the office of king.

The third chapter gives an account of the establishment of Comte d'Artais at Coblentz. This prince, after having passed a considerable time at the court of his father-in-law the king of Sardinia, repaired to that of his maternal uncle the elector of Triers, of the electoral family of Saxony; who not only gave him an asylum in his dominions, but even committed to him,  
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in a great measure, the government of Coblenz, where he exercised sovereign power over his emigrated countrymen. *Monf. de Calonne*, his prime minister, had, if we may credit our author, formed a plan to wean the affections of the royalists from the person of Louis XVI. and from his next brother the *Comte de Provence*, and to transfer them to *M. d'Artois*, as the only prince of the royal house who had firmness enough to withstand the encroachments of the people on the prerogatives of the crown. Indeed our author goes so far as to assert, but quotes no authority, that *M. de Calonne's* object was to make the crown, if possible, more absolute than ever it had been; and that he deemed the youngest brother of the king the fittest person for his purpose in the prosecution of such a design, as possessing infinitely more firmness than the rest of his family. To this end, the author tells us, it was openly maintained in all the circles at Coblenz which were influenced by this minister, that the weakness of Louis XVI. rendered him unfit for any thing but sacrificing the rights of the monarchy; that he ought not to be entrusted with the exercise of the royal authority, after the emigrants should have marched to Paris, and dispersed the National Assembly: but that the kingdom should be governed in his name by *M. d'Artois*, in the character of Lord Lieutenant General. The king, we are told, informed of all this, began to be alarmed for himself and his son; and it was for this reason, our author says, 'that his majesty resolved to emigrate on the 21st of June 1791, and previously transmitted an order to his brother to quit Coblenz immediately, and repair to Turin, there to reside till he should hear from him again. His royal highness, from whom the king had concealed his resolution to emigrate, refused to obey the order of his sovereign, on the presumption or pretext that it had been extorted from him by the National Assembly. The king's arrest at Varennes defeated all his plans, and was a matter of joy to *M. de Calonne*; who, by this event, was left at full liberty to pursue his own plans.' Our readers will probably smile when they read this account; they will no doubt say that it comes very well under the "secret history," for certainly this is the first time that it was ever made public; and it gives to the flight of Louis XVI. a colour and a motive never before imagined by any man.

The subject of the fourth chapter is the emigration of *Monseigneur*, the king's other brother, who had the good luck to arrive at Brussels on the 22d of June 1791, and soon afterward set out for Coblenz; where, our author says, he conceived a jealousy of *Comte d'Artois*, who, though his younger brother, appeared to possess the exclusive countenance of the crowned

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heads and the confidence of the emigrants. An arrangement, however, soon took place, on which Monsieur was only placed on a level with him, and it was resolved that public affairs should be transacted in the joint-names of "the princes, brothers to the king."

Chapter V. gives some account of a sovereign French senate established at Coblenz, formed by M. *de Calonne*, which began to act independently of the king; to whom the royal brothers addressed a letter, or rather manifesto, containing a declaration "that though his majesty should expressly forbid them to act hostilely against the new French constitution, and though he should assert that in forbidding them he was doing an act which he was perfectly at liberty not to do, they would resist his prohibition, considering it as extorted from him, and not emanating from his own free will." Soon afterward it appeared that the princes and their senate had usurped the royal authority, for they published a circular letter calling on the persons who lately composed the corps of musqueteers, light horse guards, the gens d'armes, and guards of the gate, formerly part of the king's household troops, and which on a principle of œconomy his majesty had suppressed by an edict in 1775, to assemble at Coblenz for the purpose of resuming their military functions. The military establishments of the two royal brothers were revived; and orders were issued for raising several corps of horse and foot, each to bear the name of some province in France, and as far as possible to be composed of natives of the same: one was to be formed only of nobles, and to be called the knights of the crown, or "*Chevaliers de la Couronne*." The corps of royal gens d'armes, suppressed by the king in 1787, was also revived.

The sixth chapter lays before the reader several details relating to a political inquisition set up at Coblenz, which exercised the most arbitrary sway, and turned the citadel of that residence into a Bastille, where hundreds of French gentlemen were confined under the authority of *lettres de cachet*, and kept without trial, and in want of common necessities, while the princes and their ministers lived in the utmost splendor. The author says that, exclusively of bread, ordinary wine, and butcher's meat, provided by the elector for the table of his royal nephews, the other expences of their table alone amounted to 50,000 livres a month; which, by the way, ought not to be considered as an extravagant sum, as it did not much exceed 24,000*l.* sterling a year for two men, *each* of whom before had an annual income of 200,000*l.* and who at Coblenz were obliged to keep open house for hundreds of officers who had not sixpence in their pockets. It might be thought to be below the dignity

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dignity of history to descend to mention the pilfering of servants; who, the author says, were so light fingered that, when the princes left Coblenz, there were missing 90 silver forks, as many silver spoons, and 800 dozen of napkins belonging to the elector. He tells us that the courts of Coblenz and Paris were so little in unison, that at the former the courtiers began to represent the queen of France as the declared enemy of the French nobility, an order which it was her wish to crush; and that in accomplishing such a work, she was to be supported by her brother, the emperor, who meditated a similar fate for the nobility of his own dominions. The writer would have us believe, contrary to every rule of probability, that this report respecting the queen was credited at Coblenz, and that the princes and their adherents began to speak of the alliance between France and Austria as highly impolitic and injurious to the interests of the former; and to give it out in all companies that an alliance with the court of Berlin ought by all means to be preferred to it: nay he will have it that it was proposed that, as the first fruits of this alliance, the king of Prussia should furnish the princes with 30,000 men, to act only as auxiliaries. We are informed that Leopold counteracted this plan formed by *M. de Calonne*, and nipped the new alliance in its bud. This ex-minister, we are told, set up a newspaper at Coblenz, called "the Journal of the Princes, Brothers to the King," which he placed under the direction of *M. Suleau*, who daily libelled Leopold and Monsieur himself. The latter, not wishing to be thought to have any share in traducing the character of the emperor, endeavoured to have it suppressed: but, though first prince of the blood, he was unable to succeed any farther than in getting its name changed, (it was afterward called "the Journal of the Counter-revolution,") and in having a censor appointed to inspect the different articles intended for publication.

About the end of January, 1792, *M. de Calonne* said that he had received the most authentic advices that Strasburgh was ready to open its gates to the emigrants; he immediately dispatched an order to the Prince of Condé, then at Worms, to proceed without delay with his little army of only 1800 men to Strasburgh, not for the purpose of attacking, but of taking peaceable possession of that important city. Had the gates been opened to him, and the works all delivered up, it would not have been in his power to have maintained himself there against the troops which the Convention would not have failed to send to dislodge him; for at that time none of the allied courts had any forces in that quarter to support him, and the emigrants at Coblenz were without arms, ammunition, and accoutrements.

Monsieur did not like the expedition; he was afraid that Condé's army would be destroyed should he miscarry before Strasburgh, even though he should not be attacked by the enemy, for the winter was remarkably severe, and the troops were not provided with necessaries to screen them from its inclemency: but his influence was not sufficiently great for preventing the council at Coblentz from resolving that the expedition should take place: he however privately directed the Marquis de Jaucourt, who had a nephew actually in garrison at Strasburgh, to contrive to discover the real sentiments of the people of that city: the result was, that there was no truth in the report that they wished to surrender to the princes; that on the contrary both they and their magistrates were devoted to the new constitution, and that the city was in the best possible state of defence. Monsieur caused this intelligence to be conveyed to the Prince of Condé, who was advancing, but who immediately fell back, and went into cantonments at Bingen near Mentz. While this prince was on his march towards Strasburgh from Worms, M. de Calonne, we are told, got industriously handed about at Coblentz a manuscript, purporting to be the last will and testament of a woman of Lausanne in Switzerland, in which she foretold that in twenty years after the demise of Louis XV. his royal highness the Comte d'Artois, his youngest grandson, would be king of France. Our author says that this pretended prophecy was received with rapture by the emigrants, who seemed to forget the indecency of their joy at the idea of an event that could not take place but in consequence of the death of their sovereign Louis XVI. of his son the Dauphin, and of Monsieur his brother.

It was carried in the council at Coblentz that those officers of the French guards, who had not joined in the revolt of their men when the latter declared for the people on the 14th of July 1789, should be permitted to raise a new regiment under the name of foot gens d'armes: but then they were, as our author informs us, to pay for this favour the sum of 600,000 livres. It was also resolved that seven regiments should be raised, to be composed of foreigners, six of them of Illyrians, and one of Russians; all the commissions were to be sold, and to be hereditary in the families of the purchasers: the price of a company was fixed at 35,000 livres. In the month of December 1791, M. de Calonne invited the emigrant nobles to meet, those of each province apart by themselves, so as that each of their meetings might be considered as a meeting of the province to which they belonged, for the purpose of taking into consideration the following propositions: 1st. that they should take an oath of fidelity to the princes; 2d. that they should consent

to the alienation of crown lands to the value of 40 millions of livres; 3d. that, as a security for the money to be raised on the credit of this vote of alienation, they should agree to mortgage their own private estates. The nobles of Normandy unanimously voted the three propositions, but those of Poitou rejected them, and they were ultimately abandoned. Our author wishes the world to believe that the object of the courts of Vienna and Cologne, in refusing to allow the emigrants to embody themselves and appear in martial array within their respective states, was to prevent them from carrying into effect measures which would virtually dethrone the king of France and deprive the Dauphin of his inheritance; measures which the then emperor and his brother, the elector of Cologne, could not be supposed to see with indifference, as they were brothers to the queen of France, and consequently uncles to her son and heir: but our author would have his readers stretch their credulity still farther, when he calls on them to believe that it was for the purpose of defeating the traitorous designs of the emigrants at Coblenz, that Louis XVI. declared war against the successor of Leopold; that is to say, that he declared war against a monarch who was anxious to maintain the rights of the Dauphin and his father, and who considered the French emigrant princes as engaged in rebellion against their king and brother. We cannot read such accounts with patience; they are an insult to our understanding. The fact is that, though Leopold did not suffer the emigrants to embody in his dominions, he ordered Marshal Bender to give military aid to the elector of Trier against the French nation, when the only motive for hostility that the latter had with regard to the former was, that he had allowed the emigrants to appear in arms in his territory, and to make preparations for invading France.

Chapter VII. The death of Leopold. In February 1792, the emperor Leopold died. We are told by the author that the emigrants expressed the most indecent joy at this event; while all the accounts received in England on that occasion stated that they appeared overwhelmed with grief, because they feared that a new ministry might not adopt the hostile dispositions of Leopold against the French convention. Soon after the accession of Francis to the hereditary dominions of his father, a pamphlet was published by *Courvoisier*, under the authority of *M. de Calonne*; in which it was laid down as a system, that the emigrants ought to have the exclusive right of directing and commanding the combined armies; that the latter ought to appear only in the light of auxiliaries in the counter revolution; and that, should this right not be admitted, the emigrants ought to look on the confederacy as hostile to them, and turn their  
arms

arms against it. The author of the work before us says that the court of Berlin fell in with the views of the emigrants on this head; that the court of Vienna resisted them: but that at last a compromise took place between the two courts, by virtue of which Francis consented that the king of Prussia should command the expedition; and in return Frederic William promised to give his vote for placing Francis on the imperial throne. We are next told that *M. de Calonne* had the mortification to find a favourite plan miscarry, which was that Monsieur should be acknowledged *regent* of France by the emigrants; but they did not think proper to debate about a regency while the king was still alive. At the same time we are gravely assured that *M. de Calonne's* object, in wishing to get this prince declared regent, was to make him a cypher, and to vest the whole power of the regency in the *Comte d'Artois!*

Chap. VIII. opens with the arrival of the duke of Brunswick at Coblentz, in June 1792, at the head of the Prussian army. At his first interview with the princes of France, he publicly assured them that he was come to follow their orders, and would punctually carry them into execution. Our author takes on him to say that *M. de Calonne* formed the plan of the campaign, that the king of Prussia and the duke of Brunswick servilely adopted it, and that the famous manifesto published by the latter, to the great scandal of all Europe, was also the work of the same minister. The heaviest charge which this author brings against *M. de Calonne*, (but in support of which he produces not a tittle of evidence,) is that this prime adviser of the royal brothers, expecting that the combined armies would winter in France, had resolved that they should render their stay in that country as heavy and oppressive to the people as possible; that in the mean time his agents, dispersed over the city of Paris, should every where give out that the excesses of the allied troops were all to be imputed to Louis XVI.; and that his main object in propagating this calumny was to excite the people to rise up against their king and destroy him and his family during the paroxysm of their fury. All this, we are to conclude, was to be done for the purpose of securing the inheritance of the crown to his favourite *M. d'Artois*. We have often heard that *M. de Calonne* was an extravagant and a corrupt minister: but we never heard till now that he was a bloody minded man, who would murder his sovereign, the Dauphin, and the Queen, for the benefit of another person. It may be said that it was with a view to make himself prime minister: but he could not reckon long on the possession of power acquired by means so infamous; for, though the *Comte d'Artois* had been wicked enough to aspire to the throne by

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fratricide,

fratricide, yet he could not but despise the instrument of murder: no king, however nefarious, would long trust a man who could be capable of butchering a prince from whom he had received favours and protection. Be this, however, as it may, our author ascribes the fatal business of the 10th of August to M. *de Calonne*, not as flowing naturally from the manifesto and the invasion, but as the consequence of his particular plan for spiriting up the Parisians against the king and his family.

Chap. IX. brings the king of Prussia before Verdun, and afterward gives an account of his inglorious retreat from France. The Prussian army, with the emigrants and Austrians, advanced rapidly, and without a blow penetrated into Lorraine, where they laid siege to and took Verdun. It was here, we are told, that he first discovered the extent of the danger of his enterprise, and it made a very sudden change in his conduct: he dismissed M. *de Calonne*, for whom he had before expressed so great a partiality and esteem; and, as he foresaw that the expedition would miscarry, that the throne of France was gone, and with it the hopes of the French princes, who could no longer promote his interest, he turned short round, and, from having treated them with the most profound respect bordering on servility, he completely disregarded them:—after his retreat he disbanded their army, and, under the pretext of preserving his own dominions from the contagion of Jacobinism, he refused to allow them, or any of their destitute followers, an asylum in his territory. The Prince of *Condé's* little army, which had remained in the Brisgaw, was not indeed dispersed; the emperor on this occasion took it into his pay, on condition that the officers who served in the ranks (the rank and file had been to a man commissioned officers,) should content themselves with the pay and clothing of privates, and receive an Austrian commander.

We pass over various details of events preceding the death of Louis XVI. already too well known to be stated here. Of that monarch the author speaks in high terms of praise, saying that virtue, candour, goodness of heart, and frankness, marked his conduct to the last moment of his life. This compliment must be considered as paid to the *man*, not to the *king*; for our author, though he might in some places be mistaken for a zealous royalist, is nevertheless as great an enemy to kings as the most enraged Jacobin or holy mountainer. He tells us that, at the death of this prince, his brother Monsieur was proclaimed regent by the emperor. This we believe to be an unfounded assertion: the court of Vienna, in ordering a mourning for the unfortunate child who by some people was called Louis XVII., styled him only “the most serene prince, son and heir of the  
crown

crown of Louis XVI.," which certainly was not calling him king; and yet that title could not have been refused to him by a power that had acknowledged his uncle regent; for a *regent* is a relative term—he acts during the minority or incapacity of a king.

Speaking of the conduct of the allies towards *Dumouriez*, the author lays down a system of policy which, he says, they ought to have pursued: but of which we cannot so much as think without horror. He says that the allies, instead of purchasing from *Dumouriez* the territory which in Flanders he had taken from them, would have done better, if they had bought the man himself.

• If, (says he,) the combined powers had had the sense, by rewards, titles, and rank, for which he has an insatiable appetite, to make sure of his person, his talents, and his means of employing them to most advantage; had they agreed with him that he should at stated times, previously communicated to him, be attacked in his conquests, but in such a way as always to leave him the advantage, he would have been able to preserve the confidence of the nation and the exclusive direction of all political and military operations. So circumstanced, he could have gotten rid of all the French Generals, either through the faults which they might really have committed, or through those which he should impute to them.'

He who can read this without indignation must be possessed of such a heart as never can be, to any man of sentiment or humanity, an object of envy. In another place, this Machiavelian politician says that the king of Prussia purchased from *Dumouriez* the liberty of retreating unmolested out of France. We think that an impartial perusal of Colonel *Money's* history of that campaign must clear *Dumouriez* from this charge. We are told in another place that the late king of Prussia left in his treasury, at his death, *four hundred and eighty-six millions* of French livres; which (taking the livre at ten pence halfpenny English,) would make about 21,262,500 l. sterling; such a sum as certainly never was in the Prussian treasury at any period since the foundation of that government. The late king's father indeed left, at his death in 1740, about seven millions sterling to his successor: but the subsequent seven years' war was not calculated to add to that wealth. It is certain, however, that the present king found at his accession a very full exchequer.

Chap. X. treats of the Bastille of Coblentz. The author takes occasion to place in very contrasted views the state prisons of France, and that which was established in the citadel of Coblentz; and the contrast is certainly very much to the credit of the French prisons. In the former, the prisoner, he says,

P p 3

was



was not allowed so much as a bed ; a little hovel of a room ten feet by six was assigned to him for his lodging, and he had no stated allowance from the public for food, nor for attendance. The state prisoners in France under the old government were provided with well aired apartments, and well furnished at the expence of the crown. There were servants to wait on them in health as well as in sickness ; and there were constantly retained a physician, a surgeon, and an apothecary, paid by the king, to attend whenever their advice or assistance was wanted. They were allowed to take the air whenever they required it, and to walk about the garden of the prison. They could speak to the governor as often as they pleased : the major of the place was bound by the duty of his office to visit them every day, and to see that their victuals were good and wholesome ; they had a good cook ; and the king's allowance to the lowest prisoner was nine livres per day, exclusive of necessaries of dress, &c. It is true that some of the officers, placed at the head of these establishments, did not faithfully discharge their duty towards the persons under their care :—but complaints against them were not neglected. The unfortunate Louis XVI. had one remarkable occasion for shewing how much he detested cruelty or oppression. The Marquis *de Rougemont*, governor of the castle or state prison of Vincennes, was one of those who did not treat his prisoners with the humanity required by his instructions. His conduct in this respect was described in a strong and affecting manner by the famous *Mirabeau* in his book on state prisoners : the work fell into the hands of Louis XVI., who was led by it to make inquiries into the grounds of the complaint, and, being satisfied that it was well founded, his majesty dismissed, with disgrace, the Marquis *de Rougemont* from his government, and totally suppressed the prison.

Chap. XI. might fairly be obliterated from this work, for it has nothing to do with the history of Coblentz ; it is a dissertation on the vicious education of princes, shewing it to be the source of every crime. It is a Philippic against kings ;—and here it is that the author lays open his real principles. Hitherto his language might induce his readers to consider him as a man, who, though an enemy to *M. de Calonne*, was an enemy only because he thought that minister's plans injurious to the interests of monarchy in general : but here he throws off all disguise, and avows himself the determined foe to crowned heads and princes : in railing at whom he brings to his aid all that true history could furnish against them, but, as if that were not sufficient, also presses false history into his service, and states as facts things that never happened. He tells us that the Czar

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Peter I. found one of his fieldmarshals, who was base enough to lend his arm to *cut off the head* of the unfortunate Alexis, only son to that monarch, and heir-apparent to his throne. We have read that the prince died soon after his condemnation, of a fever, as some report, brought on by fear, others say of poison: but certain it is that he never was beheaded either living or dead. The massacre on St. Bartholomew's day was, surely, horrid and bloody enough of itself, and did not stand in need of exaggeration: our author, therefore, had no excuse for stating the amount of persons butchered in that single day by order of Charles IX. at *one million!* Not satisfied with railing at kings, he involves all their judges and courts of law in the same guilt and indiscriminate censure.

‘What tribunal in Europe, (says he,) has refused to send an innocent person to the scaffold, whenever it has pleased the sovereign to express his wish to have one sent thither? We do not know where to find such a tribunal. The soul of the virtuous chancellor of Prussia, it is true, shuddered at the idea of the order given to him by his king to cause the immortal Frederick II. then prince royal, to be beheaded, and he remonstrated against the deed: but, had the king persisted in his intention, the court would have passed sentence on him and executed him as well as his two favourites, who had done nothing more than consent to accompany the young prince in a journey which he had resolved to take, and which had solely for its object, the acquisition of every species of information, that he might one day devote it to the happiness of his people and the glory of his empire.’

We will not stop to point out all the inaccuracies in this account: but we may observe that the author must have been little acquainted with England, or he might have found many instances of men acquitted in opposition to the whole influence of the crown. The merit of these acquittals, however, might be ascribed by some to the juries: but instances occur in the history even of the French courts of law, in which so little respect has been paid to the will of the sovereign, that they have proceeded capitally against his favourites and ministers. Nay so late as the reign of Louis XV. the parliament of Paris passed sentence of death on the Duke d'Aiguillon, the great favourite of that monarch, and condemned him, though a peer of France, to be *hanged as a felon*: nor could the king save his minion but by a violent exertion of arbitrary power: he went to the court himself, and, the judges being all present, he caused the register which contained the judgment to be delivered up to him, and with his own hand tore out the page that recorded at once the disgrace of his minister, and the firmness and integrity of the legal administrators of justice.

Though this author is a determined enemy to kings, he is not the more friendly to the idea of *equality of rank*: he calls it

'a chimerical pretension wherever man has ceased to lead the life of nature and has united with his fellow-creatures in society; wherever the fortunes and capacities of individuals are unequal. Equality of rank existed no where in name, and never in fact. In the best days of the Roman republic, no one would have dared to say that men were not equal: but still they were not so in reality; the plebeian was not the equal of the patrician.' With all the author's dislike to kings, he thinks that people might enjoy complete happiness and complete liberty under them, if the empire of the law were so firmly established, as that not even the monarch should dare to violate it. Nay, in a government so constituted, he has no objection to an order of nobility.

Such is the substance of the work before us: the style and language are very little above mediocrity; and the sentiments, though sometimes just, are often extravagant; for the author suffers his passions to hurry him on so fast, as to make him occasionally outstrip his judgment.

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ART. XVI. *Paris pendant l'Année 1795, &c. i. e. Paris during the Year 1795.* By M. PELTIER. A periodical work published every Saturday Morning. 8vo, 1s. 6d. each Number. De Boffe, London.

**M.** PELTIER is well known by several works not deficient in ability, the object of which is to depreciate the French revolutions, and to place them in that point of view whence the emigrant writers wish the readers to behold them. These publications are severally entitled *Dernier Tableau de Paris*, *Correspondance Politique*, and *Tableau de l'Europe*. He is one of those indiscriminate censors who, instead of beginning his reprobation with the appearance of the Dantonian and Robespierrean system on the 2d of ~~November~~ 1792, and terminating it with the extinction of this horrible sect in the autumn of last year, flings his compost of abuse alike at the lenient licentiousness of the polished Feuillans, at the austere republicanism of the bold Girondists, and at the tyrannic lawlessness of the cruel Sans-culottes.

In this work he reviews and abridges a number of pamphlets respecting French affairs, furnishes many curious anecdotes of conspicuous characters, and inserts some lively dialogues and declamations concerning the shifting scenes of the day, interspersed with the favourite street-songs (vaudevilles) which are still essential appendages in France to every new incident or enterprize; for these gay people sing in want and in terror, and delight, like the ancient Germans, to dance amid  
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september

the darting of spears. The publication is periodical, and we have now the first eight numbers before us, constituting the first volume.

In No. 2. the dialogue in Elysium between *Bailly* and *Favras* has a degree of character and interest,—without, however, equaling a somewhat similar one by Lyttelton, between Hampden and Falkland.

In No. 5. *Les Ruines*, a satirical romance of *Marnesia*, is analyzed; the introductory chapter of which is lively. Not having received the original work, we shall borrow this fragment:

‘ I had been travelling through Greece, antiently inhabited by gods, sages, and heroes . . . now, by half savages, who dwell with the owls on its ruins. I had visited the *holy places* consecrated some by the arts, some by liberty, and others by virtue. . . . Corinth, Argos, Delphi, Platea, and the illustrious Pifa; where, every five years, glory, talent, beauty, strength, and genius met to receive the admiration of Greece. I had trodden the same soil that Socrates trode. I had kneeled on the spot on which three hundred Spartans withstood for two days the whole power of Asia. Some fragments of grass-grown wall, some trunks of columns, some statues maimed by the barbarians or gnawed by time: these are all that remained!

‘ Grieved to have before my eyes only the monuments of past glory, and of liberty withdrawn, I determined to travel among the nations which have supplanted Greece in the field of European civilization. A great and happy revolution, it was reported, had happened in the west. A nation of heroes under the guidance of a senate of sages were realizing more than the dreams of Plato. There, methought, I shall behold the revival of the better institutions of Lycurgus, of Zaleucus, and of Solon; there I shall meet an Epaminondas, a Phocion, a Demosthenes; and with them many a Phidias and an Euripides; for, where great models are, great artists arise. I shall dwell amid a people both new and civilized, with the morals of Sparta and the polish of Attica; and, on returning to my country, perhaps I shall have learned to break the bands of lethargy, and arouse her energy to new achievement. Enchanted by these hopes, and eager to gratify them, I soon resolved. Without regret I forsook a ground profaned by despotism. I embarked at Lepanto, the antient Naupactus, and, after a short sail, though too long for my impatience, I arrived at Marseilles, an antient colony of the Phœceans.

‘ As I approached the shore, my eagerness changed into a shudder of respect. I felt the deep awe of the religious mind, which enters a temple of the divinity. I, a mere pupil of nature and hitherto the slave of a despot, was soon to be among the people the most enlightened and the most free in the universe. Tears of shame trembled on my eye-lashes. I could not contain my transports. I sprang from the boat, and, flinging myself on my knees, “Hail! land of liberty,” I exclaimed, and was bending down to kiss the soil—when a soldier rudely

rudely stepped before me and demanded my *passport*. I did not know what this man wanted. 'A passport,' said I, 'explain to me what the word means.' "O you have no passport;" replied he, seizing me by the collar and dragging me roughly along. "Corporal, to arms: this is a *suspected* person, he has no passport." The corporal arrives. I had no passport. I was placed between two fusileers. "He must be some returned emigrant; take him to the *committee of superintendence*." I was now led away, accompanied by a second species of janizaries, and followed by a crowd loudly abusive. Arrived at the proper place, I had long to tarry in a dirty vestibule full of poor wretches, who, like myself, no doubt had not provided themselves with passports. Every one patiently waited his turn. I saw beggars half-naked introduced in preference to Genoese merchants in velvet; and, if I wondered at the oddity of the precautions taken in behalf of liberty, I at least beheld with satisfaction the triumph of equality of rights, over inequality of dress. At length the Arcopagus was opened to me. A cobbler presided. The interrogatory was very laconic. Who art thou? whence comest thou? whither goest thou? Without any farther preamble, I answered that I was a Turk, was coming to see France, that in my country, which, it is true, is enslaved, we might travel without passports, and that the *Grand Seigneur, my master*, protected both at home and in foreign parts his subjects, and would know how to avenge any injury done to the least of them. I was scarcely allowed to finish. At the word Turk, I could distinguish a nip of the brow. At the words *Grand Seigneur, mon maitre*, a clamorous bawling cut me short. He is the agent of some ex-noble, said one: the valet of *Condé*, said another. Away with him to the *committee of general safety*! said a third: to the *national window* with him! said a fourth. He must be *guillotined*, cried half a dozen. The tumult was complete: it was necessary to prepare the affidavits: the secretary was absent: none of the rest could write: a degree of silence ensues, when one of the senators, a man of some sense and calmness, took an opportunity of acquainting them that the *Grand Seigneur* was not the traitor *Condé*, but a Sultan at Constantinople, who was likely enough to retaliate on the *brave Sans-culotte* in his dominions, if an injury were done but to the whisker of a Moslem. This discourse prevailed; my release was ordered; and I hastened to make use of it. I had not crossed the second street, when a watchman met me and demanded my *card*. Another difficulty. I no more knew what a card imported, than what a passport was. Another visit to the committee. I was now received very cordially. My troubles occasioned a very hearty laugh. I was furnished with the certificate of civism, and lost no time in quitting this haven of liberty, where one is arrested at every corner. On the second day I set off for Paris. This time I had my passport, and well it was; for not a village neglected to repeat the eternal questions, and to analyse the component parts of my baggage. After fifty-eight detentions, I arrived at Orange.

In No. 7. the following remarks occur; which, as they relate to a party having its parallel among ourselves, we shall select.

‘ If

‘ If some sound minds are heard amid this general convulsion, there are also men hard-hearted and bigotted to their philosophical principles, who continue to pursue their former line of conduct, and to propagate their errors with criminal obstinacy. Such are *Sieyès*, *Thomas Paine*, *Raderer*, *Louvet*, and others. The great question of the influence of property on government has called into the field all the champions of individuality, (universal suffrage,) of whom *Raderer* and *Paine* are the most remarkable. The former printed a pamphlet last month, in which he maintained that a man’s head is a property sufficient to bestow suffrage and eligibility. To support this assertion, he puts the case of a man dying worth 3000*l.* and leaving three children to share the inheritance. The elder buys a little farm and cultivates it himself. No one disputes his claim to suffrage, from *Bergasse* to *Robespierre*. He is a proprietor; he is a qualified man; he passes the test of their political sacrament. He is a citizen in the whole force of the term, has an interest in the defence and prosperity of the country, he may vote. The second vests his 1000*l.* in cloth, and opens a shop in the Palais-royal. Is his sovereignty (claim to suffrage,) to be disputed because he measures stuff instead of hoeing cabbage? This, says *Raderer*, is not yet publicly acknowledged. It is allowed that he has a circulating, although not a fixed property; that he pays taxes, mounts guard to keep his shop from being robbed, and has a certain interest in public order:—but, if the third son goes to study medicine at Montpellier, and, after his four years, returns to Paris with his money spent and a thousand pounds-worth of medical knowledge in his head, takes ready furnished lodgings, and lives for a time from hand to mouth, canvassing for patients; is this man, whose acquired knowledge fits him better than his brothers for the trust of selecting a representative, to be deprived of a political right which you concede to *them*? From this ratiocination, *Raderer* infers that there ought to exist no passive citizens, that a journeyman earning but a shilling a day earns the interest of 33*0l.* and ought to have his powers of labour valued to him, as a capital of that amount, and this already surpasses the proposed qualification. He adds that the partisans of territorial property ought, in order to be consistent, to proportion the number of votes bestowed on each individual to the amount of his rent roll, and to consider society as a partnership of land-owners, in which each should receive his dividend of influence, according to the number of shares which he possesses. If acres be a title to suffrage, the man of ten acres ought not to enjoy the same privileges with the man of ten thousand.’

No. 8. contains the decree concerning a new standard of weights and measures passed by the Convention in April 1795, conformably to a report from the Committee of Public Instruction presented by *Prieur, de la Cote d’or*. As this is one of the many innovations of the French which other nations may at some period imitate, we shall present it entire.

‘ The National Convention, desirous of securing to the French people the benefit of uniform and invariable weights and measures, and

and of taking the most effectual steps for facilitating the use of them throughout the whole republic, decrees as follows :

1. The æra already fixed for the adoption of new weights and measures by the law of the first of August is postponed till farther order : meanwhile, the citizens are invited from this time forwards to give a proof of their attachment to the unity and indivisibility of the republic, by introducing into the transactions and calculations of commerce the new measures.

2. There shall be but one standard of weight and measure for the whole republic. This shall be a scale of platina, on which shall be delineated the *metre* adopted as the fundamental unit of the system of mensuration.

This standard shall be executed with the greatest precision, conformably to the experiments and observations of the commissioners intrusted to determine it. It shall be deposited in the archives of the legislative body, together with the statement of the operations serving to ascertain it, in order that at all times hereafter they may easily be verified.

3. Into the chief town of each district shall be sent a model conformable to the primary standard, and a model of the weight deriving from the new system of measure. These models shall be the prototypes of all others used by the citizens.

4. The extreme nicety intended to be given to the standard of platina not being essential to the common measures, they may continue to be fabricated after the manner now practised, and of the length described in the former decree.

5. The new measures shall be called *the republican*, and their several nomenclature is adopted as follows :

*Metre* is to be the measure of length equal to the ten-millionth part of the arc of the terrestrial meridian comprehended between the north pole and the equator.

*Are*, the square measure for the surface of land, each side to consist of ten metres.

*Stere*, the cubic measure for fuel ; its height, breadth, and length, each one metre.

*Litre*, the liquid measure, the contents of which shall be equivalent to the cube of the tenth part of a metre.

*Gramme*, the absolute weight of a cube of pure water at the freezing point, the side of which measures the hundredth part of a metre.

The fundamental monetary unit shall be called *Franc* and not *livre* as heretofore.

6. The tenth part of the metre shall be called a *decimetre*, and the hundredth part a *centimetre*.

Ten metres shall be called a *decametre*, one hundred metres an *hectometre*, one thousand metres a *kilometre*, and ten thousand metres a *myriametre*.

The decametre will be a convenient length for the measuring of land ; the kilometre and myriametre for itinerary distance.

7. The denominations of all other sorts of measure shall follow the same analogy : the tenth part of the litre being called a *decilitre*, the hundredth

hundredth part of the gramme, a *centigramme*. Ten litres shall be called a *decalitre*, and, one hundred litres, an *hectolitre*. A *kilogramme*, a *myriagramme*, shall be weights of one thousand, and ten thousand grammes.

‘ In speaking, however, of monetary divisions, *decime* and *centime* shall continue in use for the tenth and hundredth part of the franc.

‘ 8. In weights and measures of capacity, each of the decimal measures shall have its double and its half; in order to give the necessary variety which convenience requires: thus there shall be a *double-litre* and *demi-litre*, a *double hectogramme* and *demi-hectogramme*, and so forth.

‘ 9. In order to render the disuse of the antient measures less troublesome, it shall be executed piece-meal, and at periods to be decreed by the Convention, whenever the republican measures shall be manufactured in sufficient quantity, and the other preliminary dispositions for the change adopted.

‘ The new system shall first be applied to monies and assignats, next to measures of length, and progressively to superficial and solid measures.

‘ 10. The operations relative to the determination of the fundamental unit to be deduced from the size of the earth, begun by the academy of sciences, and pursued by the board of measures, shall be continued by farther commissioners, selected principally from among the mathematicians, who have hitherto applied to this object, to be nominated by the Committee of Public Instruction; in virtue of which regulation the aforesaid board of measures is suppressed.

‘ 11. A temporary agency to consist of three members shall be formed, in order to superintend, under the authority of the Committee of Public Instruction, whatever relates to the renovation of weights and measures. These three members are to be named by the Convention, at the suggestion of the Committee: which shall fix their salary, in concert with the Committee of Finance.

‘ 12. The business of this temporary agency shall be: 1. to inquire into and facilitate the fabrication of accurate new weights and measures for general use: 2. to provide and distribute the several prototype standards among the districts: 3. to draw up and disseminate the instructions necessary to facilitate a clear understanding of the new measures, and of their relation to the old: 4. to suggest to the Committee of Public Instruction, and through it to the Convention, any farther regulations which may be necessary to the introduction to the new measure: 5. to ascertain and account for the several expences incurred in the determination and establishment of the new measure: 6. to correspond with the constituted authorities and the citizens relative to what concerns the new measure.

‘ 13. The fabrication of the republican measures shall be managed as much as possible by mechanism, as well to secure uniformity, accuracy, and celerity of proceeding, as to facilitate the sale of them at low prices.

‘ 14. The temporary agency may patronize the necessary machinery, either by ordering it from able artists, or by granting premiums to the most successful. It may make advances of money, or materials,



rials, or machinery, so purchased to the undertakers of the new measures and weights:—but, in each case, it shall obtain the authority of the Committee of Public Instruction.

‘ 15. The agency shall regulate, as far as may be necessary, the form to be given to each measure, and the material to be used in the fabrication of them.

‘ 16. On each measure shall be graven its name; and each shall be warranted by a stamp of the republic.

‘ 17. In each district an officer shall be appointed to affix this stamp after the proper comparison.

‘ 18. The choice of measures appropriated to each species of merchandise shall be so managed that fractions less than one hundredth be not necessary. The agency is to pursue this object with the least possible disturbance of the usages of business.

‘ 19. To the tables of the relation between the old and new measure ordered by the decree of the 8th May, the agency are at liberty to substitute graphic scales, which define it without an intermediate calculation.

‘ 20. To facilitate the external relations of France with other countries, the agency shall compose a work stating the relation of the new measure to each of the measures used in the large commercial towns of other countries.

‘ 21. Provisionally, the national treasury may advance for these several objects 500,000 francs.

‘ 22. The law of the 4 Frimaire, which orders the decimal division of the day, is indefinitely suspended.

‘ 23. The preceding articles of decrees on this subject, which may be contrary to the present arrangement, are abrogated.

‘ 24. From the publication of the present decree, all farther manufacture of the old measure is prohibited under pain of confiscation, and of a fine double in value to such measure: also the importation of such measures from foreign parts. The civil administrations are severally charged to superintend the execution of this article.

‘ 25. As soon as the prototype standard of platina shall be completed and presented to the legislative body, a public monument shall be erected, in which it may be preserved from injury. The agency shall produce a plan for this monument, destined to consecrate, in the most durable manner, the creation of the republic, the triumphs of the French, and the state of advancement which science had attained under its protection.

‘ 26. The Committee of Public Instruction shall take without delay the several steps above particularized for the entire renovation of the measures of the republic, and shall progressively propose to the Convention the necessary legislative dispositions.

‘ 27. The temporary agency shall give an account of its operations progressively to the Committee of Public Instruction.

‘ 28. All the constituted authorities are enjoined, as also all the public functionaries, to concur with all their power in the important operation of the renewal of measures and weights.’

It is to be hoped that M. PELTIER will have sufficient encouragement to go on with this journal, which promises frequently

quently to communicate some curious information; and because it may be useful that such a body as the Convention, which is foolishly intolerant of internal contradiction, should have its more remarkable proceedings criticized with severity.

Tay.

ART. XVII. *Reflexions sur la Guerre, &c. i. e.* Thoughts on the War, in Answer to "Thoughts on Peace addressed to Mr. Pitt and to the French Nation." By M. D'IVERNIS. 8vo. pp. 157. 3s. Elmsley, Debrett, &c. London. 1795.

ART. XVIII. *Reflexions on the War, &c. &c.* By FRANCIS D'IVERNIS, Esq. Translated from the original French. 8vo. pp. 135. 3s. Elmsley, &c. London. 1795.

M. D'IVERNIS is well known by his struggles for liberty in his little native republic of Geneva, by his voluntary exile from his country, when it could no longer withstand the constitution imposed on it by the Comte de Vergennes, and by several very able subsequent publications on the state of affairs in France. In the pamphlet now before us, he writes as if the author of the "Thoughts on Peace\*" were a man: but, from the preliminary address, it is evident that he considers himself as answering a lady, viz. the Baroness de Stael, to whom that production is generally ascribed; and, though he combats with great vigour most of her opinions, he possesses too much gallantry to omit paying her many high compliments. He tells her, it is true, that the counsels which she gives, and the sacrifices which she requires as preliminaries to peace, seem to him to be big with danger: but he at the same time acknowledges that the principles, from which her errors spring, appear to him to be too respectable to suffer him to point them out and refute, them without rendering homage to the excellence of her motives. He does this, he says, the more readily, as he himself would a twelvemonth ago have seconded her exhortations to peace; for, by a termination of hostilities at that period, the disasters which have since happened might have been prevented. Strange as it may sound to her, he declares that it is by those very disasters, which he would then have made peace to prevent, that he is now convinced of the necessity of a vigorous prosecution of the war: he requests that she will not, from this declaration, conclude that he is inconsistent, and not governed by any fixed principle nor system; for he trusts that a perusal of his work will suffice to shew that such a conclusion would be as unjust as it would be injurious to him.

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\* See our last Appendix.

M. D'IVERNIS

M. D'IVERNOIS divides his pamphlet into five chapters, to which is added a conclusion. In chap. 1st, he discusses three important questions:—Whether the war has really been more disastrous to the combined powers, than a system of neutrality would have been? Whether they ought to consent to any terms of peace, which should leave the French in possession of the smallest part of their conquests? Whether the chances of making them restore those conquests, and of a successful termination of the war, be not in favour of that side which is possessed of the most lasting resources for prolonging the contest; or, in other words, which has the longest purse?

For the discussion of these questions, he does not think it necessary that he should go back to the origin of the war, nor consider how far it was just on the part of Austria and Prussia; he seems to have principally at heart to shew that it cannot be imputed to England, who did not draw the sword till she found herself necessitated to defend her allies who were actually attacked by the French. He confesses, however, that to him it appears probable that it was the war that led to the scaffold the unfortunate monarch, whom it was the avowed object of the confederates to seat firmly on his throne. The triumph of guilt and wickedness, he says, was complete in France, before England joined the confederacy; nay, she found even herself attacked in what was dearest to her, her constitution, by the attempts of the French systematically to propagate in every state their revolutionary principles. Under such circumstances, to stand neuter would in his opinion have been tantamount to a submission to or adoption of those principles; and so far is he from condemning those powers which at last resisted them, that he blames them only for not having taken the field against them sooner. He desires the advocates for neutrality to state how it came to pass that this very system, which they so strongly recommend, afforded no protection to Holland, to the Palatinate, nor to Savoy. He next considers what have really been the boasted advantages gained by those states which have declared for a neutrality, and have refused to join their neighbours in a war against France.

With respect to Sweden, (he says nothing about the state of Denmark,) he observes that, notwithstanding her boasted internal tranquillity, she has, since the beginning of the French revolution, seen her king fall by the hands of a murderer, and a most dangerous conspiracy set on foot against his successor. Here we think that M. D'IVERNOIS appears to be very much at a loss for an argument, when he states a case which can be nothing at all to his purpose, unless he could make out what he does not attempt, that France was at the bottom of that conspiracy,

piracy, and that it was she who armed the murderer of Gustavus against the life of his sovereign. It certainly was the interest of the French that the king of Sweden should die at that period, because he was not only decidedly for restoring the monarchy of France, but was preparing to take the field against them, as generalissimo of the combined forces:—but does it follow that every murder committed ought to be laid at the door of him who would derive advantage from the death of the persons murdered?

The author next considers the case of the Americans, whom the writer of the *Thoughts on Peace* has pointed out as a people who, by their wise system of neutrality, were enriching themselves at the expence of the new world. That they *are* enriching themselves he does not deny: but he maintains that this present government was brought into the greatest danger by the French principles, propagated among them by the agents and emissaries of the convention; that they shook the patriarch of the new world (Washington) in his curule chair; that they succeeded so far as to kindle up a civil war in the United States; and that, had it not been for the personal character of Washington, who was able to combine the public force against the rebels, and to pull up the trees of pretended liberty planted in Pennsylvania, there would have been an end of the present constitution of North America. In this representation, there is unquestionably some truth: but is it not considerably distorted; and is not too much made of a spirit of resistance which broke out to a new excise law, rather than to the form of government? When the cyder counties in England complained of the excise on cyder, did any one suppose that they wanted to pull down the British constitution?

Next comes the case of Switzerland; and, in direct opposition to the Baroness *de Stael*, the author denies that it owed its tranquillity to any respect that France had for its neutrality. Here he is qualified to speak with more precision than most others, from personal knowlege; and as this case is rather more in point than the others, we will enlarge rather more on it. He asserts that Switzerland is indebted for its preservation to two miracles of good fortune, and to the most dreadful of calamities, even to that very one which the Baroness congratulates it for having escaped. What he calls the two miracles are, 1st, that when the French republic sent positive orders to Gen. *Montesquieu* to invade Switzerland, the little state of Geneva had the courage to prepare for resistance, and to form a barrier between the French army of the Alps and the Swiss cantons, until the latter should have had time to arm. 2d, That the French General, who was to have fallen on the Swiss, had

the rare virtue to suspend the execution of his hostile orders. 'It is true, (says M. D'I.) that he succeeded in getting these orders revoked: but it was by resolving to expose himself to ruin, rather than not represent to his principals, *the great injustice and the danger of kindling up this new war.*' The most dreadful of all calamities, which with two miracles of good fortune preserved Switzerland, was that Geneva submitted to become an expiatory victim to the French revolution: in other words, that, to preserve the rest of Switzerland from it, she devoted herself to it. The language which Gen. *Montesquieu* held in his dispatches to the provisional council redounds too much to his honour, to be omitted here. 'Do not, (said he,) let France be dishonoured by an execrable abuse of power. Will you suffer the cradle of a republic that now fixes the attention of the universe to be polluted with the vices which infected courts? Will you draw on France the application of the fable of the wolf and the lamb? Shall we be more honoured or more powerful, when we shall have crushed the weakest of our neighbours, been guilty of a crying act of injustice, and have kindled up a new war?' &c. &c. Geneva, says our author, was attacked, not because she was meditating hostilities against France, but because she wanted to shelter herself from aggression, by having endeavoured to get herself included in the neutrality of Switzerland; which mighty crime was, in the language of *Brissot*, in his report of Nov. 21, 1792, in the name of the diplomatic committee, *but an ill-disguised accession to the coalition of kings.*

Our author admits that, since the fall of *Robespierre*, a great change of disposition has appeared in the convention, whose ruling members, he believes, are now desirous of peace: this change, however, he attributes not to good principles, for he says that they were concerned in or countenanced all the horrors that have disgraced and desolated France; and he ascribes it to the war, the pressure of which they feel most sensibly. He asks, Whether it would be safe to trust to engagements made by such men; and he answers 'yes, provided they will prove their sincerity by restoring all their conquests.' If they refuse to do this, he reminds the public that the party now at the helm in France is that very *Brissotine* or *Girondist* party, which, with a perfidiousness unparalleled in the annals of mankind, annulled and trampled under foot the very first treaty that ever was contracted with the French republic. 'Was it not this very party, (says our author,) which, after having given full powers for negotiating a treaty with the Genevans, waited untill the latter had ratified it, and then coolly declared to them, that no other terms should be granted to them than a *communication of principles.* It will remain for us to examine whether a free people

people can and ought to bind itself by treaties ; whether they be not useless with republics, which ought always to be governed by a community of principles ; whether they be not indecent with any government that does not derive its powers from the people ; for, perhaps, therein lies the *secret* of your revolution, and of those that are *preparing*."

Without a restitution of all the conquests made by France, our author thinks the balance of power in Europe will be destroyed ; and without that balance, he contends, Europe would sink into a state of confusion, the strong every where falling on and swallowing up the weak. If peace be concluded on any other basis than that of the *status quo*, the neighbours of France, he is sure, must soon submit to her yoke, or be again obliged to draw the sword, to recover those very conquests which a love for peace might induce some of them to consent to cede for the present to the convention ; and he deems it wiser for them to go on with the war now, when France is so exhausted, than to give her time to breathe and recruit herself.

This brings him to his second chapter, in which he examines the financial resources of the convention ; and which, he says, consist solely in assignats. These resources, however, he is confident, are nearly exhausted, and must soon fail them. He insists that it was solely by assignats that they were enabled to bring into the field armies three times as numerous as those employed by Louis XIVth ; and consequently, that it is principally to assignats that they are indebted for three times greater conquests than any which were ever made by that monarch. With the assignats, he contends, those armies must melt away, and with them those successes which have astonished and alarmed Europe. In aid of his opinion that the resources hitherto derived from this paper-money will soon be exhausted, he makes several observations,—founded, we grant, in fact, but whether such as warrant his inference, we will leave to our readers to determine. When assignats were first issued, they maintained their credit pretty well, as long as it was understood that there was landed property in the hands of the public equal in value to the sum for which they were put into circulation :—but when the emission was multiplied to an alarming extent, a depreciation proportioned to the alarm took place. The convention, to keep up the falling credit of the paper, passed decrees for making it penal in any one to pay away an assignat for less than its nominal value : this decree, together with another for establishing what was called the *maximum*, for fixing a price on all goods beyond which no buyer was to go, kept up the assignats some time ; as did also the system of terror, which, by daily sending numbers of wealthy citizens to the guillotine, was

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constantly

- constantly pouring into the treasury a new supply of ways and means, arising from confiscations :—but the law of the *maximum* and the system of terror being done away, the depreciation of assignats began again rapidly to increase; and, the resource of confiscations being gone, the necessity of issuing new assignats daily became of course more pressing. This is not all; not only the treasury is not to be supplied in future, but it is to make restitution of all that it gained by forfeitures during the bloody reign of *Robespierre*. The property of the whole *Girondist* party, now returned to power, is to be restored; and so is that of the persons, not emigrants, murdered in the name of the law during the rule of that merciless ruffian. These immense restitutions will leave for the liquidation of the assignats only the original security, the church and crown lands, and the estates of the emigrants,—a fund infinitely short of the sum necessary to pay off the immense number of millions of livres for which the assignats not only have already been issued, but still must be issued before the war is at an end. On the whole, M. D'I. does not hesitate to say that the republic will perish by the same means which pulled down the monarchy—the derangement of its finances.

To support this opinion by something stronger than assertion, he goes into the following detail. *Johannot*, in his famous report to the convention 22 Dec. 1794, stated that the annual produce of the estates become the property of the nation, mortgaged as a security for the payment of assignats, and still unfold, amounted to about 300 millions of livres, which at forty years' purchase would make a capital of *twelve thousand millions*; to which should be added other national property that was not let, but could not be estimated at less than 2000 millions, and 1000 millions more that would arise from the personal estates of emigrants; making in the whole *fifteen thousand millions*. This, then, is the foundation on which stands the credit of the assignats. M. D'I. throws out of this account the last two items of it, but without telling us why. He then observes that lands, at the best of times, did not on an average sell for more than 27 or 28 years' purchase; and he assigns some very substantial reasons for an opinion, that it is not to be expected that the republic could possibly get more than 20 years' purchase, when she is obliged to bring annually such an immense quantity of lands into the market. At this rate, the twelve thousand millions would be reduced to *one half*. Now out of these *six thousand* millions, he says, must be deducted the immense restitutions to be made to the federalists and others, conformably to the decree of the 20th of March 1795. These restitutions, it was said in the convention, would amount to about one thousand

thousand millions ; but M. D'I. without assigning his reasons, estimates them at double that sum, and thus reduces the capital of the estates at the disposal of the nation to *four thousand* millions. He does not, however, stop here ; for he observes, that by the decree of 1st Jan. 1795, the nation took on itself the payment of the debts chargeable on the estates of the emigrants. *Cambon* declared that day in the convention that the *creditors* of the emigrants were about *one million in number* ; and our author, supposing that to each of these, one with another, is due a sum of 2000 livres, reduces the fund out of which the assignats are to be paid to 2000 millions. Out of this fund, the convention will have to pay off first the assignats actually in circulation, and which *Cambon* estimated that day at 6400 millions of livres ; and which M. D'I. thinks cannot now be estimated lower than *eight thousand millions* : next the new assignats that must be issued for the farther prosecution of the war ; and, calculating the expences of the war from this day to the end of the present year only, he thinks they cannot fall short of *five thousand* millions. Here then, without mentioning the supplies necessary for supporting expiring agriculture and ruined farmers, without saying a word about the rewards promised to the soldiers of the republic at the expiration of their military labours, is a sum of *thirteen thousand millions of livres*, for the payment of which the convention has only the sum of *two thousand millions*. At the sight of this picture of the French finances, M. D'I. is not afraid to declare that, if the combined powers will but keep their arms in their hands, the convention will, through the failure of ways and means to carry on the war, be reduced to the necessity of restoring all its conquests. He is extremely sanguine on this head : but, to do him justice, the arguments with which he supports his opinions are very specious.

In chap. 3. he treats of the financial resources of England, her revenue, her trade, her taxes, her debt, and her credit ; and he draws a picture of her prosperity, which is extremely flattering to an English reader. Of her moral character he speaks in terms of admiration. ‘ If ever there was a war, (says he,) in which England gave unquestionable proofs of her moral rectitude and her disinterestedness, it is surely the present. For a proof of this assertion I appeal to the sincere exertions that she has made, and to the blood and treasure which she has sacrificed, to preserve Holland from the ruin to which the French had doomed her. That ruin is now accomplished : but, though it has afforded the convention matter for songs of triumph, it will not be long ere they discover that they have done the trade of England the most signal service possible ; and

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that



that, by attacking the Dutch territory, or even making themselves masters of it, they have furnished England with the double opportunity of covering herself with honour by defending it sincerely though unsuccessfully, and enriching herself much more effectually by the lawful right which they have given her provisionally to turn the channel of the trade of Holland, which the French could not secure to themselves by the temporary plunder that they made under the name of *requisitions*.' He admits that the war has been attended with misfortunes to England; and that no one can be so impious as to say that peace is not a blessing to mankind. At the same time, he thinks that sacrifices made for the purpose of securing a continuance of that blessing cannot be said to be dictated by any other motive than that of public good. He then goes into the consideration of the four following points:—(we quote from the translation.)

' 1st, Whether the preservation of the sources of British prosperity, does not essentially depend on the equipoise, the independence, and the tranquillity of Europe? 2dly, Whether that equipoise will not be absolutely destroyed, and her independence and tranquillity be continually in danger, from the moment that France is left in possession of any part of her conquests? 3dly, Whether the near annihilation of the only resource which, during the war, she can make productive, does not give a better chance of depriving her of her conquests by perseverance?'—

and, 4thly, Whether the resources of England are not fully sufficient for prosecuting without discouragement a war carried on in defence of society itself; and whether the necessity of increasing her debt ought, on the one hand, so to alarm her as to make her lay down her arms, or on the other encourage the French farther to delay the restitution of all their conquests.

Having examined them minutely, and made several judicious observations, he concludes that England owes it to herself, to Europe, to the present and to future generations; in a word, to society in general, and to the lasting happiness of mankind; not to think of peace, until France shall be once more confined within the limits that bounded her territory at the beginning of this war.

In his 4th chapter, M. D'I. considers the insurmountable obstacles that stand in the way of France continuing under a republican government, and labours to prove that she ought most carefully not only to avoid trusting the administration of the state to an *elective* head, but by all means to seek her own happiness in the restoration of an hereditary and limited monarchy. In the course of this task, M. D'I. attempting to correct an error of *Rousseau*, respecting the English House of Lords, falls into one himself no less unpardonable. *Rousseau*,

in his *New Heloisa*, makes an English Lord hold the following language. . . . "Supreme ministers of the law in the House of Peers, *sometimes even legislators*, we equally distribute justice to the people and to the king; and we suffer none to say, "*God and my sword*," but only "*God and my RIGHT*." M. D'I. makes the following observation on this passage: 'The House of Peers but seldom erects itself into a court of justice; its habitual functions are those of legislation: so that *Roussseau* should have said "Legislators in the House of Peers, and sometimes even supreme ministers of the law." Our author ought to have known that the House of Lords is the supreme court of appeal in this kingdom; and that its functions are judicial as well as legislative. Had he been in the habit of attending its meetings, he would have seen it, every session, hearing appeals, and revising decrees and judgments of inferior tribunals, carried to their bar by such of the parties as thought them erroneous.

M. D'I. appears to wish most earnestly that the French would adopt the British constitution; and, with a view to this, he combats, in his 5th chapter, certain prejudices which are entertained against it in France even by many persons who are decidedly friends to a limited monarchy. In this chapter, he makes a very able defence of our constitution; to which, however, he is so attached, that he does not see very clearly those blemishes in it which strike the eyes of thinking Englishmen.

Having gone into such lengths in detailing his observations on other points, we are under the necessity of dismissing the rest of the work with some very short observations.

In his 'Conclusion,' M. D'I. admits that peace is an object which ought to occupy all the thoughts of all the belligerent powers: but he insists that even peace might be purchased at too dear a price. To France, he contends, it is infinitely more necessary than to any other state now engaged in the war: the expences to which she is driven are almost beyond imagination; certainly beyond the power of any people in the world to bear without becoming completely exhausted and bankrupt. To prove this, he tells us that the supplies for the month *Pluviose* of the present year exceeded the revenue by the sum of 313 millions; while in the month *Germinal*, the excess amounted to the enormous sum of 660 millions: so that, in the short space of *two months*, the French have been obliged to spend of their *capital* ONE THOUSAND and THREE MILLIONS of livres. New emissions of assignats thus becoming necessary every month, the depreciation, he says, must of course keep rapidly increasing; till, in the opinion of our author, this paper will

be worth little or nothing ; and without such a resource as it has hitherto afforded, the war and the revolution cannot possibly be supported. If it be for the purpose of preserving her conquests, that France puts her existence to such a hazard, either she acts like one under a deprivation of reason ; or she thinks those conquests worth so vast an expenditure, from which she could immediately free herself by agreeing to restore them. Certainly the reasons that weigh with her to preserve them should, it would seem, induce the other powers of Europe to think that their own future peace and independence cannot be secure, while France is thus aggrandized by extensive encroachments on her neighbours.

Such is the substance of a very interesting pamphlet, which contains abundant proofs that the author is intimately acquainted with the nature of his subject, and possesses a thorough knowledge of the situation, views, interests, and resources of the ruling power of France. It is impossible for us, without a violation of consistency, to applaud the system which he recommends ; because we have invariably condemned, on principle, the war in which we are unfortunately engaged, and which it is M. D'IVERNOIS's object to persuade the confederate powers to prosecute with vigour. We, however, have never been so assuming as to arrogate to ourselves infallibility. The justice or the policy of the war is perhaps mere matter of opinion, and may have two sides : the author, however, says nothing about either ; he does not look into the origin of the war : but, finding it raging, and the French victorious, he trembles for the balance of power. That there is at present a strong probability that, with a little perseverance on the side of the allies, the French will be under the necessity of offering safe and honourable terms of peace, through inability to continue the war, is what he confidently asserts ; and, if his premises be granted to him, his inferences must be admitted to be just : we think, however, that he is rather too sanguine in his hopes, and that the recovery of the Netherlands, and of the other conquests made by the French, is rather to be desired than expected. We say desired, because, though we are and always have been friends to the establishment of *liberty* in France, we have invariably been enemies to the *aggrandizement* of that country. We are Britons, and consequently devoted to the independence of the British state ; which we know must be endangered, if France be suffered to enlarge her territories. We most sincerely wish her free and happy : but we most certainly do *not* wish her an increase of power. It is sufficient for her to be strong enough to repel aggression, and to cover her own dominions ; it is not for the tranquillity and safety of her neighbours

neighbours that she should be powerful enough to pull down other states, and to annex them to her own territories.

The translation of this work deserves the highest praise. Sh.....n.

ART. XIX. *Le Reveil de la Raison. Septembre 1794.* 8vo. pp. 90.  
2s. Imported by De Boffe, London.

**H**OW may we translate this title? The *Awaking of Reason*? The pamphlet, however, is written with much eloquence, and in the best style of French declamation. Its object is to call on writers and speakers to warn their several disciples against the tendency of French opinions to extirpate civilization. We select a paragraph:

‘Traverse the countries of Europe—every where you may track the path of slaughter and devastation. Cottages burned, palaces levelled, holy edifices first profaned, and then overthrown; the monuments erected to valor or to beneficence sullied or destroyed, the masterpieces of industry and art mutilated or defaced, heaths covered with the wounded and the dead, fields uncultivated, cities sacked or abandoned. At Turin, Madrid, Naples, Vienna, London, Geneva, you will find traitors and conspirators weaving their fatal plots against sovereigns, and against nations; sowing discord and confusion, desiring the universality of anarchy and its massacres, in order to possess the fruit of their labours in impunity, and to keep off that vengeance human and divine, the tardy step of which they affect to scorn. At this terrible sight, your affrighted shades (the shades of the writers supposed to have brought on the revolution) turn aside; you weep over those laurels which girded your brows on the day of glory. Your intentions may have been pure; you may not have foreseen the misfortunes of which you have been a primary cause. You believed, perhaps, that mankind were better than they are; you toiled to render them happy; your zeal misled you. Your pens have shed storms of thunderbolts; your writings have become decrees of death and of proscription; your genius a focus which has set fire to the world.’

We little expected to find the inference drawn from all this to be: Let the war be continued; let fresh corn-fields be trodden down by the soldiery; let fresh cottages be plundered, polluted, and burnt; let fresh cities be cannonaded into rubbish, and fresh heaths whitened with the bones of men; and this for the sake of civilization! Such counsel occurs, however, in pages 17 and 18. Humanity of a Lamia! tears of a Crocodile!

Tay.

ART. XX. *Journal d'un Emigre, agé de 14 ans; i. e. Journal of a French Emigrant, 14 Years old.* 12mo. pp. 96. 2s. sewed.  
De Boffe, London. 1795.

**T**HIS tour describes a journey from Dunkirk through Ghent, Brussels, Spa, Cologne, Utrecht, and Rotterdam, to Aldeburgh, (Aldborough) in Suffolk, where the young author landed.

landed. It is very agreeably written. The French and English are printed on opposite pages, in order that it may become a manual for those who are studying either language. In the English half, a few Gallicisms occur.

Day.

ART. XXI. *Reflections on the Formation and Distribution of Wealth.*  
By M. Turgot, Comptroller General of the Finances of France, in 1774, 1775, and 1776. Translated from the French. 8vo. pp. 122. 3s. Ridgway, London. 1795.

OUR readers are not unacquainted with the talents and character of the author of this performance, whose life was reviewed in the Appendix to the M. R. vol. lxxvi. If what *Condorcet* says of the original of this work be founded in fact, it may be considered as the highest compliment to M. TURGOT. "This essay, (says *Condorcet*,) may be considered as the germ of the treatise on the Wealth of Nations written by the celebrated Smith;"—and certain it is, that the publication before us gives what might be called a rough sketch or general outline of what is so admirably filled up by Dr. S. TURGOT was led, by the various employments which he held in the course of his public life, to turn his thoughts to the study of finance: he at different periods filled the offices of Master of Requests, intendant of Limousin, naval minister, and comptroller general of the finances of France; and he had numberless opportunities of judging of the wisdom or folly of the several systems which prevailed in his time, in his own country, and in others, respecting commerce and the source and management of national wealth.

In the present pamphlet, this able statesman has thrown his thoughts into the shape of propositions, of which here are 101; and all after the first rest in a great measure on each other. In his first, he asserts, in the most unqualified manner, 'the impossibility of the existence of commerce on the supposition of an equal division of lands, where any man shall possess only what is necessary for his own support.' It follows that an Agrarian law must inevitably be attended with a total extinction of trade. On this subject he justly observes:

'If the land was divided among all the inhabitants of a country, so that each of them possessed precisely the quantity necessary for his support, and nothing more; it is evident that all of them being equal, no one would work for another. Neither would any of them possess wherewith to pay another for his labour, for each person having only such a quantity of land as was necessary to produce a subsistence, would consume all he should gather, and would not have any thing to give in exchange for the labour of others.'

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He then shews that the hypothesis of an equal division of land, and a man's being able to live exclusively by the produce of his share, without the aid of other persons, neither has existed, nor could continue if it had; because the diversity of soils and multiplicity of wants compel an exchange of some productions of the earth for others of its fruits. He next observes that the productions, which the earth supplies to satisfy the different wants of men, will not, for the most part, administer to those wants in the state in which nature affords them, but that they must undergo different operations, and be prepared by art. Thus, says he,—

‘Wheat must be converted into flour, then into bread; hides must be dressed or tanned; wool and cotton must be spun; silk must be taken from the cocoon; hemp and flax must be soaked, peeled, spun, and wove into different textures; then cut and sewed together again to make garments, &c. If the same man who cultivates on his own land these different articles, and who raises them to supply his wants, was obliged to perform all the intermediate operations himself, it is certain he would succeed very badly. The greater part of these preparations require care, attention, and a long experience; all which are only to be acquired by progressive labour, and that on a great quantity of materials. Let us refer, for example, to the preparation of hides: what labourer can pursue all the particular things necessary to those operations, which continue several months, sometimes several years? If he is able to do it, can he do it with a single hide? What a loss of time, of room, and of materials, which might be employed, either at the same time or successively, to tan a large quantity of skins! But should he even succeed in tanning a single skin, and wants one pair of shoes, what will he do with the remainder? Will he kill an ox to make this pair of shoes? Will he cut down a tree to make a pair of wooden shoes? We may say the same thing of every other want of every other man, who, if he was reduced to his field, and the labour of his own hands, would waste much time, take much trouble, be very badly equipped in every respect, and would also cultivate his lands very ill.’

From the necessity of these various preparations, he infers the necessity of the exchange of produce for labour. He then asserts the pre-eminence of the husbandman who produces, over the artificer who prepares. The former he describes as the first mover in the circulation of labour, who causes the earth to produce the wages of every artificer. He remarks that the wages of the artificer are limited by the competition among those who work for a subsistence, and barely gain a livelihood; but that the husbandman is the only one whose industry produces more than the wages of his labour: so that he ought to be considered as the only source of all wealth. On this topic, he thus expresses himself:

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‘The soil, independent of any other man, or of any agreement, pays the husbandman immediately the price of his toil. Nature does not bargain with him, or compel him to content himself with what is absolutely necessary. What she grants is neither limited to his wants, nor to a conditional valuation of the price of the day’s work. It is a physical consequence of the fertility of the soil, and of justice, rather than of the difficulty of the means, which he has employed to render the soil fruitful. As soon as the labour of the husbandman produces more than sufficient for his necessities, he can, with the excess which nature affords him of pure free will beyond the wages of his toil, purchase the labour of other members of society. The latter, in selling to him, only procures a livelihood; but the husbandman, besides his subsistence, collects an independent wealth at his disposal, which he has not purchased, but which he can sell. He is, therefore, the only source of all those riches which, by their circulation, animates the labours of society; because he is the only one whose labour produces more than the wages of his toil.’

On the foregoing principles, he divides society into two classes of men, the one productive, or the husbandmen; the other stipendiary. He then proceeds to consider the origin of property. ‘In the first ages of society, (he says,) the proprietors could not be distinguished from the cultivators.’ At first the owner of the land and the person who tilled it were one and the same. ‘It is (says our author,) by the labour of those who first cultivated the fields, and inclosed them to secure their harvest, that all land has ceased to be common, and that property in the soil has been established.’

‘Until societies have been formed, and until the public strength, or the laws, becoming superior to the force of individuals, have been able to guarantee to every one the tranquil possession of his property, against all invasion from without; the property in a field could only be secured as it had been acquired, by continuing to cultivate it; the proprietor could not be assured of having his field cultivated by the help of another; and that person taking all the trouble, could not easily have comprehended that the whole harvest did not belong to him. On the other hand, in this early age, when every industrious man would find as much land as he wanted, he would not be tempted to labour for another. It necessarily follows, that every proprietor must cultivate his own field or abandon it entirely.’

Thus it happened that, in the progress of society, population extending, and more and more lands being cleared and occupied, there remained for those who came last nothing but barren wastes rejected by the first occupants: but at length every spot had an owner; and those, who had not a spot which they could call their own, had no other resource than to barter labour for produce. In the next stage of society, the owners of the soil are represented as beginning to be able to ease themselves of the toil of cultivation by the help of hired labourers. Inequality

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in the division of property the author considers as inevitably flowing from natural causes. His thoughts on this delicate subject are clear, and his arguments convincing. They are well worth the consideration of those who think that an equal distribution of a man's estate between his children would banish from the world that inequality of fortune, which has always existed in society, but which we mean not to defend on any moral principle: physical principles are however too stubborn to give way to what may be called moral propriety. M. TURGOT's words are,

‘The original proprietors would (as I have already mentioned) occupy as much land as their strength would permit them with their families to cultivate. A man of greater strength, more laborious, more attentive about the future, would occupy more than a man of a contrary character. He, whose family is the most numerous, having greater wants and more hands, extends his possessions farther; this is a first cause of inequality.—Every piece of ground is not equally fertile; two men with the same extent of land, may reap a very different harvest; this is a second source of inequality.—Property in descending from fathers to their children, divides into greater or less portions, according as the descendants are more or less numerous, and as one generation succeeds another, sometimes the inheritances again subdivide, and sometimes re-unite again by the extinction of some of the branches; this is a third source of inequality.—The difference of knowledge, of activity, and, above all, the economy of some, contrasted with the indolence, inaction, and dissipation of others, is a fourth principle of inequality, and the most powerful of all: the negligent and inattentive proprietor, who cultivates badly, who in a fruitful year consumes in frivolous things the whole of his superfluity, finds himself reduced on the least accident to request assistance from his more provident neighbour, and to live by borrowing. If by any new accident, or by a continuation of his negligence, he finds himself not in a condition to repay, he is obliged to have recourse to new loans, and at last has no other resource but to abandon a part, or even the whole of his property to his creditor, who receives it as an equivalent; or to assign it to another, in exchange for other valuables with which he discharges his obligation to his creditor.’

M. TURGOT then proceeds to consider the consequences of this inequality; the first is that a distinction takes place between him who owns and him who tills the soil; next follows a division of the net produce between them in certain proportions. Soon afterward, society is divided into three classes, by the introduction of artificers added to the two former classes of proprietors and cultivators. He then points out in what the two laborious or working classes resemble each other, and in what they essentially differ. He next considers the various methods by which land-owners may derive an income from their lands; such as having them tilled by labourers hired for stated wages,  
or



or by slaves. This second method, he says, cannot exist in great societies, for these reasons :

‘ When men are formed into great societies, the recruits of slaves are not sufficiently numerous to support the consumption which the cultivation requires. And although they supply the labour of men by that of beasts, a time will come, when the lands can no longer be worked by slaves. The practice is then continued only for the interior work of the house, and in the end it is totally abolished ; because in proportion as nations become polished, they form conventions for the exchange of prisoners of war. These conventions are the more readily made, as every individual is very much interested to be free from the danger of falling into a state of slavery.’

Slavery, annexed or attached to the land or soil, he observes, succeeds to slavery properly so called ; and vassalage to the former ; till in the end the slave himself becomes free, and possessed of a species of property as vassal or tenant. The other methods, by which the owner of the land may make a profit of it, are alienation for certain services, partial colonization, renting or letting to farm. The author states his opinion respecting all these methods, and gives the preference to the last as by much the most advantageous : but then, he observes, this method supposes a country in which it is introduced to be already rich.

He then goes on to treat of capitals in general, and of revenues paid in money : this leads him naturally to the consideration of the use of gold and silver in commerce, of the rise of commerce, and of the principle of the valuation of commercial articles ; how the current value of the exchange of merchandice is established. ‘ Commerce, (he says,) gives to merchandice a current value with respect to any other merchandice, whence it follows that all merchandice is the equivalent for a certain quantity of any other merchandice, and may be looked upon as a pledge to represent it.’

As it would swell our account too much were we to follow the author through all his 101 propositions, we shall only note the heads of such of those that remain as may be remarkable for some particular circumstance or singularity. Speaking of the variations in the value of gold and silver in different countries, he says,

‘ This value is susceptible of change, and in truth is continually changing ; so that the same quantity of metal which answered to a certain quantity of such or such a commodity, becomes no longer equal thereto, and it requires a greater or less quantity of silver to represent the same commodity. When it requires more, it is said the commodity is dearer ; when it requires less, that it is become cheaper ; but they may as well say, that the silver is in the first case become cheaper, and in the latter dearer. Silver and gold not only vary in price, compared with all other commodities, but they vary also  
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with each other, in proportion as they are more or less abundant. It is notorious, that we now give in Europe from fourteen to fifteen ounces of silver for one ounce of gold; and that in former times we gave only ten or eleven ounces.

‘Again, that at present in China, they do not give more than twelve ounces of silver for one ounce of gold, so that there is a very great advantage in carrying silver to China, to exchange for gold, to bring back to Europe. It is visible, that, in process of time, this commerce will make gold more common in Europe, and less common in China, and that the value of these two materials must finally come in both places to the same proportion.’

If no alteration of the value of silver has taken place in the Chinese market, we need not be so much alarmed as we have been at the great annual exportation of that article from this country to China, since gold may be brought back in return for it.

Our author expatiates at large on the nature of interest paid for the loan of money: but we have not room for what he says on this subject.—He then advances a doctrine which sets him at variance with the system that induced the British legislature to limit the extent beyond which it is not only not lawful, but in fact criminal and penal, to carry the rate of interest for money; for he says that ‘the rate of interest, like the price of every other merchandice, ought to be fixed by the course of trade alone.’ We pretend not to determine on which side true wisdom may be found. Much has been said in favour of our statutes against usury; and much is said by our author in favour of the principle that money, like every other article of trade, ought to be left free to find its level.

M. TURGOT lays it down as a principle that, in trade, money has two valuations, one expressing the quantity of money or silver which we give to procure different commodities, the other expressing the relation which a sum of money has to the interest that it will procure in the course of trade. These two valuations, he says, are independent of each other, and are governed by two different principles.—As this is a topic so intimately connected with trade, which is one of the main pillars that support the greatness of this state in particular, we will give our author’s sentiments in the following extract:

‘These two different methods of fixing a value, have much less connection, and depend much less on each other than we should be tempted to believe at first sight. Money may be very common in ordinary commerce, may hold a very low value, answer to a very small quantity of commodities, and the interest of money may at the same time be very high.

‘I will suppose there are one million ounces of silver in actual circulation in commerce, and that an ounce of silver is given in the market

market for a bushel of corn. I will suppose that there is brought into the country in some manner or other, another million of ounces of silver, and this augmentation is distributed to every one in the same proportion as the first million, so that he who had before two ounces, has now four. The silver considered as a quantity of metal, will certainly diminish in price, or which is the same thing, commodities will be purchased dearer, and it becomes necessary in order to procure the same measure of corn which he had before with one ounce of silver, to give more silver, perhaps two ounces instead of one. But it does not by any means follow from thence, that the interest of money falls, if all this money is carried to market, and employed in the current expences of those who possess it, as it is supposed the first million of ounces of silver was; for the interest of money falls only when there is a greater quantity of money to be lent, in proportion to the wants of the borrowers, than there was before. Now the silver which is carried to market is not to be lent; it is money which is hoarded up, which forms the accumulated capital for lending; and the augmentation of the money in the market, or the diminution of its price in comparison with commodities in the ordinary course of trade, are very far from causing infallibly, or by a necessary consequence, a decrease of the interest of money; on the contrary, it may happen that the cause which augments the quantity of money in the market, and which consequently increases the price of other commodities by lowering the value of silver, is precisely the same cause which augments the hire of money, or the rate of interest.

‘ In effect, I will suppose for a moment, that all the rich people in a country, instead of saving from their revenue, or from their annual profits, shall expend the whole; that, not satisfied with expending their whole revenue, they dissipate a part of their capital; that a man who has 100,000 livres in money, instead of employing them in a profitable manner, or lending them, consumes them by degrees in foolish expences; it is apparent that on one side there will be more silver employed in common circulation, to satisfy the wants and humours of each individual, and that consequently its value will be lowered; on the other hand there will certainly be less money to be lent; and as many people will in this situation of things ruin themselves, there will clearly be more borrowers. The interest of money will consequently augment, while the money itself will become more *plenty* in circulation, and the value of it will fall, precisely by the same cause.

‘ We shall no longer be surprised at this apparent inconsistency, if we consider that the money brought into the market for the purchase of corn, is that which is daily circulated to procure the necessaries of life; but that which is offered to be lent on interest, is what is actually drawn out of that circulation to be laid by and accumulated into a capital.’ —

‘ *The price of interest depends immediately on the proportion of the demand of the borrowers, with the offer of the lenders. and this proportion depends principally on the quantity of personal property, accumulated by an excess of revenue and of the annual produce to form capitals, whether these capitals exist in money or in any other kind of effects having a value in commerce.*

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The price of silver in circulation has no influence but with respect to the quantity of this metal employed in common circulation; but the rate of interest is governed by the quantity of property accumulated and laid by to form a capital. It is indifferent whether this property is in metal or other effects, provided these effects, are easily convertible into money. It is far from being the case, that the mass of metal existing in a state, is as large as the amount of the property lent on interests in the course of a year; but all the capitals in furniture, merchandice, tools, and cattle, supply the place of silver and represent it. A paper signed by a man, who is known to be worth 100,000 livres, and who promises to pay 100 marks in a certain time is worth that sum; the whole property of the man who has signed this note is answerable for the payment of it, in whatever the nature of these effects consists, provided they are in value 100,000 livres. It is not therefore the quantity of silver existing as merchandice which causes the rate of interest to rise or fall, or which brings more money in the market to be lent; it is only the capitals existing in commerce, that is to say, the actual value of personal property of every kind accumulated, successively saved out of the revenues and profits to be employed by the possessors to procure them new revenues and new profits. It is these accumulated savings which are offered to the borrowers, and the more there are of them, the lower the interest of money will be, at least if the number of borrowers is not augmented in proportion.

This spirit of œconomy, he observes, is continually increasing the amount of capitals, while luxury is continually tending to destroy them; and the lowering of interest proves, according to M. TURGOT, that in Europe œconomy has in general prevailed over luxury. Many of our readers will start at this assertion; it being the received opinion that we have long since departed from the simplicity of our forefathers, and left them infinitely behind us in the paths of luxury: but, if luxury has a tendency to raise the rate of interest by destroying the fortunes of those who indulge in it, there must have been much more luxury among our ancestors than among ourselves, for the rate of interest was formerly a great deal higher than it is at present in England.

We have now given a sufficient number of extracts from this work, to enable our readers to form a judgment of the general principles of the author, and of his manner of supporting them. We will not go so far as to say that all his propositions are unquestionable, for some of them strike us as liable to strong objections: but it is not saying too much if we declare that they are *generally* true. We are at a loss which to admire most in M. TURGOT, the clearness of his conceptions, or the precision with which he delivers them; for he unites what we seldom find together, uncommon brevity and uncommon perspicuity.

There is no small analogy between this work and the late publication of the Marquis *de Casaux*, but the latter is written on a larger scale. *TURGOT* may be said to have furnished the skeleton; *Casaux* to have clothed it with sinews, nerves, flesh, and skin, and exhibited it in a fine and elegant form.

The translator is not without his share of merit, though he now and then limps not a little. His expression, to 'exchange the productions of the earth *against*' (instead of *for*) is rather French than English. Page 50, 'The seller is *him* who gives commodities for money, and the buyer is *him* who gives money for commodities.' Page 58, 'If four bushels of corn, the net produce of an acre of land, *was* worth six sheep,' &c. P. 93, 'While the money itself will become more *plenty*.' These are unpardonable faults against grammar.

Sh—2.

ART. XXII. *La Revolution Française à Genève—Tableau Historique et Politique, &c. i. e.* The French Revolution at Geneva; or, an Historical and Political Picture of the Conduct of France towards the People of Geneva, from October 1792 to July 1795. 2d Edition. By Monf. D'IVERNIS. 8vo. pp. 174. Elmley. 1795.

THE former edition of this work was noticed in the Appendix to our 15th volume, and a translation of it in the Review for Feb. 1795. We have now to consider only the *additions*; which consist of a short introduction, some passages in the body of the work, and a supplement of 77 pages.

This account of the revolution effected at Geneva by the French was written to deter America from adopting the new Gallic principles: but, hearing that, whenever the French had caused the tree of liberty to be planted in any state of the union, it was pulled down with indignation by the citizen soldiers; and that, from one end of America to the other, this signal of rebellion (as our author styles it,) is known by no other appellation than that of "the pole of anarchy;" the writer's fears for the peace of the Americans were removed. He therefore resolved that the second edition of his work, which he had originally addressed to an American, should be dedicated to the *Gironde* party in France; who, he says, were best entitled to such a homage, as the calamities brought on Geneva were the work of their hands. We know not what the admirers of *Brissot* will say to this: but Monf. D'I. charges him and his adherents with all the savage barbarities that attended the revolution which he describes. Speaking of the Girondists, he says:

'The most effectual way to unmask their leaders, who fill all Europe with their complaints of the persecution which they experienced under *Robespierre*, is to publish the history of the persecutions which they

they themselves brought about in Geneva for the purpose of *revolutionizing* us ; to let all Europe see that, in this little republic, till that fatal moment free from stain, these same Girondists exercised the very same kind of tyranny which they themselves afterward experienced ; and that they caused the same atrocious deeds to be done there which were afterward perpetrated against themselves . . . Such of the Girondists as have survived their first defeat aspire to the title of *founders of the republic* ; they presume to call themselves *the fathers of French liberty* ; they who, from the very beginning of their reign, provided more arms and raised up more enemies against the liberty of the whole world, than all those whom they call the crowned despots of the universe could, through whole ages of tyranny, have driven to become its worshippers. What has put to flight or reduced to silence the small number of Frenchmen, who endeavoured to pay to liberty the only worship which she could acknowledge ? Is it not their conspiracy of the 10th of August against a balanced constitution, of which France was just beginning to perceive the dawn ? Ah ! from age to age posterity will bestow on them no other denomination than that of the destroyers of their country's liberty ; it was reserved for them to invent a new name for their poisonous doctrine, and for that chain of crimes of which they may truly take to themselves the glory of having set the first example to mankind.'

To shew the inconsistency of the Girondists, he thus continues his address—

' You had ordered the citizens of Geneva to *naturalize* absolute equality in their city. Hasten now to notify to them that you yourselves have just acknowledged, by a solemn decree, that *this absolute equality is a mere chimera*. In the first delirium of your determination to propagate your principles, you had declared that *your revolution must either be carried into Geneva, or it must retrograde*. If it be true that you now take honour to yourselves for having made it retrograde, announce this change of opinion to the Genevans. You had hurled them into the abyss by your decree of the 19th of November, of which you made on them the first trial, which so justly alarmed all Europe. Repeat that incendiary decree, which Europe *must* see repealed before she can lay down her arms ; a decree which some of your adherents are continually holding up, under a thousand different forms, to your applause. Instead of suffering these madmen again to threaten that they will carry it into execution on the *banks of the Thames*, turn your eyes to the crimes with which this baneful decree has deluged the borders of the lake of Geneva. Those who are still groaning there under the yoke of oppression charge you with being the authors of all their calamities : nay, their very oppressors impute to you all the excesses which they have committed. A single word from you would have put an end to or repaired their misfortunes : but when you did speak, it was only to applaud those very excesses. . . You talk of *regenerating* France ; and you are constantly taken up with the care of healing the wounds which you had suffered us to receive : but is it not a duty incumbent on you to heal also the wounds which she has given to her neighbours ? Ah ! if you wish to remove the jealousy

which you have excited in the breasts of foreign nations respecting your designs; if it be true that you sincerely wish to conciliate the friends of liberty; decree without loss of time the resurrection of Geneva; hasten to restore to her the laws of which you robbed her, and of which she never shewed herself more worthy, than at the moment when you forced her to make the painful sacrifice of them."

Among the additions to the work, we find the treaty executed on the 2d of Nov. 1792 by General *Montesquiou*, commander of the army of the Alps, on the part of France; and *J. F. Prevost*, counsellor of State; *Ami Lullin*, late counsellor of State, member of the great council; and *Francis D'Ivernois*, also member of the great Council, on the part of the republic of Geneva. We also find Lord Robert Fitzgerald's letter to the Syndics and council of that city; *Brissot's* remarks on the same; *Montesquiou's* letters to *Garat*, the minister of the law department, and *Vergniaux* a member of the convention, in favour of Geneva, written for the purpose of preventing France from disgracing herself by breaking the above treaty, and descending to make a small but spirited republic submit to superior force. We wish that we had room for the insertion of the whole of these important papers: but they are of too great a length. We cannot, however, omit some parts which relate to England.

Lord Robert Fitzgerald (whom the author erroneously calls *Lord Fitzgerald*) wrote from Berne, where he resided as minister from his Britannic Majesty to the Swiss Cantons, a letter dated 11th of October 1792, directed to the Syndics and Council of Geneva, of which the following is the substance:

"That his Majesty, after the example of his glorious predecessors, would always shew himself the zealous friend of their republic; and that he had at heart the maintenance of their peace, liberty, and sovereignty, so intimately connected with the tranquillity of all Switzerland. That he (Lord Robert) had no doubt but his Majesty would approve the measures which they had taken according to their ancient customs and existing treaties, because they were calculated to maintain the neutrality of the Helvetic states, a neutrality of which he did not think it necessary for him to recommend to them the strictest observation."

The language of this letter was certainly very measured: the most that France could fairly make of it was that it meant this—"Do not suffer the French to become masters of your city, but observe, in every respect, a strict neutrality; and while you keep within the line of this neutrality, and adhere to the subsisting treaties that bind you to your neighbours, you shall find a steady friend in the king of England."

France, however, *i. e.* *Brissot* and his party, saw something more in the letter; they made a crime of it not only in the

British

British minister who wrote it, but also in the sovereign republic which received it; and they resolved, cost what it would, not to give up their designs against Geneva. Let *Brissot* speak for himself:—

“The aristocrats of Geneva (said he,) have recourse to other artifices: they endeavour to raise up the British cabinet against us; and they contrive, by their intrigues, to get a minister plenipotentiary dispatched to them, who comes to assure them that the crown of England takes an interest in their situation, and approves their measures. No doubt the people of England will one day hear with indignation of the attempt to make their influence serve as a protection to some few intriguers, and to crush freemen: no doubt they will call for an account of this prostitution of their name: *but come what will, the French republic will not give way: she is not to be frightened by the interposition of a king; and the new comedy intended to be acted at Geneva cannot delay the justice which she owes herself.*”

The great crime of Geneva was, after all, that she had caused herself to be included in the neutrality of her allies the Swiss; and this step was called by *Brissot*, “an ill disguised accession to the coalition of crowned heads:” but was not Geneva a sovereign state? as such, had she not a right, without asking the leave of France, to execute her long-standing treaties, and to take such precautions as she deemed necessary for her own safety? The interference of a neighbour against whom she had not made use of any language that could be construed into a threat, or even a meditation of hostility, was, *ipso facto*, a violation of her sovereignty, and perhaps the most tyrannical in its nature that could possibly be conceived; for it was plainly founded on this principle: “We have declared that we renounced for ever all *offensive* wars; we have since marched in great force against a neighbour of your’s; and you, fearing lest we should attack you also, send for a military aid from your friends the Swiss, and introduce it into your city. Does not this prove that you suspect the *sincerity* of our declaration; to suspect is to affront; and, next to downright hostility, the greatest crime, which you could commit against us, is to presume to depend for your safety and existence on any thing but our honour.” It might be asked, what could France gain by getting possession of Geneva; we really cannot say, unless she entertained designs against Switzerland: in that case, indeed, it would be of immense value to her, as being the key of that country. In any other respect, France must lose more in reputation than she could gain in interest, by making herself mistress of Geneva. What could signify the addition of the strength of 25,000 people to 25 millions? Or what could hostility avail the former under such odds? Geneva could not think of attacking France; her measures must have been of



a defensive nature. We confess that we have never been able to consider with patience the attempts of France on the freest republic on earth, and the most democratical state that existed at that time in the world; a state in whose legislative assembly upwards of *two thousand* men, out of a population of little more than 25,000 men, women, children, and minors, actually had seats, and voted personally, not by proxy or representation.

From the Supplement, we learn several particulars of the revolution at Geneva, and of the hardships to which such of the inhabitants were exposed, as had not been put to death or banished; that, by a kind of fine, about 600,000 Louis d'ors had been raised on 1100 individuals, even after they had experienced the consequences of the first general plunder; that the newly constituted authorities notified, to the Genevans settled in foreign countries, their advancement to power, and called on them to send to the treasury of Geneva patriotic contribution conscientiously proportioned to their fortunes; threatening, in case of refusal, to set them down as debtors to the nation, which would proceed against them in proper time and place. Among others, M. *Chauvet*, now in London, received such a notification: but, instead of a draft or bill of exchange, he sent in return a most cutting and reproachful answer.

The following facts are given by our author to prove that the citizens of Geneva, who have been forced by the influence of France to concur or at least acquiesce in the revolution of their city, did not at any period, either before or since, cease to be attached to their former magistrates. It was necessary to elect a person to perform the office of Treasurer-General, then vacant by the dismissal of the gentleman who had previously filled it. The leaders of the revolution had taken care to deprive of the right of voting, on this occasion, all those whom they considered as hostile to their party, and those only were suffered to vote, on whom they thought they could confidently rely: what then must have been their surprise, when, on casting up the numbers, (the election was by ballot,) they found a majority of 500 votes for the very man whom they had thought proper to dismiss? The gentleman was too prudent to accept the office under these circumstances: but the event shewed that the people were in their hearts enemies to the revolution; which, it was said, had been demanded by the people. The sentences passed on the victims of that revolution were so far from being agreeable to the people, and they gave their opinion of them in terms so little ambiguous even in the clubs, that it was found necessary in those assemblies to put it to the vote, whether an address should not be presented to the ruling powers, praying that such of the sentences as had not yet been executed might be annulled,  
and

and the judgments reversed. Accordingly, 2302 persons assembled, all of them being of the number of those whom the French party called *patriots*; and yet, strange to tell, out of these the numbers *against* reversing the judgments were only 350! The consequence was that the judgments were reversed, not indeed in a legal way by a vote of an assembly of the people in general council, but by the sole authority of the chief of the new magistrates; who was so little accustomed to respect the law, or the *sovereign people*, in whose behalf he affected to have brought about the revolution, that even in doing an act of mercy he could not persuade himself to act in a legal manner. This man, whose name is *Bousquet*, had seen the first edition of the present work, and had felt so sore under the attack made on him by the author, that he has since published an answer, in which he scarcely denies one fact charged on him, or defends the bloody deeds of those over whom he presided; his only defence is that he acted from necessity, and had engaged in the revolution for the purpose of directing and lessening the force of a storm which he could not controul. Our author shews that even this kind of defence is not founded in truth.—Of one *Gase*, a parson, belonging to the church of Geneva, a man who bore rather a good character before the revolution, he gives the following anecdote: Some of the revolutionists, who had more humanity than others, finding that there was a design on foot to break into the prisons, and to murder all the prisoners confined since the revolution, applied to *Gase* as one of the new revolutionary syndics, and desired that he would adopt measures for defeating so shocking a design, and for protecting the lives of the prisoners. The answer of the unfeeling monster was, “I had rather that three or four hundred aristocrats should perish, than that a single patriot should receive so much as a scratch.”—*Soulavie*, the French minister sent to Geneva, and under whose auspices it would seem that all the atrocities attending the revolution in that city were perpetrated, is now a prisoner in France, where he remains still untried, under a charge of being one of *Robespierre's* terrorists.

M. D'I. gives a sketch of the former constitution of Geneva; which, though without a king, and in reality as well as in name a republic, appears to have had a very strong resemblance to the constitution of England; particularly in the distribution of power, and in making three different bodies checks on each other; and in the necessity of the concurrence of *all three* to enact a law binding on the community.

The supplement contains many other things worthy of notice; and those who will read the whole work attentively will find

sufficient proofs that, when M. D'I. attacks the Gironde party, and many measures of the revolution, it is not because he is an enemy to liberty, (for true liberty he seems to cherish dearly,) but because he is hostile to what *he* conceives to be anarchy, licentiousness, and tyranny, presented to the world under the sacred name of heaven-born freedom.

In his title page, the author says, "*depuis le mois d'Octobre 1792, au mois de Juillet 1795.*" He should have said, *jusqu'au mois de Juillet 1795*. We have remarked, on a former occasion, that there are many *provincialisms* in his language.

Sh.....

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### TO THE READER.

IT appears scarcely necessary to apologize for the great disproportion which the articles in this *Appendix*, respecting the affairs of the contending powers on the Continent, bear to those which relate to other topics.—The foreign Presses are now scarcely employed on any other subjects; and surely *no others* are, at this unhappy and unparalleled juncture, equally interesting and important. Perhaps the attention of the greater part of the inhabitants of the whole earth is chiefly, we had almost said *exclusively*, turned to this one vast and all-engrossing object; and may we not conclude that the great question among the powers of Europe, regardless of the once loved Arts which are not cultivated but in days of peace, is only,—“*To Be—or not to Be!*”

Looking anxiously forwards to the return of those happier times in which, alone, literature and science can flourish, we hope it will not be long before we shall again be enabled to gratify our readers with a greater variety of FOREIGN materials, than can be expected in the present state and circumstances of learning, and, we are sorry to add, of LEARNED MEN; who have little encouragement, amid the horrors of Hostility and Uproar, to trim the midnight lamp by which the minds of men were in “other times” illuminated; and by which they were naturally led to love, improve, and assist each other,—instead of acting, as we now see, under the dictates of mutual hatred and the spirit of extermination:

*Ingenuas didicisse fideliter artes*

*Emollit mores.* —————

QVIB.

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